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THE

AMERICAN BAPTIST MEMORIAL.

A STATISTICAL, BIOGRAPHICAL, AND

HISTORICAL MAGAZINE,

OF

The Baptist Denomination,

AND OF THE WHOLE CHRISTIAN WORLD.

J. LANSING BURROWS, EDITOR,

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Note.—The paging in the September No. owing to an oversight of the Printers in the absence of the Editor, is wrong from page 272, to 288. Those who bind the work can readily make the correction with pen and ink.

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AMERICAN BAPTIST MEMORIAL.

JANUARY, 1854.

Introductory.

AMERICAN—What is this? Something new? Allow me one moment, my dear friend, to tell you a little story.

A certain lad, familiarly known in his neighborhood as Hank Schmidt, as he approached manhood and waited upon the ladies, fancied that his name might be somewhat improved in good taste and elegance. So after giving the subject due reflection, he resolved to write himself Henry Mandeville Smythe. Shortly after, he called at the door of an old friend, in a distant town, and sent in his enamelled card, upon which was engraved his altered name. His friend looked at the card and ejaculated, "Henry Smythe! Henry Mandeville Smythe!! Who among walking creatures is he? Some sprig of the aristocracy, I take it from the name. Well, Tom, show him in. Let us see him and learn his business."

The servant obsequiously bowed in the stranger with the euphonious cognomen; and the old form and face of Hank Schmidt walked into the parlor. True, he had on a new dress, and looked a little more stately, and attempted a little more grace, but it still was undeniably Hank Schmidt.

"Why Hank," shouted his warm-hearted friend, shaking his hand earnestly, "I am right glad to see you, but what does this card mean? You need no strange name to secure a welcome from me."

"That is my name," said Henry. "I thought it needed a little Americanizing, to take the Dutch out of it, and so I have ventured to alter it a little."

"Is your nature altered with this change?" inquired his friend. "Does the improvement import that there are to be new relations between you and me?"

"Not at all! not at all!!" was the earnest answer. "I have the same warm heart still, and wish that you and I may meet upon the same friendly footing that we have maintained since we were boys."

Somewhat thus, my dear old friend, I suppose you have just found me introduced into your house, and looking surprised, you are ready to say as you glance at my card—The American Baptist Memorial!—Why what in literature is this? Now just pause one moment and look again. Don't you know me? Why I am the old "Baptist Memorial!" You and I have been acquainted for years. I have had my name Americanized a little; fancy that I am considerably improved in dress; have moved into a new home; and been subjected to several changes, all I hope adapted to make me more agreeable and intelligent. How do you like me now? I feel quite solicitous for your good opinion. You may be assured that I have a heart as warm and a tongue as garrulous as ever, and I feel a sincere desire that our intimacy should be perpetuated.

Now suppose that you and I sit down, and have a friendly chat together. I propose to come and see you once a month, with your permission, so that we may compare notes in relation to what is going on in the world, and particularly in the Christian world. I want to talk with you about

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the changes that are transpiring, the tokens of progress that are discoverable, about what is doing and what ought to be done, on this globe of ours. I shall always bring with me a budget of news, and we will rejoice together over the good and mourn together over the bad. I think that I shall be able to tell you a good many things that you will like to know, especially about the churches and the ministers and the good institutions of all kinds connected with the denomination to which you and I belong. I assure you that I am gleaning good things from all quarters.

I propose coming all the way from the city of Philadelphia, once a month to pay you this visit, and I promise not to be troublesome nor expensive to you. I shall ask for no place at your table, and require no alterations in your guest chamber. I only request that my "sheets" may be well aired. Your good wife and children shall have no cause for vexation on my account. Indeed, I will strive to make myself agreeable to the whole family.

Once a year, about New Year's day, I shall ask you to lend me—one dollar—which I will faithfully pay back to you, if not in kind, at least in a form that you shall consider a satisfactory equivalent.

What say you, my kind friend, will you permit my intimacy? Do you consent to my monthly visits? If so, I promise that you and I will have many a good time together.

As an earnest of this friendly compact, please let me have—THAT DOLLAR!!

"The American Baptist Memorial" will be published in the City of Philadelphia, on the first day of every month, under the editorial supervision of Rev. J. Lansing Burrows.

This periodical is not designed to interfere in the province of any other now published. It will not aim to furnish the miscellaneous and fugitive articles of a weekly religious newspaper; nor the profound and metaphysical disquisitions of a Quarterly Review. It proposes to fill a sort of middle space between these classes of publications.

The first principle which the Editor has adopted for the conducting of the Memorial is this: Let every article be of such a character as a pious and intelligent man would wish to preserve for future reading, use or reference. This will make an annual volume of some 400 pages of such matter as will be permanently interesting and useful. Historical sketches; biographical notices; brief and clear discussions on questions of church polity, discipline and doctrine; essays and illustrations enforcing practical and experimental piety; church architecture; statistics—in a word, every thing that we can procure that promises to be instructive and useful to Baptist ministers and church members, will find a place in our columns, so far as its limits will allow.

There is at present no Repository or permanent Record of the general statistics and facts, noting the operations and progress of our churches, benevolent organizations, educational institutions, etc. Such records, when printed at all, are mainly local in their circulation, and in forms that can not be easily preserved. For various uses, we often wish to refer to facts and statistics. How much perplexity and time might frequently be saved if instead of hunting over old files of papers, Minutes or Reports for such information, which we dimly remember to have seen somewhere, we could at once turn to some carefully prepared register of them and find what we needed.

It is proposed to make the Memorial eminently such a work, a Repository of useful and accurate facts and statistics; ecclesiastical, educational and benevolent. It is designed to gather the materials from all possible sources, and to record monthly the minutes of the doings of the religious world.

ARCHITECTURE—In all parts of our country, edifices for public worship are

needed, and many are constantly being erected or remodelled. In many cases such buildings are constructed with little regard to good taste, and often both economy and convenience are sacrificed for want of correct judgment or of suitable plans and models. It will be one object of this publication to furnish information on this subject, and to present plans and drawings as models of neat, convenient, and well adapted houses of worship. We shall furnish engravings, occasionally perhaps of some that are elegant and expensive, but generally of such as are of moderate cost and dimensions, suitable for villages and rural neighborhoods. Not merely to embellish our pages, but to make them practically useful, will be our aim in this department.

With this brief exposition of our desires and purposes, we commend the Memorial to our brethren throughout the whole country. If within the compass of our ability it shall deserve a liberal support. If it shall secure such a circulation as we anticipate, we shall enlarge and improve it with each succeeding volume. We have prefixed the adjective American, because we mean that it shall be a periodical for the whole country—confined to no section; trammelled by no ism; fearless for the truth; laden with intelligence from all parts of the world for the whole denomination.

The Spiritual Labors of Laymen

THE GREAT WANT OF THE WORLD.

REV. MR. BEECHER, writing from Bassein, under date of July 21, 1853, communicates the intelligence, that a new church has been organized at some distance east of his residence, where several families were converted through the efforts of a layman. In that neighborhood eighty-six converts were subsequently baptized and recognized as a church of the Lord Jesus Christ.

We may imagine the emotions and labors of that disciple of Jesus, as he prosecuted this holy work. No authority had been given to him by man, no Presbytery had laid hands upon his head, no church had given him a license to preach the Gospel. He had been rescued by the grace of God from the darkness and bondage of idolatry, had heard, by faith, the Spirit's whisperings of forgiving and adopting love, and with a heart full of piety and zeal, had gone to his countrymen, whom no minister of the gospel had visited, and told them of the love of Christ and of the way of salvation through Him. They listened, many of them believed, were converted, and soon the songs of Zion chanted by a united Christian Church, awakened new echoes in the jungles, hitherto resonant only of the howlings of heathen worshippers of "nats." And this good work was commenced, not by authority, not by those in commission, or in the ministerial succession, not by any perfunctory services, but by the voluntary love and labors of an unordained, unlicensed layman.

If we were requested to prepare an essay on the question, what is of highest practical importance to the efficiency and progress of the churches of Christ at the present day? we should take the theme suggested by this incident. What the Church needs, what the world needs, is the voluntary, personal, and persevering labors of laymen in promoting spiritual Christianity.

This work is too widely deemed the official duty of the ministry. While the Pastor preaches the truth faithfully from the pulpit, many seem to think that all is done that can properly or effectively be done, for the sanctification of Christians and for the conversion of the impenitent. That it is as much the duty of the unofficial disciple, as it is of the ordained minister, to strive to promote the growth in grace and the usefulness of Christians, and to win unregenerate souls to Christ, is not the practical sentiment among believers. Yet it *is* the theory of the gospel, "Preach the gospel to every creature." Limit this commandment to the eleven

to whom it was first addressed, or to the official ministry of this or any other age, and it cannot be obeyed. Obedience to it is a physical impossibility. Inspiration has given the best interpretation of the scope of this commandment in these words: "Let him that heareth, say come." That the first disciples so understood the theory of the manner in which the gospel was to be dispensed is evident from their labors. "They that were scattered abroad went everywhere preaching the word." Who were "*they*?" "Men and women," into whose houses Saul the persecutor had entered, when he "made havoc of the Church." To laymen, not to ministers, did the inspired Apostle write—"Ye shine as lights in the world, holding forth the word of life." We neither obey the precepts of our Lord, nor imitate the example of primitive Christians, when we substitute pulpit proxies for personal labor, and transfer our individual duties to official servants.

We would not be understood as speaking lightly of the influence of the ministry. Alas! how can we do so, when we consider that so unequal a portion of the labor of religious instruction and warning and appeal is cast upon them. We mean that they are, from their numbers and position, inadequate to the work necessary for the regeneration of the world; and that it is not God's plan to convert the world merely through the agency of an official ministry. They have their work, and it is important and essential, but they have no monopoly of spiritual labor for the edification of the Church or for the conversion of souls.

That very many of our laymen do manifest a sincere interest in promoting the *external and social* influence of our churches is most readily granted. Many of them are liberal in the appropriation of money for building and improving church edifices, and for all benevolent purposes; and many seek to bring to the sanctuaries of the Lord their friends and neighbors. This kind of labor is all laudable, but it is not sufficient. It is also cheerfully granted that the *passive example* and consistency of multitudes, are beyond reproach. Their lives are pure, their conduct in the eyes of the world faultless. But this is not sufficient.

It is further admitted, that very many are regular and prompt in their attendance upon the services of the sanctuary. Their seats in the House of God, and in the social meetings of the church, are never vacant. And their voices may often be heard there in fervent prayer and in earnest exhortation. But all this not enough, to answer the ends proposed by the gospel for the edification of the churches and for the regeneration of men. There are classes of duties, beyond all these, required of Christian men and women, and which are necessary to the progress and efficiency of the church.

We may allude to the character of the personal intercourse which Christians are required to maintain with each other. "The members should have the same care one for another." "Love each other." "Comfort one another." "Strengthen thy brethren." Now these and a thousand passages of similar purport, indicate the kind of social intercourse that is expected to characterize Christians. They are thus to promote each other's spirituality and growth in grace. Is there not a sad deficiency in this respect among Christians of the present day? Who cannot see that this kind of spiritual social intercourse among Christians, would effect more in advancing their sanctification and usefulness, than a thousand sermons. These social duties are especially to extend to the sick, the poor, the suffering. They are involved in the only formal definition of religion which inspiration has given. "Pure religion and undefiled before God and the Father, is this; to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." Referring to this very class of duties—the visiting and comforting

of the afflicted, our Lord himself says: "Inasmuch as ye did it not unto one of the least of these my brethren, ye did it not unto me." And yet how few Christians conscientiously regard this, as a practical series of duties, to be observed as faithfully as the duty of prayer. How few seek out the suffering, that they may instruct and comfort and relieve them.

In addition to these, we may notice that class of duties which Christians owe to the erring. They are required by personal conversation and influence to strive to reclaim those that wander. "If a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness." "If thy brother trespass against thee, go and tell him his fault between thee and him alone." "Brethren, if any of you do err from the truth, and one convert him, let him know that he who converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." What a blessed and efficacious view of discipline is that which supposes that every Christian, personally, will affectionately watch over every other, and in the spirit of love, admonish and instruct and warn and entreat all who stray from the strict paths of Christian rectitude. Have we not substituted for this affectionate solicitude, a harsh method of official treatment, which we call "Church discipline?" Instead of voluntarily visiting an erring brother, in the spirit of Christian love, they carry a complaint to the Pastor of the church, or to the Deacons, or to a "Discipline Committee." They procure the appointment of a Committee to inquire and investigate, that the offender may be summoned before the church according to rule. The voluntary character of Christian discipline, its loving spirit, is destroyed by formalities. From the first step, the wanderer is made to feel that he is to be tried as a culprit rather than won by compassion and love.

The gospel method of reclamation, requires each associated disciple, who may know of the faults of a brother, to go to him alone, voluntarily, without any appointment or authority from the church, without any reference to future church interference, if he may be won, prompted only by personal solicitude and affection, and strive to check his wanderings, and establish his faith. How efficacious is this method! If every erring brother were thus met, at the very beginning of his failures and faults; met not by one merely, but by many, though each alone, and entreated and warned; if kind expostulations and prayers harrassed every step in a wrong direction, how happily would the list of "exclusions" and "erasures" be diminished. Here is a wide field of usefulness for private Christians, which, alas! for the efficiency of the Church, is left sadly uncultivated. Instead of this voluntary system of discipline, we too often commence with those steps which the gospel recognizes as only applicable to extreme cases.

These are some of the duties which Christians owe to each other, in the performance of which there are wide and lamentable deficiencies. They are necessary to the spirituality of the churches, and necessary in order to fit the Christian spirit for its great work of reclaiming the world.

It will not be doubted that it is the purpose of God, to regenerate the world through the agency of His churches. The duties which Christians owe to the unconverted we have indicated in the first part of this article. An example of the manner of their performance, and of their efficacy, is furnished by the labors of the Karen laymen. There is a power in a personal appeal, in a private affectionate application of the truth to the individual conscience and heart, far greater than can ordinarily be attained in the pulpit, or in any general addresses to masses of people. This power we earnestly believe must be widely exercised by Christians, personally, each within his own sphere of social influence, before the Millennial day will

dawn in its brightness on our earth. Let all Christians feel and act thus, and the truth would mightily prevail, and glad voices in heaven would soon proclaim, "The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever."

Regeneration made Easy.

IT is no doubt known to most of our readers that Roman-Catholic missionaries are in the habit of baptizing dying children, with the view of thereby securing their salvation. To what an extent this practice is carried in heathen countries will appear by a few extracts from the "Annals of the Propagation of the Faith," of which, in 1846, no fewer than 178,800 copies were printed in the chief languages of Europe, and which is now the official and great authority in regard to Catholic missions. The letters of the missionaries published in that work are remarkably characterized by declamatory sentimentalism, by vague gasconade, by a constant studying of effect, and at times by things so incredible that though we may value the work as a record of what Romish missionaries say of their labors and successes, we set no value on it as a record of truth.

"For a long time," say the editors of that work, "it was not possible to regenerate in the waters of baptism the children of infidels, only in some isolated places; the number of those who went from the cradle to the grave with the seal of baptism was still small; and for this reason, we have seldom made mention of it to the pious readers of our Annals. But of latter years, this benefit has been extended in a most consolatory degree. Our missionaries, with the assistance of the alms of the Association, have succeeded in rendering it general among the principal congregations of Asia. We shall soon have much to do to reckon the young elect, with which they ever people heaven; even now the account of those whom they have sent there is sufficiently large to draw forth the gratitude and the admiration of our faith. And accordingly we offer it to our associates with a religious eagerness. It will consist of figures only, but figures are very affecting when they express a multitude of souls gained for the happiness of heaven."—"Annals," vol. vi. p. 322.

China.—His Lordship, Dr. Perocheau, Vicar-Apostolic of Su-Tchuen, one of the provinces of China, thus writes:—

"The mission of Su-Tchuen continues its work of baptizing children in danger of death, and the Lord continues to bless it. Each year the number of those whom they regenerate goes on increasing.

It was in 1839	12,483
1840	15,766
1841	17,825
1842	20,068
1843	22,292
1844	24,381

"We have remarked that about two-thirds of the number of these children died in the year in which they were baptized. Thus, out of the number of 1844, 16,763 winged their flight a short time afterwards to everlasting bliss. These happy souls thus regenerated by us in the saving waters of baptism,—Can they forget us? Can they lose the remembrance of that generous Association which, under God, has opened to them the gates of heaven?

"We pay some Christians, men and women, who are acquainted with the complaints of infants, to go, seek out, and baptize those whom they shall find to be in danger. It is easy for them to meet them, particularly in the towns and large villages, where, on fair-days, there is to be seen a crowd of poor people, reduced to the greatest poverty, who come to ask for alms. It is in winter especially that the number is highest, because want is more pinching at that time. You see them on the roads, at the gates of the towns and villages, or crowded together in the streets, poor

people, without number, with hardly any clothing, having neither fire nor lodging, sleeping in the open air, and so attenuated by the protracted torture of hunger, that they are nothing but skin and bone. The women, who are in this case the most to be pitied, carry on their backs children reduced to the same extremity as themselves. Our baptizing men and baptizing women accost them in the gentle accents of compassion, offer them gratis pills for these little expiring creatures, give often to the parents a few farthings, always with great kindness of manner, and an expression of the liveliest interest in their situation.

"For these poor creatures it is a sight of transport almost unheard of. They willingly allow our people to examine into the state of the child, and spill on its forehead some drops of water, which they declare to be good for it, while at the same time they pronounce the sacramental words.

"Our Christian baptizers are divided into two classes. Some are travellers, and go to a great distance to look for dying children. Others, being attached to certain stations in the towns and large villages, devote themselves to the same occupation in their neighbourhood. I have just caused to be printed some explicit rules, to direct them and stimulate them in the exercise of their noble functions.

"The men form a Special Association, which is called the Angelical Association. Every year, by word of mouth or by writing, I exhort all the priests to spread wider and wider the society in which I take a great interest."—"Annals," vol. vi. p. 324.

Thus the affair is reduced to system, at least in the province of Su-Tchuen. Mighty as are its results, the mysterious influence of Apostolical succession is not necessary to its success. Even *women*, young and old, who, we never understood, had any pretensions to descent from the apostles, can open the gates of paradise, equally as well as Peter or any of his successors, be he pope, cardinal, archbishop, bishop, or priest. Thus, according to mother church herself, Apostolical succession is not necessary to the *efficacy* of the sacraments, at least, not to that of baptism, and she thus administers a rebuke to the pride and arrogance of the Puseyite and other ministers of the Episcopal Church, who plume themselves on being the successors of the apostles, and seek to magnify themselves and to sanctify their priesthood as if it were only through such persons that the virtue of the sacraments was conveyed. But though apostolical succession is no way necessary to success, yet as we have already seen, *artifice* and *trick* are often very useful. Of this we shall give some other examples.

Cochin China.—The Rev. Mr. Fontaine, Missionary Apostolic, writes:—

"You will receive with pleasure some particulars concerning one of our works,—little in appearance, but productive of great results for the salvation of souls: I allude to the pagan children baptized on the point of death. Every one can take part in it; but we may say that it is principally the business of the women: they can more easily get into the houses, and people are less on their guard against them than against men. Through their charitable cares a considerable number of these little creatures have hardly received life before they exchange it for the unending joys of paradise.

"In a village, of which the mayor is a Christian, there exists a house of nuns, whom his lordship sends out in different directions to look for these hapless children. They go generally two by two, an *old* and a *young* one; and while the elder one enters into conversation, the other, who, in good manners, should leave her to speak, draws near the mother, who is holding the sick child, or sits down near the mat on which it is left; she fondles it, takes it in her arms, and while she caresses it, she succeeds in dropping on its forehead a little water out of a bottle,

which she keeps concealed in her long white sleeve. In the course of last year, these nuns baptized one hundred and forty-five; and in the course of about a month of the present, they have reached the number of ninety-six."—"Annals," vol. vi. p. 328.

New Zealand.—The Rev. Father Petit-Jean, Missionary-Apostolic in New Zealand, thus writes:—

"At all hours, I traverse the rivers and the sea to repair to my Neophytes. During one of these voyages, I learned that a little child was dying. I immediately mounted the canoe of the natives to go to save the soul in danger. I was, no doubt, well received by the tribe, which says our prayers with zeal, although it has not yet actively abjured its superstitions; but the father refused to confide to me his child, under the pretext that if she were baptized, she would expire the same day, and that at her death he could not bewail her after the fashion of the Mahoris. I said to him all that zeal inspired me; but all was in vain. My efforts being unsuccessful; I vowed the infant to Mary; I recommended it to the holy angels, and I had the happiness of opening heaven to it. Here is how I succeeded. Food was prepared for me, and I civilly refused it. 'I cannot eat,' said I to my host; 'my heart is sad, on account of this infant, which will not see the Great Spirit.' The rain had just fallen; I perceived a leaf that contained sufficient water for baptism; I took it and said to the father, 'Baptism is not a thing to be dreaded; this is the way I would proceed, if you would let me act,' and I then administered the sacrament. The father did not become irritated; and now the infant is an angel in heaven, praying for the mission, and for the pious members of the Association for the Propagation of the faith."—"Annals," vol. vi. p. 296.

Wallis Island.—Father Batailon, who was afterwards appointed Bishop of Enos, and Vicar-Apostolic of Central Oceanica writes:—

"I have had the consolation to administer in secret the sacrament of baptism to two young Oceanians, at the moment of death. They are gone to heaven to swell the number of the protecting angels of Wallis Island."

In a subsequent letter he tells us how he managed to make these protecting angels.

"In order," says he, "to avoid any difficulty, when I wish to baptize children, even under the eyes of their mother, this is the way I manage: I have always about me one little phial of scented water, and a second with pure water. I throw at first some drops of scented water on the head of the child, under pretence of giving it ease, and while the pleased mother rubs it gently over with her hand, I change the phial, and pour on the regenerating water, without her having any suspicion of what I have done."

Thus do the good fathers claim to people heaven by *pious frauds*. The practice is not confined to some solitary mission, nor yet to what might be considered as the antiquated missions of the sixteenth and seventeenth centuries, such as those of China and Cochin China; it is a practice common to their missions, and is introduced into those most lately established,—those, for example, in the South Sea Islands. The practice is not simply approved; it is applauded and extolled in the official publication of their great missionary institution, the Association for the Propagation of the Faith."—*Eclectic Review.*

Objections to Infant Baptism.

BY REV. J. M. PENDLETON, BOWLING GREEN, KY.

THE following article is an extract from a masterly treatise entitled, "Three Reasons why I am a Baptist." We cordially commend the work as one of the clearest and most conclusive arguments that has ever appeared in popular form.

1. *A decided objection to Infant Baptism is that its advocates cannot agree why it should be practised.*

How conflicting, how antagonistic

their views! Roman Catholics baptize infants in order to their salvation. They consider baptism essential to the salvation of adults and infants. They have sometimes shown the *sincerity* of their belief by attempting to baptize children *before they were* born. If Episcopalians believe their "Prayer Book," they baptize infants to make them children of God by regeneration. Calvin, as may be seen in his "Life, by Henry," vol. 1, pp. 82, 83, maintains that infants are capable of exercising faith, and that their baptism is an exemplification of believers' baptism. This seems also to have been Luther's opinion. Wesley, in his "Treatise on Baptism," says: "If infants are guilty of original sin, they are proper subjects of baptism: seeing, in the ordinary way, that they cannot be saved, unless this be washed away in baptism." The "Directory" of the Westminster Assembly places the right of the infants of believers to baptism on the ground that they are "*federally holy*." The opinion most generally entertained among Pedobaptists, probably is, that infants should be baptized to bring them into the church. But Dr. Miller insists that the children of professing Christians are born members of the church, and are baptized because they are members. And Dr. Summers derives the right of infants to baptism from "their personal connection with the second Adam." These are specimens of the reasons urged in favor of infant baptism. How contradictory! How antagonistic! It seems that infants are baptized that they may be saved—that they may be regenerated—because they have faith—because their parents are believers—because they are involved in original sin—and because they are holy—because they ought to be brought into the church—and because they are in the church by virtue of their birth—and because of their "personal connection" with Christ, in consequence of his assumption of human nature! It would certainly be well for the various tribes of Pedobaptists to call a general council, and try and decide why infants should be baptized. The reasons in favor of the practice are, at present so contradictory and so destructive of one another that it must involve the advocates of the system in great perplexity. Many, though, would object to such a council because, for obvious reasons, the Pope of Rome should preside over it, and others would object because it would probably be in session as long as the Council of Trent. Still, if one good reason could be furnished for infant baptism, by the united wisdom of Catholics and Protestants, it would be more satisfactory than all the reasons which are now urged.

2. *A second objection to infant baptism is that its tendency is to unite the church and the world.*

Jesus Christ evidently designed the church to be the light of the world. His followers are not of the world, but are chosen out of the world. If anything in the New Testament is plain, it is plain that the Lord Jesus intended that there should be a distinct line of demarkation between the church and the world. I need not argue a point so clear. Now the tendency of infant baptism is to unite the church and the world, and obliterate the line of demarkation which the Savior has established. Let the principles of Pedobaptism universally prevail, and one of three things will inevitably follow. Either there will be no church—or there will be no world—or there will be a *worldly church*. The universal prevalence of Pedobaptist sentiments would bring all "born of the flesh" into the church. To be *generated*, not *regenerated*, would be the qualification for membership. The unregenerate members would be in a large majority. The world would absorb the church, or to say the least, there would be an intensely worldly church. Is this not true of the national churches of Europe? The time has been, whatever may be the case now, when in England, "partaking of the Lord's

Supper" was a qualification for holding the civil and military offices of the kingdom. Thus a premium was offered for hypocrisy. In Germany, it is said, that women cannot be licensed as prostitutes unless they are members of the State Church, while the tax they pay goes into the treasury from which the clergy draw their salaries!* In the United States of America there are so many counteracting influences that infant baptism cannot *fully* develope its tendency to unite the church and the world. Indeed, in some respects, Pedobaptists practically repudiate their own principles. They do not treat their "baptized children" as church members. If they did, there would truly be a deplorable state of things.

3. *Another objection to infant baptism is that it cherishes in "baptized children" the delusive belief that they are better than others—that their salvation is more hopeful.*

In many instances, it is to be feared, they are led to consider themselves in a saved state. The children of Romanists must so regard themselves, if they attribute to baptism the efficacy ascribed to it by the Papal hierarchy. If the children of Episcopalians believe the "Book of Common Prayer," they must grow up under the false persuasion that in baptism they "were made members of Christ, children of God, and inheritors of the kingdom of Heaven." If the children of Methodists believe the "Discipline," and that the prayer offered at their baptism was heard, they must recognize themselves as baptized not only "with water," but "with the *Holy Ghost.*" If the children of Presbyterians believe the "Westminster Confession" and "Directory," they look upon themselves as "federally holy"—"in covenant with God"—and that the "covenant is sealed" by their baptism. Will not all these classes of children consider themselves better than others? Will they not, under the teaching they receive, view other children as consigned to the "uncovenanted mercies of God," while they occupy a high vantage ground? And will not their delusive belief present a serious obstacle in the way of their salvation? I would not needlessly give offence, but it does appear to me that there is no rational probability of the salvation of Pedobaptist children, unless they disbelieve the dogmas inculcated in their baptism. Will the children of Romanists ever be saved while they regard their baptism as having placed them in a state of salvation? Will the children of Episcopalians become the "children of God" while they entertain the absurd notion that they were made his children by baptism? Will the children of Methodists be regenerated while they ignorantly imagine that they have been baptized "with the Holy Ghost?" Will the children of Presbyterians repent—acknowledge their guilt and condemnation as sinners before God—while they lay the pernicious, though "flattering unction to their souls," that they are "federally holy," and "in covenant with God?" Alas for the children of Pedobaptists! I see not how their salvation comes within the limits of possibility or probability, until they consider the teachings of their "Prayer Books," "Disciplines," and "Confessions of Faith," on the subject of baptism, as absolutely *false.* They must take the first step in the pursuit of salvation, by denying the truth of what they have been taught concerning their baptism. It will be asked, Are not thousands of the children of Pedobaptists converted to God? I concede it. But why is it so? One prominent reason, doubtless is, that on the part of their ministers and parents, there is a practical repudiation of their baptismal theories. The "baptized children," whatever the baptismal formulas may say, are taught that they are sinners, unregenerate, lost, condemned, and exposed to the wrath of God, for the very reason that they are not "in covenant" with him. Thanks

* See Dr. Maclay's Letter to Dr. Aydelotte.

be to God, that the preaching and teaching of Pedobaptists do not accord with their "Confessions of Faith," so far as the subject of infant baptism is concerned. The discrepancy is vital to the welfare of their offspring.

4. *A fourth objection to infant baptism is that it interferes with the independent action of the minds of those baptized in regard to baptism, and in numberless instances prevents baptism on a profession of faith in Christ.*

Suppose, when "baptized children" grow up to be men and women, they are annoyed with doubts, as is often the case, in reference to the validity of their baptism. They feel at once that they cannot entertain these doubts without virtually calling in question the propriety of what their parents had done for them in their infancy. Filial respect and reverence present almost insuperable barriers in the way of an impartial investigation of the subject. The question comes up, "Shall we *reflect* on the wisdom of our parents, by declaring their act null and void?" If the parents are dead and gone to heaven, the difficulty is often still greater. The question then assumes this form: "Shall we repudiate what our now glorified parents did for us when they 'dedicated us to God' in our infancy?" It often requires a great struggle before the repudiation is resolved on. The man is not to be reasoned with who will deny that infant baptism interferes with the independent, unbiassed action of the mind in reference to baptism. And then how many would now be baptized on a profession of faith in Christ were it not for their infant baptism? They hesitate to say that the "infantile rite" was worthless. They know that great and good men have practised infant baptism. Their minds are perplexed. They wish it had so happened that they had not been baptized in infancy. Still the sprinkling of the baptismal waters upon them in babyhood now prevents an intelligent immersion into Christ upon a profession of faith in his name. Is it not an objection to infant baptism that it prevents so many from obeying Christ, and even fosters a spirit of disobedience?

5. *The tendency of infant baptism is to supplant believers' baptism, and banish it from the world.*

This is the last objection I shall urge, not because there are not many other objections, but because the limits I have prescribed to myself forbid their presentation. It is admitted on all hands that the New Testament enjoins the baptism of believers. The universality of the admission precludes the necessity of proof. The baptism of believers is a divine ordinance. Is it reasonable to suppose that two divine ordinances antagonize with each other? Pedobaptists say infant baptism is a divine ordinance, and they are slow to allow its antagonism with the baptism of believers. But the antagonism is direct, positive. The tendency, the inevitable tendency of infant baptism, is to supplant the baptism of believers. A supposition will make this plain: Let it be supposed, then, that the principles of Pedobaptists prevail throughout the world. All parents come into the church, and have their children "dedicated to God in baptism." If this supposition were realized, where would believers' baptism be? It would, in one generation, be banished from the world. An ordinance established by Christ, to be observed to the end of time, would be abolished. There would be no gospel baptism on earth. One of the institutions of the Head of the church would not be allowed a place in the world which he made, and in which he labored, toiled, suffered and died! How horrible is this! A human tradition arraying itself in deadly hostility to an ordinance of Heaven, and attempting, with all the energy of desperation to destroy it, and leave no memorial of its existence on the face of the globe! If there were no other objection to infant baptism this is amply sufficient to induce all who love the Saviour, and revere his

authority, to wage against it a war of extermination.

The considerations which I have presented satisfy me that infant baptism belongs to the "traditions of men." There is no authority for it in the New Testament, and there is none in the Old. The argument from Church History amounts to nothing, and there are very decided objections to the practice. *I am a Baptist, then, because Baptists regard the baptism of infants as unscriptural, and insist on the baptism of believers in Christ, and of believers alone.*

Reaction of the Churches

ON THE MINISTRY.

BY R. W. CUSHMAN, D. D., BOSTON, MASS.

THE influence of the ministry upon the churches is a familiar theme; but *the reaction of the churches on the ministry* is less thought of, and is seldom dwelt on. Their duty to seek out the gifts among them which the Lord calls for in the ministry is acknowledged; and they have not, generally, been backward in putting them into it. A license to preach may generally be had for the asking; the means of education are also attainable without much difficulty; and ordination follows almost as a matter of course. And this, most generally, is accompanied with induction into the pastoral office. And so is completed the investiture. Yet when all this is done, the ministry has only received its beginning. It is only at the threshold of its life, character, and power. For the church to consider her responsibility at an end, when she has taken a gift out of the rank of private membership, and educated it, and inducted it into its office; and thenceforth to regard herself as having filled out the whole of her creative duty, is as if the orchardist, after having planted the seed and transplanted the sapling, should leave its developement to chance, where drought might dwarf it, where tempests might rend it, where frosts might wither it, and the unseen worm at the core might rob it of its life.

The power and usefulness of the ministry, both as to measure and duration, are, to a great extent, dependent on the care and sympathy of the churches. Ministers are "men subject to like passions" as their brethren; and their energies, like those of other men, may be roused and sustained by encouragement and sympathy; or they may be repressed, benumbed or paralyzed by unjust or unkind requital. Grace may be supposed to do a great deal, to be sure, for those whose special business it is to minister in holy things; but it is rather too much to expect that it will so overmaster all the wants and susceptibilities of their nature, as to supply the place of kindness, encouragement, affection, sympathy, and cooperation, and carry them forward, strong, cheerful, untiring, and unfaltering, to *be* and to *do* all that might have been justly expected, with proper encouragement and support.

Let two men of equal gifts, graces, and acquirements enter the ministry together. Let one of them find himself in the midst of a people who appreciate his worth and his labors, who give him those manifestations of their regard which inspire him with confidence; which draw forth his affections, and stimulate his ambition. Let him feel, in the first place that his office is revered, and its authority recognized, and that he is esteemed in love for his work's sake, and may venture to discharge, in a proper spirit, the duties of his office,—not only those of teaching, but those of admonition and government. Let him feel that the motives which animate him are understood; that his labor in study "to show himself approved unto God, a workman that needeth not to be ashamed," is appreciated; that his wants are thoughtfully cared for, and provided for; that his people have forbearance for his frailties, and sympathy for his sorrows; that his brethren are ready with their counsel in his perplexities, and their cooperation in his plans of usefulness. Let him feel that he can form his plans,

and lay out his work, and look forward to the execution of enterprises for good with a cheering confidence of reaping the fields he has sown. Let him feel that the seed he scatters is not watered by his own tears alone, but that his people pray for him while he preaches; that they remember him in their closets and at their domestic altars; and that they so speak of him in their families, and in the walks of business, and in the social intercourse of life, as will open the public ear and draw the public heart to his ministry, and give him moral power with men.

While this shall be the history of the one, let the other begin his ministry with a church which fails to give him a support; and let him be obliged to struggle with poverty. Let the questions, "what shall I eat, and wherewithal shall I be clothed?" and how shall I supply myself with the means of improvement? find no quieting answer where he is; and, forcing themselves upon him with more and more urgency, oblige him to seek their solution by seeking another field. Let him even be fortunate enough to find another where the means of support are not wanting, and where he may address himself to his work without the embarrassment of poverty, but let him find his new field beset with new difficulties. Let him find that his ministry is valued not by the truth he proclaims, nor by the labor with which he prepares himself for communicating it, nor by the sentiments and motives which actuate him, but by its effects in "drawing a house;" not by its adaptation to the edification of the church, but by its effect in paying for its place of worship; and that thus his permanency, his happiness, his reputation, and his prospects for life, rest not on his merits, but on the price of pew stock. Let him feel, when he goes into his study to prepare for the pulpit, that he must consider, not what is true, and pertinent to the condition of his people, but what will be acceptable; that they, instead of desiring "the sincere milk of the word, that they may grow thereby," are looking forward to the Sabbath for an entertainment. Let him find that truth, however spoken in love, may give offence; that he cannot rely either upon the authority of his office, the purity of his motives, or the benevolence of his heart, for the preservation of friendships while carrying out measures of discipline and reform—that his motives are likely to be misjudged, and his measures condemned, by those to whom he has a right to look for support. Let him see and hear, from day to day, evidences of dissatisfaction, the only means of removing which would be *to be everything* to *everybody*, or *anything* but himself. Let him find that he cannot study without being complained of for neglecting his people; nor visit without censure for neglecting his study; that he can seek no enjoyment from the congenialities of social intercourse without exciting jealousies, nor relaxation in any way without animadversion upon his piety. Let him feel that his efforts to rise in his profession meet no answering sympathy from his people; that his most elaborate preparations for the pulpit gain him as little favor as his most extemporaneous effusions; and that while the productions of other men, on occasions of public interest, and especially the productions of men of other denominations, are sought and read by his people, his own are never called for; and that if he ever gains a name among men it must be without their aid. And thus let him ever feel the conviction pressing home upon his spirit that it is useless for him to try to *do* anything or *be* anything; that *his* path of life must be a path of toil and obscurity, and that, however he may seek to improve it, it will be an uncheered path of privation and of change.

Now, how widely this *supposed* condition can be shown to be an *actual* one with our ministry, I do not undertake to say. But *if*, as we have supposed, of two young men of the same natural and acquired powers, the one should enter the ministry, and pass his life in

it under the *favorable*, and the other under the *unfavorable* conditions supposed, who can fail to see that, while the former is growing in stature and strength, until he attains the full measure and power of his intellectual and moral manhood, the latter may be crushed and dwarfed? And while the former is exercising an influence commensurate with all the powers he possesses, the latter, discouraged and broken-spirited, may really have become incapacitated for the responsibilities and duties even of an obscure and limited sphere.

Men with whom conscience is not supreme, will, of course, be driven to turn aside from a path so obstructed and so beset with thorns. But even those with whom it *is* supreme may be brought to the conviction that duty does not demand the sacrifice of life in the continuance of the struggle. How far the abandonment of the pastoral office, by ministers of our denomination, for other spheres of usefulness, and other means of livelihood, which has become so common, may be attributed to the dereliction of duty on the part of the churches, we will not undertake to decide. But one thing is certain; there must be something wrong somewhere. And wherever it lies in the withholding from the ministry the authority, sympathy, confidence, support, and cooperation which, under the law of Christ, are its due, that people are chargeable not merely with a suicidal act, but with a flagrant wrong. Christ did not create the office to be so used; he did not call one portion of his people to labor for, and to be so requited by the other. He has more sympathy with his servants than to have made them things of convenience, and foot-balls of caprice to their brethren.

The duties, cares, and responsibilities which he has laid on them, have quite sufficient pressure for their fortitude; and they often compel them to cry out, "Who is sufficient for these things?" even when best sustained in their work by their people.

The church that withholds from the pastor, whom she has called into her service, the deference which is due to the office, and the sympathies which are due to the man, is not only chargeable with the folly of depriving herself of the comfort and prosperity which the ministry might give her, but is guilty of both injustice and cruelty to him who serves her. And not only so, but she is abridging his usefulness among men, and destroying the power which Christ has put in her keeping for their salvation. This, it must be acknowledged, is "using great plainness of speech." But it is truth which needs to be spoken. Our churches are in danger of finding themselves without an adequate ministry. The complaint is becoming frequent, and is coming up from all parts of the land, that we have not ministers to meet the wants of the churches and the times; and the deficiency is becoming greater with every year. We have now literally thousands of churches without pastors. Many who had been in the pastoral office have left it for other fields of usefulness. Converted young men of talent are shunning the ministry, and giving themselves to secular pursuits. And is it because they have not grace enough to make them faithful to convictions of duty? or is it not rather because they are aware of the trials of the office? And if those trials are greater than they need be, and in effect are desolating our pulpits, and leaving the churches without pastors, and the people without the gospel, is it not a duty to do *whatever can be done* to lessen them?

Of one thing I think our churches may feel well assured; that when they have done all which Christ requires of them in the way of giving honor and authority to the ministry, and all which even generosity may render to its support, and all which cooperation may give of encouragement, and all which kindness may do to smooth its path, there will be still enough of trial left, *in our denomination*, to protect it from the entrance of the unworthy. It has

no mitres to bestow on ambition; no pluralities for avarice; no sinecures for indolence.

The young man who devotes himself to the ministry in our denomination—at least the young man who knows what he is doing, who has "sat down and counted the cost"—must calculate on a life not of ease, but of labor—labor not among the rich and great, but mainly among the poor; and, so far as the resources of his profession are concerned, must expect to be and remain of their number. He gives himself to the spread of a doctrine that is "everywhere spoken against;" and must expect to find, wherever his lot may be cast, whether on heathen or on Christian ground, disfavor and opposition attending his success; and while the ministry of other denominations has but the world and sin to oppose it, he must expect to find Christian bulwarks and sanitary cordons drawn around his own. Who, then, in the name of humanity, shall be his friends and supporters, if his church is not? He has turned from the pleasures of the world, from the gains of business, from the honors of station; and, more than this, he has foregone much in social position and intercourse that he might have had, even in the ministry, but for his preference of truth to all else which the world or the church can bestow, and has given himself to be the servant of his people. Who, then, shall honor him if they do not? Who shall be just to his motives; who appreciate his labors; who cherish his reputation; who be lenient to his imperfections; who considerate of his peculiarities; who attentive to his wants; who sympathize in his sorrows; who help him bear his burdens; who cheer him in his toils and discouragements, if his own people will not do it? If they at whose call he has trustingly given up to their welfare everything he had to give—his *time*, his *strength* his *intellect*, and his *heart*—if *they* fail him, on whom shall he rely?

Dr. Judson in the Lion's Den.

THE following sketch which will be new to most of our readers, is taken from Dr. Wayland's memoirs of Dr. Judson, and presents a terrible picture of the sufferings of that devoted Missionary.

After Mr. Judson had been about a month in the loathsome inner prison, he was attacked by a slow fever, which threatened to destroy his life. His guardian angel was as ever, on the alert, but it was in vain she entreated permission to rebuild his room in the prison yard. About this time, the poor sufferers were astonished by a most singular accession to their numbers. Something like a year previous to the commencement of the war, the king had received from some foreigner a present of a lion. The noble beast had been a particular favorite with him, and an object of great interest at court. But it was now whispered about, and with mysterious meaning in the whispers, that the English bore a lion upon their standard. The disgraceful defeat of Bandoola, his alarming final fall, and the inefficiency of the hardiest Burman troops before these charmed warriors, were matters of grave conference, and strong glances were cast towards the king's noble pet; but for a time no one dared to speak. The matter was first broached by the queen's brother, an ignorant, brutal fellow, who owed his elevation, from the lot of a common fishmonger, entirely to his clever, intriguing sister's power over the king. He was positive that the English had a demoniac ally in the palace, in the shape of this regal-looking beast, which had entirely won the heart of the king. The Pakan-woon, a man of more sense, but, like all the Burmans, superstitious, seconded his opinions; and other councillors, now that they durst speak, came in with floods of argument and testimony. The king repelled the idea of any connection between his favorite and the English as absurd in the extreme, but at last consented that the animal should be

sent to the death prison, though he expressly stipulated that it should not be slain without his order. The queen's brother, however, gave secret directions to the keepers not to furnish the animal with food; and so merciless was he well known to be, in the execution of his vengeance, that they dared not disobey him, even to please the king. The cage, all newly ironed and barricaded, as though some unusual resistance was expected, was placed in the prison yard, close against the principal building. And now commenced a new and fearful scene of misery. The unhappy prisoners had seen *men* starved, and beaten, and smothered, and strangled to death, then dragged by the feet to the door, and thrust, like dogs, into some shallow pit, or left for wild dogs to devour; and they thought they had gained a fearful familiarity with every species of misery. But there was something almost supernatural in this new horror—a gradually starving lion. Day after day the noble beast writhed in the pangs of hunger, parched with thirst, and bruised and bleeding with his fearful struggles, while his roarings seemed to shake the prison to its foundations, and sent a thrill of indescribable terror to the hearts of the occupants. The jailor said it was the British lion ineffectually struggling against the conquering Burmans; though even his facetious features were somewhat elongated by superstitious fears. Sometimes a compassionate woman would steal to the cage after dark, and thrust a morsel of food between the bars; but it was necessarily a trifle to the powerful beast, and served only to increase his ravings. At other times, one of the keepers would throw pails of water over him, which would be greeted with almost human shrieks of pleasure, though it only served to lengthen for a little the terrible term of suffering. At last the scene was over. The skeleton of the poor beast was dragged from its cage, and buried with more care than many a poor human skeleton had been before.

The next time Mrs. Judson came to the prison door, and her husband crawled to meet her—crawled with the upper part of his body, his feet being still attached to the moveless bamboo, he had a new plan to broach. He told her of the empty lion's cage—what a comfortable retreat it might be made for him while the fever lasted, and begged her intercession with the governor; for he had entreated the comic jailor in vain. The "cat" refused to listen for a moment to such an insult to royalty.—Mrs. Judson's application was successful; and with feelings of deep gratitude to God for such a mercy, the sick man was removed from his loathsome quarters to the better accommodations of the lion's den.

Dr. Judson's Pillow.

DURING a part of his imprisonment Dr. Judson contrived to keep possession of an old hard pillow covered with a mat. It was the only comfortable support of his weary aching head. When he was thrust into the inner prison at Ava, it was taken from him by the keeper, but the keeper found it an uneasy support for his brains, and finding a better one, it was returned.

On the day when he was driven away to Oung-pen-la, he was robbed again of clothes and bedding. One of the ruffians seized the pillow, untied the mat which covered it, and threw the apparently worthless roll of hard cotton away. Moung Ing, one of the disciples, a few hours after found it, and preserved it as the sole relic of his imprisoned teacher. Some months after, when Dr. Judson was released, the old pillow was hunted up, opened, and within it, uninjured, was found a Manuscript, which is now printed as a portion of the Burmese Bible. It is no wonder that Dr. Judson, desired to lay his head upon it, nor that the keeper found it an uneasy support. The brutal soldier did not know that he was typifying the nation, when he unconsciously threw from him the word of life.

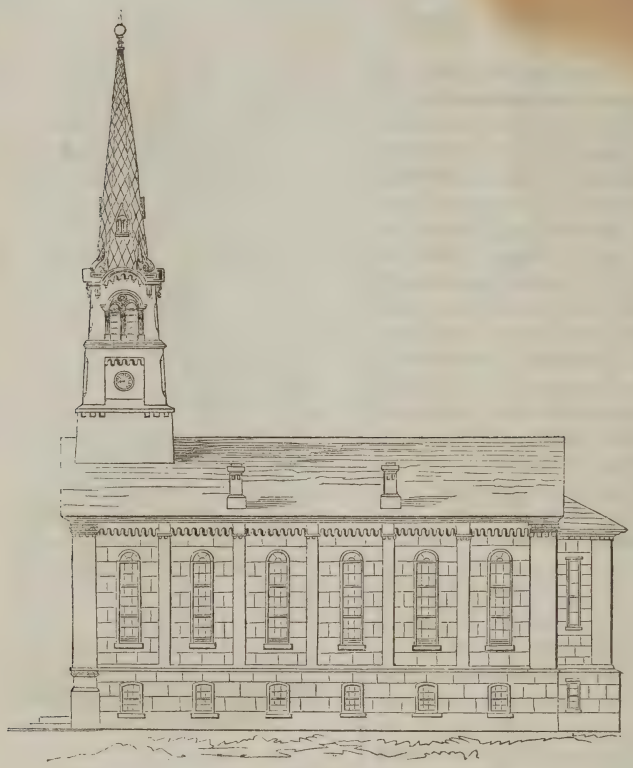
Westchester Baptist Church.

THE accompanying engravings we have been permitted to prepare for the "Memorial," by the kindness of J. E. Carver, Esq., Architect, of this city, who loaned us his original drawings for this purpose. It is a cause for rejoicing that there are in all parts of our country so many church edifices in course of erection and enlargement. The necessities and the progress of the denomination will demand new buildings at very numerous points through many years to come. We think it should be understood that it is as easy and as cheap to arrange building materials according to tasteful and convenient models as it is to lay them in the form of barns or cattle-sheds. And yet many church buildings seem to be erected without any regard to beauty, good taste, convenience or adaptation to the purposes for which they are to be used. We have seen a church erected within a few years, which cost at least double the one here represented, and yet it is a positive deformity to the town in which it stands, will furnish room for no larger congregation, and is without the convenience and comforts of this. The very poorest economy, in church building, is that which dispenses with the services of a professional architect, whose business it is to study economy, taste, and convenience in the erection of buildings. The instances are not few, even in houses erected at considerable cost, where the congregation would cheerfully contribute tenfold the price of an architect's work, to remedy some unsightly or incommodious blunder, which, to a professional eye, would have been evident at a single glance over the plan.

Still many of our churches are built in localities where no architect can be readily consulted. To aid such in procuring attractive and convenient models, and to furnish such plans and details as may be useful, will be one object kept in view by the conductors of the Memorial.

Front elevation.

The building of which we furnish the annexed engravings, is about being erected by the Baptist Church in Westchester, Pa. It is designed in the Byzantine style of architecture. This style dates its commencement with the establishment of the Eastern Empire, when the seat of government was transferred from Rome to Byzantium by the Emperor Constantine. Some writers maintain that he retired from that city in order to obtain more power to give the new religion a firmer basis. Anxious for its purity, that it might remain untainted by any adherence to the pagan rites, even in its architecture, Constantine evaded the restraints which his new creed was subject to, in ancient Rome, by his removal to Byzantium. One great object which presented itself to his notice, was the erection of appropriate places of worship, which were much needed, the number of

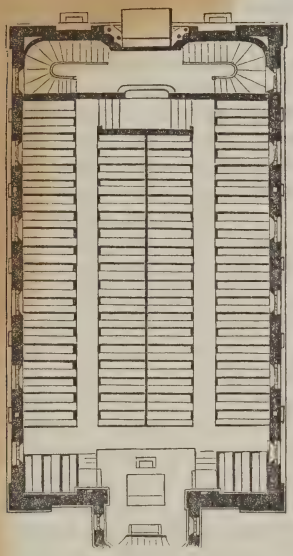


Side Elevation.

Christians exceeding that of pagans, and there being no previous edifice, either of a civil or religious character, which could be adapted for the purpose, architects therefore were left entirely to their own resources, unless they were willing to copy the buildings of the old metropolis. But they desired rather to form an entire new style of architecture. This has since been denominated Byzantine. It is well adapted for church building, on account of its simplicity and economy, while at the same time it admits of varied and elegant embellishments. The semicircular arched openings combine strength, unity and harmony, with less of ornament than is required to carry out other styles, rendering it appropriate for villages and rural neighborhoods, where large sums cannot be raised for such purposes.

The dimensions of the building here represented are, width 42 feet, length 80 feet, exclusive of the pulpit recess in the rear. Height of walls 27 feet. The rear recess is of octagonal form, 6 feet in depth by 14 in width, giving ample space for pulpit and Baptistery, with stairways down to the ante-rooms in the basement story. The spire rises 65 feet above the sides of the roof, or 110 feet from the ground. The basement story is 9 feet high, and is divided into three rooms. The principal room for Sabbath School and evening meetings, is 37 by 50 feet. The two rear rooms are retiring rooms, for candidates upon baptismal occasions, and may be used for infant schools, Bible classes, etc., at other times. They are each 12 by 18 feet.

The principal audience room is 37 feet 6 inches by 65 feet. There are 90



Plan of Audience Room.

pews, capable of seating comfortably 450 persons. The pews are handsomely furnished with scroll ends and caps. The pulpit recess finishes with an arch, flanked by pilasters, with bases and capitals, and enriched with bas relief ornaments. The ceiling is segment form, with an enriched cornice, laid off in panels of fresco painting. The pulpit and gallery facings are furnished in the peculiar Byzantine ornamental style.

The choir gallery in front of the building, extends over the vestibule and five feet into the body of the church. There are no side galleries.

The building will be constructed of rubble stone work, pointed, to the height of the basement story; the main story, of square hard bricks, worked with flush joints, and will be painted a stone color. The trimmings and embellishments of the entrance door of the facade should be of cut stone. The steeple is to be wood, the spire to be covered with slate. The wood work to be painted stone color.

The cost of the building, completed according to the architect's design, will be about $6000.

Changes during a Single Life.

THE Rev. Ezra Ferris, of Lawrenceburgh, Ia., emigrated when a lad, with his father to the North-Western Territory. On the 12th day of December, 1789, the family, among the early settlers of that country, entered the apartments assigned them as a residence in Fort Miami, on the banks of the Ohio, a short distance below the mouth of the Little Miami River. There were then, in that whole range of country extending from western Pennsylvania to Oregon, perhaps seventy white families. Small settlements had been formed at Cincinnati, North Bend, Dunlap's Station on the Big Miami, and Covalt's Station on the Little Miami. They were all beyond the reach of civil government, and were restrained by no laws, except those which mutual harmony and protection rendered necessary.

The first sermon delivered in the Territory, as Mr. Ferris believes, and to which he listened, was preached about the close of December, 1789, by Rev. David Jones, Pastor of the Great Valley Baptist Church, in Chester Co., Pa. He preached in one of the block houses of the Fort, while, for want of seats, the congregation stood around him. In March, 1790, the settlers heard another sermon. It was preached by Rev. John Gano, then of New York city. He was visiting some of his relations in Kentucky, and made his visit a missionary tour. Through his labors the first Baptist Church was organized, by his hands the first three believers were baptized, and the ordinance of the Lord's Supper for the first time administered in that vast territory. This church was constituted in March, 1790, and was the only Christian Church, with one exception, in that wide range of country. Of this Church, Mr. Ferris was subsequently a member, and at its call he became a preacher of the gospel. In the same vicinity he has lived and labored in the ministry since that time. Mr. Ferris is still a vigorous man, capa-

ble of good service in the vineyard of the Lord.

During his single life, in that territory, upon the borders of which seventy white families had settled, seven great States have been formed, and four Territories, out of which a dozen more States may yet be named. The States are Ohio, Indiana, Illinois, Michigan, Missouri, Iowa and Wisconsin. The Territories are Oregon, Minnesota, Nebraska and Washington. The seventy white families are now increased, as by the census of 1850, to 5,426,438. The few baptized believers gathered into a little church, and numbering less than twenty disciples, has been multiplied until there are now 2070 Baptist churches, with more than 120,000 communicants. More than 1,600 preachers of the gospel connected with these churches, are statedly proclaiming the truth in the field that was then occasionally visited by clergymen from a distance. If to these we add the ministers and members connected with other evangelical denominations, we have an exhibition of growth to which there is no parallel in the history of the world. The commercial, social, intellectual progress of this region of country has not been less marvellous. And the boy compelled to live in a Fort for protection against the roaming savages, yet lives to wonder, to record, and to praise God for the beneficent changes, that his single life has witnessed.

Cyprian and Origen.

FROM the new work entitled "Christ in History," by R. Turnbull, D. D., of Hartford, Conn., we extract the following passages, designed to show the position which Christ was made to assume in the theology and spirit of the Third Century.

Thascius Cyprianus was born at Carthage, of wealthy and influential heathen parents. He was educated with great care, and gave evidence of extraordinary talents. He paid much attention especially to oratorical studies, and was distinguished for his bold and fervid eloquence. His temper was warm and imperious, his passions quick and powerful. Yielding to the vices of heathenism, and despising Christianity, it seemed impossible that he should ever become a Christian; and indeed, he continued attached to the pagan faith till twelve years before his death. When his attention was called to the truth, he felt that in his case the transformation demanded was impossible. "Receive," says he in a letter to his friend Donatus, "what must be experienced before it can be understood, not by external aids, or mere knowledge, but by the transforming grace of God. When I lay in darkness and blindness, tossed hither and thither, in the dismal night, amid the billows, wandering about with an uncertain and fluctuating course, according to my habits at that time, I considered it was something difficult and hard that any one could be born again, lay aside what he was before, and although his corporeal nature remained the same, become in soul and temper a new man."

Cyprian was reluctantly called, by the voice of the people, in a time of trouble and distraction, to the bishopric of Carthage. He nobly justified their choice. Though urging the loftiest claims to episcopal and church authority, and occasionally betraying what may justly be termed a vehement and intolerant spirit, he gave himself to the work of God with singular energy and zeal. His piety and benevolence, his charity and patience, were celebrated throughout Africa, wherever the Christian name was known. Persecution assailed the church. He nobly breasted the storm when necessary for the defence of his flock, but retired before its vehemence whenever by doing so he could best accomplish the ends of his pastorate. He thus escaped death during the persecution under Decius, and returned to Carthage when the edicts against the Christians were suspended by Valerian. He was

soon, however, called to bear testimony to the faith, at the hazard of his life. All the bishops and teachers of the Christian church were condemned to death. It was a time of peculiar trial, and Cyprian felt that he must put himself at the head of his flock, and stand in the breach. He exhorted all to patience and endurance. When his sentence was about to be pronounced, he quietly awaited what might befall him, at his country residence near Carthage, which, in the fervor of his first love, he had sold, in order to assist the poor with the money, but which the attachment of his church had restored to him. In the former persecution he had yielded to the dictates of prudence; but now, no entreaties from friends, and even from men of note among the heathen, who proffered him an asylum, could induce him to decline that public confession which he believed the Lord had called him to make. But when he heard that he was to be taken to Utica, where the proconsul was then staying, that he might be executed there, he resolved to yield for a season to the advice of his friends, "since," as he said, "it was fitting that the bishop should confess the Lord before the church over which the Lord hath placed him, in order, by his confession, to do honor to the whole church; for what the bishop utters at such a time, by the inspiration of God, he utters as the voice of all."

All at once Cyprian was seized by a guard, and taken to the proconsul; but as long as the proconsul remained in the country for relaxation, Cyprian was not examined. Crowds of his brethren, friends, and church members gathered around him, and watched his prison during the night, so that no evil might befall him. The next morning, accompanied by a great multitude of Christians and heathen, he was led to judgment. * * * *

When brought before the proconsul, the latter thus addressed him:—

Are you Thascius Cyprianus?

Cyp. I am.

Pro. You have suffered yourself to be made a chief of these men holding sacrilegious opinions.

Cyp. I have.

Pro. The majesty of the emperor requires thee to perform the ceremonies of our state religion.

Cyp. That I cannot do.

Pro. Think of your own safety.

Cyp. Do what is commanded you. There is no room for deliberation in so clear a matter. * * *

Thus he had no further explanations to made, as the proconsul knew well the tenets of his faith, and that there was only one alternative. Hence Cyprian's simple reply—"*Do what is commanded you.*"

The proconsul, after consulting with his council, pronounced the following sentence: "You have lived a long time in impiety, and have conspired to pervert other men—constituting yourself the enemy of the Roman gods—so that the pious and most sacred emperors have been unable to recall you to the observance of the holy ceremonies. Therefore, as you are the author and leader of these flagrant crimes, you shall be made a warning to those whom you have conjoined with you in your wickedness.

Cyp. God be praised.

He was followed by a crowd of believers, who wished to die with him, and after having presented the executioner with twenty pieces of gold, he sealed his testimony with his blood.

We now turn to Origen, whose genius and virtue were as illustrious as his piety and devotion to the cause of Christ. * * * *

Origen was born in Alexandria, the magnificent capital of Grecian Egypt, in the year 185, and was instructed by his parents in the truths of the Christian religion. * * *

Leonidas, his father, while he admired, had frequent occasion to check the inquisitive and aspiring spirit of his son. Yet he regarded him with a sort of reverence. It is related, that, when leaning over his sleeping boy,

the father would reverently kiss that bosom as the chosen temple of the Holy Ghost. When his father was cast into prison, on account of his religion, during the persecution under Severus, Origen exhorted him rather to suffer martyrdom than renounce his religion.

This persecution was a severe one. It raged not only in Alexandria, but in the Thebais, and throughout Egypt. Multitudes suffered martyrdom. Origen burned to win a crown similar to the one that now hung over the head of his father. He could suffer as well as study for Christ! His mother besought him with tears not to expose himself to the fury of the persecutors. When this proved unavailing, she resorted to the expedient of secreting his clothes, and thus forced him to remain at home. It was then that he wrote to his father not to permit any considerations of his family to shake his fidelity to Christ. The good old man was led forth to death, and sealed his testimony with his blood. His property was confiscated; and the youthful Origen supported his mother and six brothers by teaching the Greek language and literature.

* * * * * *

Shortly afterwards, the persecution was renewed with increased violence. The teachers of the Catechetical school sought refuge in flight. Origen was asked by Demetrius, the bishop, to supply their places. He did so, and nobly breasted the fury of the storm.

When peace was restored to the church, after the persecution under Maximin, during which Origen had lain in concealment, he took occasion to travel to Athens. Thence he went to Arabia, to which he was invited by the bishops of that province, to refute Bishop Beryllus, who denied the existence of our Saviour's divine nature, previous to his incarnation. Origen spoke with such candor and eloquence, that Beryllus renounced his errors, and thanked him for his instructions. He was equally successful with other heretics—a circumstance which must be ascribed to the wonderful modesty, gentleness, and ability of the man.

In the new persecution under Decius, Origen played a conspicuous part. He was regarded as a pillar of the church, and thrown into prison, where he was subjected to the cruelest sufferings, which he bore with a spirit of calm heroism and Christian resignation. Exhausted by his sufferings, he died at Tyre, in the year 254.

Origen, while holding the humanity of Christ as an outer expression of his separate spiritual existence, maintained his supreme divinity. He saw in him the word or manifestation of the one eternal Father. In his Contra Celsum, replying to the objection of his opponent, founded on the worship paid to Christ, who, in the view of the heathen philosopher, was a mere man, he says, "We worship, therefore, as we have now shown, one God, Father and Son, and our argument remains as impregnable as before. We do not regard with an excessive veneration one who has but lately appeared among men, as though he had no existence before. We believe his own word, when he tells us, 'Before Abraham was I am,' as also when he says, 'I am the truth.' We are none of us so stupid as to think that the Essence of Truth had no existence before the time of Christ's appearance." Hence, in his 8th Homily on Jeremiah, he says, "If the soul have not God the Father, if it have not the Son, saying, 'I and my Father will come to him, and will make our abode with him,' if it have not the Holy Spirit, it is desolate."

Thus Cyprian and Origen come together in their love and reverence for Christ, as the Way, the Truth, and the Life. This is the living stream which mingles with the philosophy, the literature, the politics, and the art of the modern world. We shall find it in all the centuries, coursing its way towards the grand consummation of truth, freedom, and righteousness, yet to come.

Editor's Garner of Gleanings.

OMER PACHA.

THE General of the Turkish Armies on the banks of the Danube, who according to the last advices had been successful in every contest with the Russian forces, is a native of Croatia, and was educated in the military schools of his country. When yet very young, he left the Austrian service and repaired to Constantinople, where he made himself master of the Turkish language. He was appointed to a situation in the war department. The Sultan Mahmoud created him a major in the army as a recompense for his services whilst thus engaged. He has since risen to the highest posts. He owes his present position to his sword, and has been a marshal for several years. He successfully commanded the Turkish troops in Syria, Bosnia and Montenegro.

He is said to be a most frank, disinterested and loyal man, a zealous friend to the land of which he has become a subject and to the army which he commands, and which he has brought to a state of great perfection. His personal appearance is handsome, and he possesses very great personal courage. He may be about fifty-two years of age, has had excellent military instruction and much experience, and has a natural instinct for military affairs.

With such qualities he has an irresistible influence over the forces he commands, possessing their full confidence. He is very much beloved by the soldiers, although he conforms very little to Mahometan customs. He has no harem, and but one wife, an Austrian lady, from Transylvania. He is a perfect gentleman, a noble horseman, and an indefatigable soldier.

The chief of his staff is Major General Ahmed Pacha, who has studied at Vienna. He was director of the military academy at Pera, and unites much instruction to zeal and ability.

Mustapha Pacha, Reis Pacha, or president of the council of the army, occupies a situation which does not exist in European armies. He is an energetic, active, and frank man, and has the appearance of a good soldier.

The chief headquarters of the Seraskier are also composed of some other superior officers, educated at the military academies of Vienna; and of many young officers who had received their education at the military college of Pera. The fortifications that have been constructed under their auspices along the line of the Danube, speak favorably of their ability.

SCHAMYL.—This is the name of the leader of the Circassian armies against the Russians, who has also proved very troublesome to the armies of the Czar sent to subdue him.

The first time we hear of Schamyl is in 1832. In that year, a devout Mussulman, Kasi-Mollah, held a chief command in the bands of Lesghians, Tchetchentzes, and other Tribes of the eastern chain and the steppes abutting on the Caspian and traversed by the Koisu. Kasi-Mollah's reputation for sanctity was greater than that which he acquired for the higher military qualities, although a dashing leader, and individually one of the bravest of the brave. He was brought to bay in 1832 by Gen. Rosen, at a place called Gumri.

Encircled on all sides, almost the last scrap of food devoured, nothing remained, in the opinion of Kasi-Mollah and about thirty of his most zealous disciples, but to hew for themselves a path through the Russian bayonets, to freedom or to Paradise—either alternative a welcome one. This resolution finally taken, they suddenly emerged from the fastness they could no longer hold, and burst upon the Russian troops with the shock of an avalanche, and the furious, discordant yells of a troop of madmen. For one or two brief moments, it seemed that they must escape, so far through the beleaguring circle of their foes did they cleave their desperate way, before the momently-recoiling ranks reclosed around them, and they fell by twos and threes, wildly fighting to the last, riddled by musket-balls and bayonet stabs. Kasi-Mollah "died with his hand on his beard, and a last prayer murmuring from his lips;" and his pupils perished with him; all save one, and he the bravest and fiercest of them all, who broke through the encircling bayonets, dashed at headlong speed past the more distant lines of running fire unharmed—reined suddenly up as he reached the angle of a mountain gorge, into which he knew none dared to follow, shook his red scimetar, and hurled a defiant execration into the faces of his baffled foes,—and the next moment, with an exultant shout of "Allah! Il Allah!" disappeared in the dark mountain pass.

The fortunate horseman was Schamyl, the future Imaun, the prophet-soldier of the Caucasus, whose escape, as just described, many of his followers to this day firmly believe was due to the direct interposition

of the Angel Gabriel. Schamyl, who is one of the dark-eyed, dark-haired, partly Tartar race of Tchetchentzes, was born at Tschirskei, a place of about 3,000 inhabitants.

He is at present fifty-six years of age, and is a man of middle size, but of a determined appearance. His private life resembles that of Abd-el-Kader, being sober and austere, and divided between prayer and action.

The war of the Caucasus has lasted for fifty-three years, and has worn out the ablest generals of Russia, Zizianoff, Yermeloff, Grablee, Sass, Neidhardf, Rosen, and Paskiewitch; it has destroyed her best troops, and has become a complete object of dread for the regiments sent in that direction. It has cost immense sums to the Russian empire; and notwithstanding all the efforts made, it is at present so little advanced that the general-in-chief, Prince Woronzoff, does not consider himself safe in his palace at Tiflis, and asks for 120,000 men from his government to maintain himself in Georgia.

The recent appearance of Schamyl in the rich plains of Georgia, coinciding with the last news from the Danube, has, all of a sudden, given to the war of the Caucasus and to its chief, an importance which they did not possess before. The sudden attack on Tiflis by 20,000 mountaineers is not only the most recent incident of a struggle which has lasted for half a century, but the first episode of a great drama, in which the whole world takes an interest. And so public attention has turned spontaneously towards these Caucasian summits, which Mithridates alone was able to conquer, and which now hold in check all the forces of Russia. Schamyl is henceforward the most energetic auxiliary of the Porte in its heroic effort for independence.

Tenets of the Greek Church.—The following synopsis of the theological views of the Greek Church, as given by a theological author, will possess a peculiar interest to those readers who are not familiar with its tenets, from the connection of that Church with the present war between Turkey and Russia.

"They disown the authority of the pope and deny that the church of Rome is the true catholic church. They do not baptize their children till they are three, four, five, six, ten, nay, sometimes eighteen years of age; baptism is performed by trine immersion. They insist that the sacrament of the Lord's supper ought to be administered in both kinds, and they give the sacrament to children immediately after baptism. They grant no indulgences, nor do they lay any claim to the character of infallibility, like the church of Rome. They deny that there is any such place as purgatory; notwithstanding they pray for the dead, that God may have mercy on them at the general judgment. They practise the invocation of saints; though they say they do not invoke them as deities, but as intercessors with God. They exclude confirmation, extreme unction and matrimony out of the seven sacraments. They deny auricular confession to be a divine precept, and say it is only a positive injunction of the church. They pay no religious homage to the eucharist. They administer the communion in both kinds to the laity, both in sickness and in health, though they have never applied themselves to their confessors, because they are persuaded that a lively faith is all which is requisite for the worthy receiving of the Lord's supper. They maintain that the Holy Ghost proceeds only from the Father, and not from the Son. They believe in predestination. They admit of no images in relief or embossed work, but use paintings and sculptures in silver and copper. They approve of the marriage of priests, provided they enter into that state before their admission into holy orders. They condemn all fourth marriages. They observe a number of holy days, and keep four fasts in the year more solemn than the rest, of which the fast in Lent, before Easter, is the chief. They believe the doctrine of consubstantiation, or the union of the body of Christ with the sacrament bread."

The Greek Church comprehends a large part of Greece and the Grecian Isles, Wallachia, Moldavia, Egypt, Abyssinia, Nubia, Lybia, Arabia, Mesopotamia, Syria, Cilicia, and Palestine; to which may be added the whole of the Russian Empire in Europe, a great part of Siberia in Asia, Astrakan, Casan, and Georgia. It comprehends more extent of territory than the Latin Church, with all the branches that have sprung from it.

We notice that plans and efforts have been commenced for establishing three new Colleges among the Baptists in different sections of the country, viz.: at Pella, in Iowa; Cassville, Ga.; and within the bounds of the French Broad Association in North Carolina.

Religious Changes in Ireland.—In a recent number of *The Dublin Nation*, a Roman Catholic paper, appeared a long article on this topic, in which the editor says:

"The Irish nation is fast dissolving, as the Jewish nation dissolved before the curse of God—as the Carthaginian nation dissolved before the sword of Rome—as the Red Indian race silently dissolves before the face of the white man. *Ireland is ceasing to be a Roman Catholic nation.*" Priest Fitzgerald, in a recent speech, admits. "Our nation and our church are perishing." Another organ of Romanism says, "Shall the soupers and tract distributors accomplish the work which all the force of England for three hundred years has been unable to effect?"

"We are afraid that neither the priesthood nor the people of this country have any idea of the system of proselytism carried on under their eyes. Its agents and emissaries—from the wealthy fanatics of Exeter Hall down to the meanest Bible reader in Connaught—are continually at work, and God only knows the evil they have wrought. It is time, and God knows there is full cause, to preach a crusade against them. It has had an incalculable success."

"I am rich enough," says Pope to Swift, "and can afford to give away a hundred pounds a year. I would not crawl upon the earth without doing a little good. I will enjoy the pleasure of giving what I give by giving it alive, and seeing another enjoy it." "When I die," he added, "I should be ashamed to leave enough for a monument, if there was a wanting friend above ground."

Cost of the late Burmese War and of Missions.—A London paper gives the following estimates:

Extra allowances to the troops, £150,000; commissariat charge, £250,000; extra cost of Indian Navy and Bengal marine, £120-000; hire of transports, freight of stores &c., £150,000; ordnance, buildings, and miscellaneous, £100,000; donation of six months' batta, £150,000; total, £920,000. This is at the rate of about £650,000, or $3,250,000 a year!

The entire sum of money raised by the churches of Great Britain for missionary purposes is about $1,750,000; by those of America, $750,000; —making $2,500,000 This scarcely equals the annual gifts of Kallee's Temple, Calcutta.

Heroes and Martyrs.—Our readers will probably recollect the story of the Norwegian boy, Knud Iverson, at Chicago, who was drowned by some older boys because he refused to assist them in robbing an orchard. Some of the papers at Chicago now raise doubts as to the martyrdom of the boy, and attempt to account for his death in some other way than that first suggested. It seems to such that heroism, of the kind imputed to the boy, does not exist in the world at the present time. Such editors underrate humanity. A case of moral heroism, exceeding that imputed to Knud Iverson, occurred in Marquette County, Mich., a little over a year ago, the facts of which were established by judicial investigation, and are thus related by Judge Larabee, who presided at the trial.

A beautiful, fair-haired, blue-eyed boy, about nine years of age, was taken from the Orphan Asylum in Milwaukee and adopted by a respectable farmer of Marquette, who was a professor of religion. A girl, a little older than the boy, was also adopted into the same family. Soon after these children were installed in their new home, the boy discovered criminal conduct on the part of his new mother, which he mentioned to the little girl, and it thereby came to the ears of the woman. She indignantly denied the story to the satisfaction of her husband, and insisted that the boy should be whipped until he confessed the falsehood. The man —poor, weak bigot—impelled by a sense of religious duty, proceeded to the task assigned him, by procuring a bundle of rods, stripping the child naked and suspending him by a cord to the rafters of the house, and whipping him at intervals for over two hours, till the blood ran through the floor, making a pool upon the floor below; s opping only to rest and interrogate the boy and getting no other reply than "Pa, I told the truth—I cannot tell a lie;" the woman all the time urging him to "do his duty." The poor little hero, at length released from his torture, threw his arms around the neck of his tormentor, kissed him, and said, "Pa, I am so cold," and died. It appeared in evidence, upon the trial of the man and woman for murder, that the child did tell the truth, and suffered death by slow torture rather than tell a lie. The age of heroism and of martyrdom will not have passed till mothers cease to instil holy precepts into the minds of their infant offspring The man and woman who murdered this angel child are now in the penitentiary at Waupun, to which they were sentenced for ten years.

God chooses the Poor of this World.—Moses was the son of a poor Levite—Gideon was a thresher—David was a shepherd boy—Amos was a herdsman—the apostles were "ignorant and unlearned."

The reformer Zwingle emerged from a shepherd's hut among the Alps. Melancthon, the great theologian of the Reformation, was a workman in an armourer's shop. Martin Luther was the child of a poor miner.

Carey, who originated the plan of translating the Bible into the language of the millions of Hindostan, was a shoemaker in Northampton. Dr. Morrison, who translated the Bible into the Chinese language, was a last-maker of Newcastle. Dr. Adam Clarke was the child of Irish cotters. John Foster was a weaver. Andrew Fuller was a farm-servant. William Jay of Bath was a herdsman; and the present Archbishop of York is the son of a draper.

Wealth of the Union.—The report of the Patent Office, recently made, presents some interesting statistics relative to the Union. The population of the United States is set down at 20,746,000, and the aggregate of personal and real property is estimated at $8,294,560,000. New York is the richest State, her property being $1,112,000,000; Pennsylvania next, $850,000,000; then Ohio, $740,000,000; then Virginia, $508,000,000. The remainder of the States rank as follows: Indiana, $384,000,000; Tennessee, $380,000,000; Kentucky, $342,000,000; Massachusetts, $340,000,000; Georgia, $320,000,000; North Carolina, $306,000,000; Illinois, $294,000,000; Alabama, $276,000,000; Mississippi, $256,000,000; South Carolina, $242,000,000; Missouri, $240,000,000; Maine, 240,000,000; Maryland, $193,000,000; Louisiana, $188,000,000; New Jersey, $166,000,000; Michigan, $148,000,000; Connecticut, $132,000,000; Vermont, $120,000,000; New Hampshire, $120,000,000; Arkansas, $60,000,000; Texas, $56,000,000; Iowa, 52,000,000; Rhode Island, $52,000,000; Wisconsin, $36,000,000; Delaware, $32,000,000; Florida, $30,000,000; District of Columbia, $18,000,000; Oregon, $8,000,000.

New Associations.—The Jefferson County Baptist Association, Mo., was organized, with seven churches, Oct. 8, 1853, Rev. James Williams, Moderator. The Tennessee River Association, Tenn., was organized Oct. 15, of ten churches.

Colleges in the United States.—In the United States and the Territories there are 234 colleges, with 1,651 teachers and 27,159 pupils. Annual income: from endowment, $452,313; taxation, $15,485; public funds, $184,548; other sources, $1,264,280—total, $1,916,628. Of public schools there are 80,991; of teachers 92,000; of pupils, 3 354,173. Income: from endowments, $182,594; taxation, $4,686,414; public funds, $2,574,669; other sources, $2,147,853—aggregate, $9,591,530.

Religious Liberty in New Grenada. An official decree published in Bogota, June 15, 1853, proclaims that all governmental interference in ecclesiastical affairs has ceased, and that all sects shall be alike protected and have equal liberties. Is this not the first Roman Catholic country that has made such a decree? Where are the Protestant missionaries to enter into this newly opened field?

Professor Hagenbach on Baptism.—Dr. Hagenbach, Lutheran Professor of Theology in Basle, has recently published a work entitled,—"*The Christian Church of the first Three Centuries.*" In the Nineteenth Lecture, he makes a sort of recapitulation of the ground he had gone over in his previous lectures. When he comes to speak of Baptism, he says: "That Baptism, in the beginning, was administered in the open air, in rivers or pools, and indeed by immersion, is known from the narrative of the New Testament. In later times they prepared great baptismal fonts or chapels, (Baptisteries.) While the person to be baptized descended many steps into the reservoir of water, and then the whole body was immersed under the water, the image of the 'burial in the death of Christ' and 'the resurrection from the grave,' was impressed with power upon the soul. This in the later practice of sprinkling was lost.

"Sprinkling was in early times only administered to the sick, who on their dying beds were baptized, and who could not from the circumstances of the case be immersed.

"We have already mentioned that different opinions prevailed respecting infant baptism, and that Tertullian was opposed to the practice. Towards the end of the third century, the baptism of children was more frequent. Yet in the fourth century many examples existed of delay to a later period and in some cases even to the hour of death."

MUNIFICENT BEQUESTS.—The late Anson G. Phelps of New York city, after providing amply for his widow; $100,000 for each of his children; $10,000 to each of his grandchildren; and an additional 5,000 to each of them, to be paid by the executors, with the injunction from him to use the increase of this fund sacredly for benevolent purposes, and transmit to their heirs with the same injunction; and after making several bequests to relations, has left the following sums to various benevolent objects, providing for their payment in instalments during a term of years:

To the American Bible Society,	$100,000
To the American Board of Commissioners for Foreign Missions,	100,000
American Home Missionary Society,	100,000
For Literary and Theological Education in Liberia, Africa, subject to the control of the Executors,	50,000
Union Theological Seminary, N. Y.	5,000
Institution for the Blind, N. Y.	5,000
New York State Colonization Soc'y,	5,000
Auburn Theological Society,	3,000
Half-Orphan Society, N. Y.,	1,000
Colored Orphan Society,	1,000
Congregational Church, Simsbury, Ct., for the use of the poor,	1,000
Total,	$371,000

In addition to the above, Mr. Phelps, just previous to his death, placed in the hands of his son $100,000, the interest to be used at his discretion for the spread of the Gospel, and the principal eventually to be invested equally for the benefit of the American Bible Society and Board of Foreign Missions. This disposition of Mr. Phelps' property, including the amount given to each of his twenty-two grandchildren, makes the munificent bequest of $581,000 for religious and benevolent purposes.

POPULATION OF THE TURKISH EMPIRE.—The latest authority upon the statistics of the population of the whole Turkish Empire is a work just published in Paris by A. Ubicini. He gives the numbers as follows:

Religions.	*Europe.*	*Asia.*	*Africa.*
Mussulmans	4,550,900	12,650,000	3,800,000
Greeks	10,000,000	8,000,000	
Catholics	610,000	260,000	
Jews	70,000	80,000	
Gypsies	80,000		

THE PROBLEM OF CENTURIES is solved. Commodore McClure has discovered the North-West passage. Now to what practical uses can we put it?

THE OLDEST BAPTIST CHURCH in London, now in existence, was organized in 1633.

THE FIRST PROTESTANT CHURCH formed South of the Tennessee River, was located a few miles above Natchez, Miss., on Cole's Creek, about the year A. D. 1780, and was called the Salem Baptist Church. It was constituted without a presbytery of ministers, or even an ordained minister, for there was none in the country. Richard Curtis, who had been licensed in South Carolina, was called to preach to them. His labors were greatly blessed, and as a matter of necessity he baptized and performed all the duties of an ordained minister. Among the converts was a Spaniard by the name of Stephen Avan, who renounced the Catholic religion and was baptized. The country was then under Spanish rule, and the Catholics became very much exasperated, and were concerting a plan to send Curtis and Avan to the mines of Mexico, but they got information of it and secreted themselves in the cane-brake until their friends could obtain horses, money, &c., necessary for their escape, when they made their way through the Indian tribes back to Carolina.

THE OLDEST EVANGELICAL CHURCH between the Alleghanies and the Rocky Mountains is the Baptist Church at Gilbert's Creek, Garrard Co., Ky., a few miles east of Lancaster. It emigrated from Spotsylvania Co., Va., in 1781.

THE FIRST BAPTIST CHURCH organized in the "Western Reserve, and the first of any denomination, as is believed, is located at Jefferson, Ashtabula county, O., and was constituted in 1811. What is known as the Western Reserve, extends one hundred and forty miles along the southern shore of Lake Erie, from the Pennsylvania line to Sandusky Bay. The first Baptist minister ordained in this territory, was Rev. J. Woodworth, in 1816, who is still preaching the gospel in Ashtabula county.

THE BURLINGTON UNIVERSITY, Iowa, commences its first term of instruction Jan. 5, 1854. Rev. G. W. Gunnison, Rev. Reeder M. Fish, and Dr. J. H. Ranch, are the instructors in the Male department, and Mrs. M. A. P. Darwin, Mrs. H. E. Herrick, and Mrs. C. A. Hickok, in the Female department.

THE FREEWILL BAPTISTS in the United States number 1222 churches, over 1000 ministers and 50,180 communicants.

Education in New England.—By the last official returns of the Public Schools in the six New England states, the whole number of pupils in attendance during the year was 641,983. The whole cost of instruction for the year was $2,055,131 65. In Vermont, the average cost of each pupil was $2 22. In Maine, $1 34. In Connecticut, $1 35. In Rhode Island, $1 64. In Massachusetts, the law requires each town to raise, by tax, at least $1 50 per child between five and fifteen years of age, as a condition of receiving a share of the income of the State School Fund. All the towns complied with this condition last year, and one hundred and eighty towns raised double the sum thus specified. The amount expended in Massachusetts last year for each child between the ages above named, was $4 54.

Baptists in England.—In 1834, the aggregate membership of the Baptist churches in Great Britain was 40,763. In 1853, the total was 106,448, exhibiting an encouraging increase and a much needed tendency to harmony and co-operation. Thirty-five associations in 1853 report 1,335 churches, and a net increase of 1,519 communicants.

The immense book establishment of Harper & Brothers, in New York, was destroyed by fire on the 10th of December. The total loss is estimated at $1,205,000. When the fire burst forth and was seen to be uncontrollable, Mr. John Harper was asked hurriedly, what property they should first attempt to save—"Never mind the *property*," was the noble reply, "save the *lives*."

Light for the Blind.—A little boy blind from birth, aged about four years, was dying with scarlatina. About an hour before the little sufferer departed, he exclaimed: "*Pa! I see now; darkness is all gone; day is come!*"

The Bengal Baptist Association, India, reported at its last session, 22 churches, 1342 communicants and 116 converts baptized during the last year.

Aristocratic.—We once heard of a young lady who cast away the "Pilgrim's Progress" with contempt, because, as she declared, it was so ridiculous to think of going to heaven on foot.

Rev. Dr. Choules is about to publish a Journal of the voyage of the Steam Yacht, North Star.

Our Little Church.

FROM THE GERMAN OF KRUMACHER.

O ONLY see how sweetly there
Our little church is gleaming!
The golden evening sunshine fair
On tower and roof is streaming,
How soft and tranquil all around!
Where shall its like on earth be found?

Through the green foliage, white and clear,
It peeps out all so gaily
Round on our little village here
And down through all the valley.
Well pleased it is, as one may see,
With its own grace and purity.

Not always does it fare so well,
When tempests rage and riot—
Yet even then the little bell
Speaks out: 'Twill soon be quiet!
Tho' clouds look black, and pour down rain,
The sunshine, brighter, comes again.

And when the organ shines and sounds,
With silver pipes all glistening,
How every heart, then, thrills and bounds,
And earth and heaven seem listening.
Such feelings in each bosom swell!
But what he feels no one can tell.

O, see in evening's golden fire
Its little windows gleaming!
Bright as a bride in gay attire
With flowers and jewels beaming.
Aye, look now! how it gleams and glows,
Fair as an apricot or rose!

Within our little church shows quite—
Believe me—quite as neatly;
The little benches, blue and white,
All empty, look so sweetly!
On Sunday none is empty found—
There's no such church the wide world round!

See where against the pillared wall
The pulpit high is builded,
Well carved and planned by master-hand,
All polished bright and gilded.
There comes the parson undismayed,
They wonder he is not afraid.

But he stands up a hero there,
And leads them on to Heaven—
Through all this world of sin and care—
The flock his God has given.
Soft falls his word as dew comes down
On a dry meadow parched and brown.

But see the sun already sinks,
And all the vale is darkling,
Only our little spire still blinks
With day's last golden sparkling.
How still and sacred all around!
Where shall a church like ours be found?

Editor's Book Shelf.

We find upon our new book shelf "*Carpenter's Elements of Physiology*," the second American edition of which has been published by Blanchard & Lea, of Philadelphia, a handsomely printed and illustrated octavo volume, of 566 pages, which high authority, the—"Medico-Chirurgical Review"—pronounces the "best systematic treatise on physiology in our own language, and the best adapted for the student in any language."

The same publishers have also issued Frederick Schœdler's "*Book of Nature*," translated from the German by Henry Medlock, F. C. S. It is a beautiful octavo volume of 691 pages, profusely and handsomely illustrated by six hundred and seventy-nine wood engravings. It contains a series of clearly written elementary treatises on the sciences of Physics, Astronomy, Chemistry, Mineralogy, Geology, Botany, Zoology and Physiology. It is well adapted to the wants of the private student, who desires to become familiar with the fundamental principles of these sciences.

Another new book, and the best of them all, from the prolific pen of Rev. Dr. Turnbull, has just been published by Phillips, Sampson & Co., of Boston. It is entitled "*Christ in History, or the Central Power among Men*," and is a volume of 540 pages, the mechanical execution of which is faultless. The conception of the plan of the work is novel, admirable, and sweetly evangelical. It is full of Christ He is regarded as the central power and the central principle in all history. The relations of ancient religious philosophies, and races to Christianity are finely traced, and after dwelling upon his incarnation and its immediate associations and influences, the author pursues his researches, showing the effect of Christ's mission and teachings as evinced by the primitive Church—during the middle ages—at the Reformation—and in modern society.

We have furnished some extracts from the book in the preceding pages, which will give our readers a better idea of our appreciation of its value and of its intrinsic character than a brief notice can.

The author of "Alton Locke," Rev. Charles Kingsley, Jr., Rector of Eversley Hants, etc., has published a volume of "*Twenty Five Village Sermons*," which H. Hooker, of Philadelphia, has just re-published from the last London edition. It forms a 12mo. volume of 276 pp. The style is clear, fresh and forcible, and the sentiments, excepting some unimportant "church" peculiarities, are catholic and evangelical.

The American Baptist Publication Society have added to their catalogue of Sunday School books, a neat little volume of 132 pages, written by Jeannie Dowling De Witt, and called "*The Sting of the Adder, or the history of the Stanley family*," It so depicts the dangers and the woe of intemperance, that we should think every youthful reader would shudder at the sight of a bottle, and shrink from touching it as they would from a veritable adder.

"Holiday Afternoons, *or the Commandments Illustrated*," by Leile Linden, and "*Arthur Locke and other Stories*," by Cousin Hattie, are two very neat little books written for children, and well adapted to interest and instruct them. They are published by the "New England Sunday School Union," and will be likely soon to find their way into Sunday School libraries and into the hands of our young friends.

The Pilgrim's Progress.—We do not mean to notice or commend the book—that is beyond the necessity of commendation—but the picture, the beautiful picture which J. P. Jewett & Co. of Boston, have lately published, and which Mr. A. Bancroft, of No. 124 Arch street, Philadelphia, has laid upon our table—that is a magnificent conception, splendidly executed. On a steel plate, 30 by 24 inches, Hammatt Billings has designed, and Joseph Andrews, the distinguished engraver, has by four years toil executed, in 280 separate figures, a representation of the travels of the illustrious "Pilgrim." You commence with him on his departure from the city of Destruction, and pass with him step by step through all the dark and bright stages of his journey, until he enters in at the gates of the Celestial City. It is a dreamy like picture, and yet not indistinct, and leaves upon the mind a sort of impression that the dream may have been your own in some former time.

The plate is sold for $5 00.

The Monthly Record.

Baptisms.

Churches.	Counties.	State.	No.
Rehoboth,	Choctaw,	Alabama,	23
Concord,	"		33
New Hope,	Tuscaloosa,		11
Beulah,	"		24
Grant's Creek,	"		12
Shiloh,	Perry,		25
Forest,	Pickens,		21
Buck Creek,	"		13
New Hope,	"		28
Beulah,	"		26
New Hope,	Phillips,	Arkansas,	24
Helena,			6
Pleasant Hill,	Columbia,		26
Steep Hill,	Sebastian,		6
Robinet's Prairie,	Benton,		30
Antioch,	"		44
Spavinaw Creek,	"		10
Grand Ligne,		Canada East,	21
1st Church,	Suffield,	Connecticut,	6
Wilmington,		Delaware,	8
Holmes' Spring,	Holmes,	Florida,	13
1st Church,	Savannah,	Georgia,	50
2d Church,	"		10
Cedartown,			21
Antioch,	Polk,		22
Antioch,	Walker,		19
Smyrna,	Houston,		20
Pleasant Grove,	Carroll,		14
Mt. Carmel,	Cherokee,		16
Canton,	"		20
Enon,	"		23
Middle River,	Franklin,		39
New Hope,	"		6
Carnesville,	"		6
Gum Spring,	Johnson,	Illinois,	19
St. Mary's,			10
Belleville,			20
Cypress,			16
Elmira,	Stark,		10
Apple Creek,	Morgan,		25
Benton,	Franklin,		60
Martinsville,		Indiana,	23
Macedonia,	Jefferson,		10
Hebron,	"		5
Long Run,	"		37
Tuckabachee,	Creek Nation,	Ind. Ter.	26
Muskokee,	"		4
Little Bethel,	Union,	Kentucky,	20
Hopewell,	Ballard,		5
Mississippi,	"		21
Cypress,	Hickman,		9
Sand Lick,	Green,		44
Ebenezer,	Muhlenberg,		24
Bethany,	Warren,		6
Hopewell,	Cumberland,		20
Salem,	Cumberland,	Ky.,	9
Three Springs,	Hart,		12
Green River,	Madison,		35
Taylorsville,			76
Stephensburg,			10
Port Royal,			36
Mt. Gilead,	Green,		12
Liberty,	Garrard,		26
Union,	Henry,		10
Garnettsville,			18
Deep Creek,	Mercer,		31
Blood River,			51
Cedar Creek,	Owen,		72
Silas,	Bourbon,		21
Salem,	Shelby,		100
Buffalo Lick,			9
Carlisle,	Nicholas,		13
West Providence,	Ohio,		66
Millersburg,			31
Bowling Green,			10
Mt. Washington,	Bullitt,		24
Lexington,			20
Macedonian,	Grant,		22
Bethel,	Christian,		29
Clear Creek,	Shelby,		13
New Zion,	Grayson,		6
Pitts Point,	Bullitt,		20
Mayfield,			11
New Hope,	Muhlenburg,		22
Zion,	Union,		30
Cave Run,	Ohio,		16
Union Cross Roads,		Louisiana,	28
Minden,			27
Hepzibah,	E. Feliciana,		20
Biddeford,		Maine,	24
Fitchburg,		Mass.,	8
Pittsfield,			10
1st Church,	Lynn,		12
Union Church,	Boston,		5
Newton Upper Falls,			4
Russell,			2
Hernando,		Mississipi,	13
Aberdeen,			17
Mt. Gilead,	Lauderdale,		6
Hebron,	Lawrence,		57
Centre Ridge,	Clarke,		10
Ebenezer,	Mississippi,	Missouri,	20
Wolf Island,	"		16
Oakland,	Ralls,		12
Walnut Grove,	Boone,		48
Fayette,	Fayette,		9
Limestone,	Dade,		18
Providence,	Stoddart,		11
Pleasant Valley,	Ray,		11
Cold Spring,	Cole,		14
Pisgah,	Cooper,		17
Charleston,			35

Churches.	*Counties.*	*State.*	*No.*
Stephensburg,		Missouri,	17
Big Lick,	Cooper,		9
Good Hope,	Saline,		21
Percy Creek,			35
Noix Creek,	Pike,		21
Mt. Olivet,	Henry,		32
Mt. Pleasant,	Camp,		9
Spring Grove,	Henry,		5
Hamilton Square,		New Jersey,	12
Bridgeton,			17
Sandy Ridge,			5
Patterson,	Putnam,	New York,	42
Governeur,	St. Lawrence,		25
Montague,	Lewis,		9
Hillsdale,	Columbia,		17
Fishing Creek,	Wilkes,	N. Carolina,	15
Shady Grove,	Carrituck,		42
Madison,			16
Shelby,			27
Capernaum,			12
Smithfield,			8
Sawyer's Creek,	Camden,		44
Bethlehem,	Cleveland,		18
Spartanburg,	Spartanburgh,		22
Bethel,	"		20
Milton,			9
Concord,	Alexander,		13
Taylorville,			30
Erie st. Ch.,	Cleveland,	Ohio,	4
Liberty,	Washington,		11
Salem,			13
Zanesville,			17
Shiloh,	Marion,	Oregon,	17
Churches in Philadelphia,		Pennsylvania,	28
1st Church, "			16
Chestnut Hill,	Philadelphia,		25
Buffalo Creek,	Green,		32
South Ten Mile,			10
Curwensville,	Clearfield,		14
Lenox,			10
Union,	Luzerne,		20
Bristol,			15
Bridgeport,			3
Fish Creek,	Green,		19
Warsaw,			43
Spring Hill Furnace,	Fayette,		18
New Lexington,			4
Indian Creek,			6
Balligomingo,			5
East Nantmeal,			8
Milestown,			8
Berlin,			10
Centre Falls,		Rhode Island,	12
Sumterville,		S. Carolina,	50
Whitfield,	Anderson,		39
Bethlehem,			18
Spartanburg,			20
Hamburg,			44
Blackville,			18
Spartanburgh C. H.			16
Clinton,		Tennessee,	8
Union Fork,	Monroe,		10
Hopewell,			8
Bethany,	Shelby,		20
Peyton's Creek,			24
Franklin,			25
Goose Creek,	Macon,		15
Bethel,			42
Pleasant Ridge,			35

Churches.	*Counties.*	*State.*	*No.*
Mt. Olive,		Tenn.	23
Memphis,			21
Seven Churches,	Smith,	Texas,	100
Townsend,		Vermont,	3
Grafton,			7
1st Church,	Richmond,	Virginia,	48
2d Church,	"		66
3d Church,	"		25
1st Colored Church,	"		14
2d Colored Church,	"		22
Upper Banister,	Pittsylvania,		24
Newville,			17
Little River,	Louisa,		47
Mt. Shiloh,	Nelson,		27
Liberty,			15
Pungoteague,	Eastern Shore,		21
Halifax C. H.			35
Fredericksburg,			36
Fayetteville,	Green Brier,		9
Meadow Grove,	"		3
Amwell,	"		4
Wolf Creek,	Monroe,		14
Mt. Vernon,	Henry,		20
Deep Run,	Henrico,		27
	Shenandoah,		32
Good Hope,	Madison,		15
Mt. Pisgah,	Gilmer,		21
Berryville,	Clarke,		51
Lexington,			22
Bethlehem,	Gilmer,		21
Racine,		Wisconsin,	70

Churches Constituted.

Names.	*Where.*	*When.*	*Memb.*
Toledo,	Toledo, Ohio,	Nov. 1,	18
Flint,	Genessee, Mich.	" 2,	
Van Wert,	Van Wert, Ohio,	" 2,	
Saltfleet,	Canada East,	"	
Second Church,	Concord, N. H.	"	35
West 23d St.,	New York, N. Y.	" 10,	84
Greenbush,	Warren Co., Ill.	" 12,	19
Middleton,	Marion, Ohio,	" 17,	40
Hillsboro',	Orange Co., N. C.	" 18,	15
Fork,	Halifax Co., Va.	Dec. 1,	33
Beaver Dam,	Elbert, Ga.	" 1,	

Ordinations.

Names.	*Where.*	*When.*
James Humphrey,	Jacksonville, Ala.	Nov. 1
William Haigh,	Pavilion, Ill.	" 2
Richard Wright,	Saltfleet, Canada E.	"
G. M. L. Finch,	Wilmington, N. C.	"
Chas. M. Pattengill,	Waterville, N. Y.	"
N. J. Norton,	South Adams, Mass.	" 2
Alanson Latham,	N. Stonington, Ct.	" 2
E. H. Page,	Charlestown, Mass.	" 9
C. R. Pattison,	Pontiac, Mich.	" 10
Daniel Dearborn,	Meredith, Mass.	" 10
Horatio J. Goss,	Rock Branch, Ga.	" 11
Marion Sewell,	Eastanalee, Ga.	" 14
J. B. Conyers,	St. Mary's, Ohio,	" 16
Perry Davis,	Providence, R. I.	" 16
Wm. N. Fay,	West Halifax, Vt.	" 16
Wm. C. Picknell,	Hinesburgh, Vt.	" 17
John F. Temple,	N. Colebrook, Ct.	" 3
G. H. Brigham,	Scipio. N. Y.	Dec.
J. A. Kelley,	Shirleysburgh, Pa.	" 1

Ministers Rec'd from Other Denomin's.

Names.	*From what Body.*	*Where.*
Elijah Stephens,	Methodist,	Princeton, Ky.
G. B. Burke,	Congregationalist,	Mass.
A. Latham,	Methodist,	Ct.
Wm. Fowler,	Methodist,	Ga.
J. C. Foster,	Universalist,	Mass.
J. W. Holman,	Free Will Baptist,	Ct.

New Church Edifices Dedicated.

Where.		*When.*	*Cost.*
Eminence,	Ky.	Oct. 30	$2 000
Halifax,	Vt.	Nov. 2	1,800
Flint,	Gen'see Co. Mich.	" "	
Cromwell,	Ct.	" 3	3,700
West Halifax,	Vt.	" 16	
2d Ten Mile,	Clermont Co. O.	" 20	
Deposit,	Delaware Co. N. Y.	" 16	
Andover,	Alleghany Co. "	" 31	
Romeo,	Mich.	" 16	
Warren,	Bradford, Pa	Nov. 30	1,100
Franklin,	Philad Co Pa.	Dec. 9	1,000
Hinsdale,	N. H.	" 1	
Concord, (Chapel)	" "	" "	

Deaths of Baptist Ministers.

Names.	*Residences.*	*Time.*	*Age.*
J. W. Mansfield,	Ky.	Oct 30,	55
J. F. Burbank,	Worcester, Mass.	Nov. 15,	51
L. M. Cohen,	Georgetown, Ga.	"	26
H W. Spawn,	Greece, N. Y.	"	29
Wm. Burch,	W. Burlington, N. Y.	" 14,	93
H. G. Jones, DD.	Leverington, Pa.	Dec. 12,	77

Clerical Removals and Settlements.

Names.	*Whence.*	*Where.*
Ayer, C.,	Turner, Me.,	Brunswick, Me.
Banvard, J.,	Cambridge, Mass.	N. York, N. Y.
Baker, S.,	Nashville, Tenn.,	
Best A. E.,		Greenville, N. C.
Buckley, J.,	Jerseyville, Ill.,	Prof. Alton, Ill.
Bowen, P.,	Jackson Co., Ga.,	Thomasville, Ga.
Burke, J. B.,		Middleboro, Mass.
Bunker, W. T.,	White Deer, Pa.,	Blockley, Pa.
Caldicott, T. F.,	Charlestown, Mass.,	Boston, Mass.
Cate, C. L.,		Cotton Grove, Tenn.
Church, P.,	Montreal, C. E.,	Wil'msb'g, N. Y.
Crandall, B. C.,		Union Springs, N. Y.
Dodge, E.,	New London, N. H,	[Prof. Hamilton, N. Y.
Downer, J. R.,	Alleghany, Pa.,	Prof. Granville, O.
Dunn, A.,	Holden, Mass.	
Ellis, R. E.,	Alton, Ill.	
Fay J. F.,		Boston, Mich.
Ford, D. B.,	South Canton, Mass.	
Fyfe, R. A.	Warren, R. I.,	Milwaukie, Wis.
Gaillard, C. W.,	Union Univ., Tenn.,	[Mis. to China.
Gates, G. W.,		Holland Patent, N. Y.
Gunnison, G. W.,		Prof. Burl'gton, Iowa.
Gurney, E. F.,		Jo dan, N. Y.
Guy, A.,	New Berlin, N. Y,	Middletown, O.
Hague, W.,	Newark, N. J.,	Albany, N. Y.
Hayhurst, I. W.,	Balligomingo, Pa.,	[Lewisburgh, Pa.
Hayhurst, L. W.,	Mohawk, N. Y.,	Ballston Spa, [N. Y.
Hodge, M. G.,	Stillwater, N. Y.,	Sec. N. Y. Conv.
Homes, W. M,	Orleans, N. Y.,	Branchport, N. Y.
Illsley, S.,	Albion, N. Y.,	New York.
Jameson, T. C.,	Providence, R. I.,	Boston, Mass.
Johnson, W. G. J.,	Yorkville, Mich.,	White Pigeon, [Mich.
Jones, P. F.,	Madison Univ.,	New York.
Jordan, A.,		Harrisonville, O.
Keyser, C.,	Wallingford, Ct.,	Mt. Morris, N. Y.
Lillie, J.,	Kingston, N. Y.,	Montreal, C. E.
Marsh, F. O.,	Coldwater, Mich.,	Prof. Granville, O.
Marston, S. W.,	East Brookfield, Mass.	
Matlack, D.,	Lancaster, Wis.	
McKean, J. A.,	Philadelphia,	
Mudge, W.,	Carlton Centre, N. Y.,	[Horse Head, N. Y.
Morrall, N. S.,	Mercer Univ.,	Darien, Ga.
Parker, J. W.,	Cambridge, Mass.,	Sec. N. Ed. Soc.
Pattison, R. E.,	Newton, Mass.,	Pres. Water- [ville, Me.
Peck, J. M.,	Rock Spring, Ill.,	Covington, Ky.
Penny, T. J.,	Freeport, Pa.,	Saltsburg, Pa.
Phelps, H. H,	Ellery, N. Y.,	Falconer, N. Y.
Putnam, W.,	Shelby Centre, N. Y.,	Kendall, [N. Y.
Rees, J. H.,		Urbanna, Ill.
Robinson, D.,	Southington, Ct.,	Hillsdale, N. Y.
Rue, J. E,	Scotch Plains, N. Y.	
Shailer, W. H.,	Brookline, Mass.,	Portland, Me.
Shephard, E.,	Wert's Corner, N. J.,	
Smith, F.,	Providence, R. I.	
Scott, W. D.,		Black Walnut, Va.
Smith, H.,	East Aurora, N. Y.,	Williamsville, N. Y.
Smith, H. F.,	Hastings, N. Y.,	Bankville, Ct.
Spratt, G.,	Pleasantville, Pa.	
Stone, O. B,	Xenia, O.,	California.
Swaim, A. M.,	Leominster, Mass.,	Agt H. M. Soc.
Taylor, A. H.,	Norwich, Ct.,	Eagleville, Ct.
Tilton, J. H.,		Lynn, Mass.
Tingley, T. C,	W. Boyleston, Mass.	
Thompson, W.,	Bourbonton, Mo.,	Glasgow, Mo.
Warren, E. R.,	Thompson, Ct.,	Norristown, Pa.
Wood, N.,	Forestville, N. Y.,	Wyocena, N. Y.

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AMERICAN BAPTIST MEMORIAL.

FEBRUARY, 1854.

Laurel Hill Cemetery.

THE old graveyards, each appropriated to a separate congregation, are fast disappearing from the vicinity of our large cities. Those who lived together in ecclesiastical communion, no longer lie together in the fellowship of the burial ground. The Pastor no longer sleeps in death in the midst of the same congregation to which he had preached in life.

Here the same policy or necessity which requires combination, in order to supply the town with water and with light, provides, too, the places where the dead shall be gathered. Broad acres are purchased by companies, and little lots—but as large as each can finally own — are resold to families, and they rest in death as they moved in life, in close proximity with each other, and yet strangers.

The Laurel Hill Cemetery, in the vicinity of Philadelphia, is one of the most picturesque and beautiful of these city burial grounds. The waters of the Schuylkill lave its steep western banks, and the foliage of an ever green forest waves over the dead. Costly monuments and sculptured forms, the granite and iron gates of hill-side vaults and sepulchral caves, in close proximity with modest head-stones, and unmarked hillocks, contrast mournfully with the cheerful notes of singing birds and humming insects, that throng the grounds.

The following sweet poem, written by Willis Gaylord Clark, after a visit to this Cemetery, we insert as a fitting accompaniment to the engraving furnished in the present number.

Burial-Place at Laurel Hill.

HERE the lamented dead in dust shall lie,
Life's lingering languors o'er, its labours done,
Where waving boughs, betwixt the earth and sky,
Admit the farewell radiance of the sun.

Here the long concourse from the murmuring town,
With funeral pace and slow, shall enter in,
To lay the loved in tranquil silence down,
No more to suffer, and no more to sin.

And in this hallowed spot, where Nature showers
Her summer smiles from fair and stainless skies,
Affection's hand may strew her dewy flowers,
Whose fragrant incense from the grave shall rise;

And here the impressive stone, engraved with words
Which grief sententious gives to marble pale,
Shall teach the heart; while waters, leaves, and birds
Make cheerful music in the passing gale.

Say, wherefore should we weep, and wherefore pour
On scented airs the unavailing sigh—
While sun-bright waves are quivering to the shore
And landscapes blooming—that the loved must die?

There is an emblem in this peaceful scene;
Soon rainbow colours on the woods will fall,
And autumn gusts bereave the hills of green,
As sinks the year to meet its cloudy pall.

Then, cold and pale, in distant vistas round,
Disrobed and tuneless, all the woods will stand,
While the chain'd streams are silent as the ground,
As Death had numbed them with his icy hand.

Yet, when the warm, soft winds shall rise in spring,
Like struggling daybeams o'er a blasted heath,
The bird returned shall poise her golden wing,
And liberal Nature break the spell of Death.

So, when the tomb's dull silence finds an end,
The blessed dead to endless youth shall rise,
And hear the archangel's thrilling summons blend
Its tone with anthems from the upper skies.

There shall the good of earth be found at last,
Where dazzling streams and vernal fields expand,
Where Love her crown attains—her trials past—
And, fill'd with rapture, hails the "better land!"

Rev. H. G. Jones, D. D.

BIOGRAPHICAL SKETCH.

THE Rev. Horatio G. Jones was born in Eastown, Chester county, Pa., on the eleventh day of February, 1777. His father was the Rev. David Jones, the well known military Chaplain of Major Generals, Anthony Wayne and Horatio Gates, during the war of Independence. He was also Chaplain to Gen. Wayne's Legion during the Indian Wars of 1795–6, in the Northwestern Territory, and such was his patriotism that he served as Chaplain during the war of 1812, although he was then seventy-six years of age. He was at one time pastor of the Upper Freehold Baptist Church, Monmouth County, N. J., and subsequently of the Southampton Church, Bucks County, Pa., and at the time of his death, which occurred in 1820, at the advanced age of eighty-four years, he was settled over the Great Valley Church, in Chester County.

The early youth of the subject of this sketch was passed at Southampton, where he attended a Latin school, and at Eastown, where he devoted part of his time to agriculture, and acquired habits of industry and early rising, which continued with him through life. In the year 1795, he was placed at the Bordentown Academy, in New Jersey, then under the charge of the Rev. Burgess Allison, D. D. During his residence there the Rev. William Staughton, D. D., became one of the teachers, and an acquaintance was formed between the Dr. and Mr. Jones, which ripened into a warm friendship, and remained unbroken until severed by the death of the former, in 1829. After completing his course of study at the Academy, he returned to the paternal roof and resumed the duties of a farmer. He also became an active participant in the political affairs of Chester County, and being a fluent speaker, he soon acquired a prominent position, although he had not yet attained his majority.

But Providence had marked out another and a more useful course for the young man, and he was arrested in the midst of his political aspirations by the Spirit of God. He saw himself a sinner, and ere long he made application to the Valley Church for baptism. He was accordingly baptized June 24th, 1798, by the Rev. John Boggs, who was co-pastor with the Rev. David Jones.

It often happened that the Pastors were absent, and young Mr. Jones was called upon to conduct the services, which usually consisted in reading the scriptures and prayer. He has often informed the writer, that on one of these occasions he felt a strong impulse to address the people who had assembled; and after the usual exercises, he did so, much to the astonishment of his brethren.

He continued to speak on similar occasions, and his mind was now drawn towards the ministry. The pecuniary inducements to assume the sacred office were very few, while the pathway to political preferment opened temptingly before him—and his own popularity, and the influence of his father's name, gave him hope of a seat at no distant day in our National Legislature. But duty and religious principle prevailed, and ere long the church requested him to preach before them, with a view to granting him a license. After having exercised his gift in that church and other neighborhoods, he was duly licensed September 26th, 1801; but a note, in his own handwriting, at the end of his license, states that he had preached one year before that date. He supplied destitute Churches in Chester and Delaware Counties, and during one of his visits to the Marcus Hook Church he met the Rev. Gideon Ferrell, of Welch Tract, who informed him of the vacancy at Salem, N. J., and had an appointment made for him there. On June 17th, 1801, he was called as a supply to that Church, and having proved his ministry among them, he was called to the

pastorate January 22d, 1802, and on February 13th he was ordained as Pastor. The Brethren who participated at the ordination were David Jones, Henry Smalley, Jonathan Jarman, and William Staughton.

On this occasion his father, the Rev. David Jones, who was a man of strong natural powers and sound theological knowledge, tinctured with a vein of independence and eccentricity, delivered the charge to the young Pastor. Among other things he is reported to have said, "My son, in your preach-
"ing, don't put the rack too high.
"Some ministers put the rack so high
"that the little lambs can't get a bit.
"Put the rack low and then the old
"sheep can get the fodder, and the
"lambs too."

The position in which Mr. Jones was placed was one of great responsibility. He was young, had but little experience, and was called upon to supply the placeofthe Rev. Isaac Skillman, D. D., who died in 1799, and who had ranked high as a scholar and divine. Every where he heard the praises of this great and good man, and he too learned to reverence his predecessor almost as much as his parishioners did. He entered upon the work with the right spirit, and resolved to devote himself unreservedly to the cause of Christ. His agreement only required him to preach two sermons each Sabbath—but he at once began a system, which he practised in after years, of establishing out stations at private houses and school houses—and the result of his efforts are being manifested even at this late day. His labors were blessed abundantly, and numbers were added to his church.

He kept a "Sermon Note Book," and at the close of his first year he writes,

"Great and arduous, yet delightful is the Labour,
"Great, glorious and never failing is the Assistance."

His sermons were plain, practical expositions of scripture truth. He preached Christ and Him crucified, and hence it was that his early efforts were blessed to the conversion of many souls.

He continued as Pastor at Salem until April, 1805, when he was dismissed to the Great Valley. The cause of his removal was ill health occasioned by fever and ague, which he endured for about a year. His pastorate at Salem, extending over nearly three years and a half, was one of the happiest periods in his life. He had become popular as a preacher and as a man; he was beloved and honored as a Pastor, and there were strong ties of friendship which bound him and his people together. He always loved, in later life, to refer to his ministry at Salem. Some of the results of his labors there are manifest not only in Salem itself, but in the formation of several churches in the adjacent country, and in the revival of the Pittsgrove Church, whose pastor had become an Universalist. At one time he also regularly supplied a church of Seventh-Day Baptists—one of whose ministers, the Rev. Jonathan Jarman, had assisted at his ordination. His Sermon Book attests his faithfulness as a preacher, and upon the last leaf he wrote as follows—

"If the thread of my life is broken
"before this Book is filled with Texts,
"I shall still have cause to rejoice that
"I ever was the means of awakening
"one sinner.

HORATIO G. JONES."

Nov. 1802.

The young pastor was then only 25 years of age, and the thread of his life continued unbroken in November, 1853, more than half a century after the pious sentiment was uttered, and when the writer was wearing the honored burden of almost four-score years

When he left Salem he removed to his farm on the banks of the river Schuylkill, about five miles above the city of Philadelphia, in the township of Roxborough, and took the charge of no church, but preached on the Sabbath wherever a door was opened. Occasionally he officiated at the Roxborough church, or at Blockley, the

the patronage of the Triennial Convention, and which became incorporated with Columbian College, D. C. After its removal his attention was directed to the establishment of a Seminary in Pennsylvania for the education of our own young men—nor did he desist in his efforts until he succeeded in inducing the Philadelphia Baptist Association to organize a Manual Labor School at Haddington, which finally became Haddington College. He was elected and continued as long as the College existed, President of the Board of Trustees—gave to it his whole time—advanced his own funds for its support, and clung to it as long as there was the least prospect of success. Increasing years and infirmities incapacited him from active co-operation with the founders of the University at Lewisburg—but he was elected their First Chancellor, and they conferred upon him their first degree of Doctor of Divinity. His Master's degree was received from Brown University, in the year 1812.

Young as Mr. Jones was when he entered the ministry, he early took a prominent position in the denomination, and at the sessions of the Philadelphia Association, of which he was a member for the period of *fifty-three years*—he was soon in the front ranks with Samuel Jones and McLaughlin, Ustick and Montayne, Rogers, Holcombe and Staughton, and many others long since passed to their reward on high. His name first appears in the Minutes of the Association for the year 1800, when he was sent as a messenger from the Great Valley Church, and it has been annually enrolled on the records from that until the present year. All who were with him then, and who were his cotemporaries—with whom he mingled in fraternal intercourse and took sweet counsel—have passed away, and for several years Mr. Jones remained alone in the association as the connecting link which bound the present with the past. Seldom was he absent from these gatherings of our Israel, and the venerable form of "the Bishop," as his junior brethren usually called him, was as certainly looked for as the return of the Anniversary itself, and his presence on such occasions was always hailed with pleasure. His experience as the oldest pastor—his age and his abilities, entitled him to what he ever received, the respect and veneration of all the churches, and his opinions on matters concerning associational or church government, were appealed to as high authority.

In the year 1829, he was elected President of the Association in its corporate capacity—in the place of his much esteemed friend the Rev. Thomas B. Montayne, who had died a few months before the meeting of that body—and he continued to occupy that post until the year 1853, a period of twenty-nine years.

His attachment for the Association was next to that which he bore for his church, and as year after year witnessed the removal of one and another of those who had entered the ministry when he did, he felt that each returning anniversary might be the last, and hence his anxious desire to meet his brethren in solemn council, to rejoice with them, as he always did, in the triumphs of the Cross.

Dr. Jones was fond of literature, and was a diligent student all his life, generally passing eight or ten hours every day in his library; yet, he wrote very little for the press. His most extensive work was "*A History of The Philadelphia Baptist Association*," which appeared in the columns of "The World," a religious newspaper published in Philadelphia. His pastoral and ministerial duties at Merion occupied the greater part of his time, and were performed with a pleasure and devotion, with an energy and regularity seldom equalled in this day. Neither the storms of winter nor the heat of summer ever caused him to be absent from a place so dear to his heart. Year after year he continued his labors without intermission, preach-

ing three times every Sabbath, often twice during the week, and either riding or walking over to attend his weekly prayer meetings. Nor did his constitution seem to be impaired in the least degree by his exertions or exposure to inclement weather. He used to say that he thought his course of life was rather conducive to good health. Such was the routine of Dr. Jones' life until the year 1845, when his constitution received a shock, from the effects of which he suffered more or less the remainder of his days. In the summer of that year, during a morning call upon his friend and neighbor the Rev. Thomas Winter, Pastor of the Roxborough Church, he was stricken with paralysis, which affected only one side, and happily did not reach the brain. For many weeks he was unable to leave his home, and during that time he seemed to suffer more from his inability to visit Merion and preach, than from bodily pain. He lost none of his usual cheerfulness, nor did his zeal as a Christian abate in the least, but as soon as it was deemed prudent he was at his post, and engaged in the duties of his profession, both at his church—at the Association—and at the meetings of the State Convention, which were then frequently held in the western or middle counties.

In the fall of 1848, while on a visit to his eldest son in Sullivan county, intending on his return to preside at the commencement of the University at Lewisburg, he received a blow from a horse, as he was entering a vehicle, and was thrown several feet, falling into the arms of his valued friend and travelling companion, the Rev. A. D. Gillette. For several weeks he remained in a critical state, and nothing but his strong constitution, under the blessing of God, enabled him to recover. During this illness there was exhibited a striking instance of that class of mental phenomena referred to by Dr. Abercrombie, in his treatise on the Intellectual Powers. When Dr. Jones was at Bordentown, it was customary for the students to employ the Latin language in their colloquial intercourse, and he acquired such an acquaintance with that tongue as to speak it with great facility. He had of course disused it for many years, but during his illness he conversed in Latin for several days with his physician and attendants.

The first visit of Dr. Jones to his church after this severe and almost fatal accident, will never be forgotten by those who were present on the occasion. The whole congregation—among whom were many who had been attendants on his ministry for more than forty years, and even the young children—crowded round their old Pastor who stood leaning on his staff like a Patriarch, to express their joy at his return.

A few weeks afterwards he made an effort to preach, and selected as his text the following words from Job xxix. 18. *I said, I shall die in my nest.*

He grew more and more feeble, and the ride to Merion was very fatiguing, yet it was never relinquished, and when Sabbath morning came he seemed to revive and receive new strength.

Aware of his inability to perform his accustomed duties, he tendered his resignation to the church, but they would not accept it. From that time he secured the services of an assistant, or of supplies, but as often as his health admitted he preached in the mornings. In his sermons he frequently referred to his feeble health, and spoke of his approaching end, which he knew was not far off.

In September, 1852, he had another attack of paralysis, and the ensuing winter was very severe upon his physical frame, but he was never known to complain, never to murmur. His afflictions seemed to draw him nearer to God, and it was observed by those in familiar intercourse with him, that he appeared to be ripening for heaven. The Bible was his daily companion and constant study, and he frequently remarked that when he awoke in the

night, as was often the case, he repeated passages of Scripture and thought about and prayed for his beloved flock. His first act every morning after rising, was to retire to his study and hold communion with his God.

Although unable to walk without assistance, yet when the Association met in October in the Tabernacle Church, he expressed his desire once more to attend the ecclesiastical body, with which he had been accustomed to meet for the last fifty-three years. He was present for two days, but declined to participate in any of the exercises, except to preside as President of the Corporation. This, with the exception of his ministrations at Merion, was his last public act, and how fitting that he should have presided on that occasion as it was the last session the Association will hold under its old charter.

On the first Sunday of November, (the 6th) Dr. Jones went over as usual to Merion. As the Communion was to be administered, he was urged to have a supply, but he replied—"No, I shall preach myself." His text on that occasion was from Hebrews IV., "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it."

He spoke with much fervor and energy, and after the sermon proceeded to administer the Lord's Supper, but being exhausted by the previous exercises, sat upon the sofa, and feeling perhaps that his days on earth were few, he spoke as follows: "Brethren! the time of our service on earth is not long. A few more setting suns at most, will land us on the eternal coast. It may be, that this is the last time that some of us will assemble together at the table of the Lord. Let us therefore fear, lest a promise being left us of entering into his rest, any of us should seem to come short of it. Let us be active in religion while it is called to-day—let us press onward in the Christian course, and then, when our race is finished—when the battle is fought, when the victory is won, we shall receive the crown of life, and enter into that rest, which is prepared for the people of God."

This proved to be the last time that he was ever permitted to be with that flock over which he had watched with such zealous care—for whom he had borne the burden and heat of the day—for the long period of forty-five years. On the following Thursday, (November 10th,) while sitting in his arm-chair by the parlor fire, he was visited with another paralytic attack, from the effects of which, he was soon compelled to take to his couch. The day following he was assisted down stairs, and then occurred an affecting incident, showing the strong hold which religious duty had upon his heart and mind. For more than half a century he was never known to omit family worship, and on this occasion, when even the power of speech was taken away from him, yet as he entered the parlor he motioned for his spectacles, and then looked at the old family Bible, but finding that he could not read or speak, he sat down, the picture of distress.

During the early part of his illness, he suffered severe internal pain, but never murmured under all his afflictions. To a brother clergyman who visited him, he said, when asked if he wished to recover, "I would not live always. I do not murmur, for that would be wicked, but I wish to wait and abide the Lord's time." He also expressed the greatest confidence in Christ as his Redeemer, and said his faith was firm and unshaken. He continued thus feeble and gradually growing weaker, but still was able to sit up a short time every day, until Sunday, December 11th, when he failed very rapidly. During the morning his mind wandered, and he desired to be dressed that he might go to Merion. He did not seem to suffer any pain, and apparently knew that his end was approaching. After repeating various passages of Scripture, he said, "My days are numbered. I am like the grass of the field which perisheth. I

have had sore trials, but they will soon be over. Safe at last. Safe at last."

These were the last words this venerable servant of God was heard to speak. He had fought the good fight, he had kept the faith, he had finished his course, and Death—the last enemy was disarmed of his terrors. He remained insensible to surrounding objects, with his eyes closed, until a short time after midnight, breathing as softly as an infant, when he fell asleep in Jesus.

The funeral of Dr. Jones took place at Roxborough, on Wednesday the 14th. He was dressed in the same garments which he wore when he made his last visit to his beloved Merion and preached his last sermon. The body was borne by the deacons and members of his church; the Rev. Joseph Walker, and Drs. Shadrach, Belcher, and Gardiner, acting as pall-bearers.

The funeral services were conducted by the Rev. Thomas Winter, and a suitable discourse was delivered by the Rev. A. D. Gillette, of New York, from Psalm xxiii. 4, "Yea, though I walk through the Valley of the Shadow of Death I will fear no evil, for thou art with me."

On Sunday, December 5th, the Rev. Thos. Winter, of Roxborough, preached a sermon at the request of the Lower Merion Church, in their own house, on the death of their Pastor, from Acts vii. 29, on which occasion the Rev. Joseph Belcher, D. D., assisted in the services.

Dr. Jones was in the seventy-seventh year of his age; he had been in the ministry nearly fifty-three years, and was the first and only Pastor of the Lower Merion Church for more than forty-five years. As a neighbor he was most highly esteemed by the community—as a man he was independent in thought and action, as a friend he was warm and confiding, as a parent, affectionate, as a preacher, fervid, bold, and original, as a theologian, profound, as a Christian, zealous, generous, and devoted, and as a Pastor he was unsurpassed in fidelity to his Church.

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Mass Convention,

TO PROMOTE ECONOMY IN CHARITIES.

"THERE are too many calls upon "Christian liberality. Why "there are agents for all sorts of "societies, traversing all parts of the "country, preaching in our pulpits, "visiting about from house to house, "begging for money for all sorts of "benevolent purposes, until every "month and almost every week, there "are applications made to us to give! "give!! give!!! Is there never to be "any end of giving? We shall really be "compelled to study more economy in "our charities."

Have you ever heard any conversation in this strain? Have you ever seen a complaining Christian of this kind, with a defiant air, button his pocket tightly over his purse, as he has gained a glimpse of a smiling gentleman with a suspicious looking little book in his hand, approaching him? Almost before he speaks he has his gruff answer—"There are too many calls."

Now this grievance ought to be relieved if it can be. We would suggest the propriety of calling a Mass Convention at some central point, say Cincinnatti, Louisville or St. Louis, to take into consideration the whole subject, and give to the churches a revised list of the claims that may appropriately be made to our charities, striking off all the superfluous calls that make the catalogue too long, and thus warning away from our houses the agents of all prohibited Societies.

Let us imagine such a Convention in session. Hon. Thomas Stocks of Ga. is elected President of the Convention, and Hon. Ira Harris of N. Y. is Secretary.

The President in a fervent address states that the object of the Convention is to seek by mutual agreement to diminish the number of the calls upon the churches, and thus to relieve the distresses of the charitably disposed.

An eloquent gentleman rises in his place, and after a powerful speech, in

which he strives to show that our own land has a mighty and exclusive claim upon all our present benefactions, moves that it is inexpedient to prosecute the work of *Foreign Missions* at this time, and that, until our own land is evangelized, the churches will decline listening to any "calls" from abroad.

Dr. Bright has come on from Boston, in company with a large delegation, and laden with letters and petitions from Brn. Wade and Kincaid and Dean and other Missionaries, and with remonstrances from thousands of Heathen converts against so disastrous an abandonment of labors so promisingly commenced. He frames an elaborate argument against the resolution, and a thousand zealous Christian men are eager to speak on his side of the question. But they all give way to Rev. Jas. B. Taylor of Richmond, who opens his packages of pathetic remonstrances, and utters a warm-hearted appeal to the piety of Christians, not to abandon the Foreign Mission work.

We hear in glowing words portrayed the sad condition of the heathen world; the purport of Christ's commission to the Church; the sacrifices and solicitudes of the devoted band of Missionaries; and the promises of ultimate success, furnished by the results already attained. The eloquence of truth prevails, and the Convention unanimously and tearfully *Resolve*, That the calls for the support of Foreign Missions can not be dispensed with.

The next resolution proposes that we shall abolish all the *Bible Societies*. This will lessen the number of the calls and furnish some relief. What a number of white-haired men, whose voices have long been listened to with respect in the councils of the churches, take the platform to plead for the distribution of the word of God! Dr. Cone with his full, round cadences, Dr. Welch with his flowing musical periods, Bro. Buck with his loud, long, ponderous sentences, are followed by Dr. Babcock and Dr. Waller, united notwithstanding differences, in pleading that the nations be furnished with the pure word of God. The burden of their speeches is, What! restrain the circulation of God's own word! Begin the work of retrenchment by extinguishing the lamp of life!! Stop the presses, and the translators that are so piously and usefully employed!!! What can be more essential as a check to the ravages of the Papacy, or as a means of enlightening the heathen than the wide circulation of the Holy Scriptures?

It is impossible to retrench here, and the Convention resolves that Bible Societies at any rate must be sustained.

The next proposition is that, we advise our *Publication and Tract Societies* to dissolve and divert their resources into other channels.

But Dr. Peck raises his tall form and shrill tones, above the clamor, and forbids the desecration, and Bro. T. S. Malcom and Bro. Winkler and Dr. Shadrach, protest and appeal and reason. They say, when the issues of the secular press are so numerous and so generally injurious to public morals, shall Christians refuse to provide an antidote? And as they tell of the good that has been effected, of the thousands that have been instructed and comforted and converted through the agency of colporteurs and publications, of the Sunday schools gathered and supplied with libraries, the Convention comes to the unanimous conclusion that these societies cannot be given up.

Resolved, That our *Home Missionary Societies* be dispensed with. This resolution is introduced by some young man. None but a very young man would venture it.

All eyes turn toward Dr. B. M. Hill, and acknowledging the mute appeal, he proceeds to speak of the immigrants who by thousands are crowding into our new settlements, of the necessities of the immense territories, Oregon, California, New Mexico, each in itself greater in extent than the whole thirteen original States. He says, that under a government which leaves the

religious instruction of the people to the voluntary efforts of Christians, and while papists and heathen are crowding upon our shores, and our own children are hunting homes in remote States, it would be treason to our country and our kind, and rebellion against the expressed will of God, to abandon Home Missions. His views are ably sustained by Brn. De Votre and Walker, and hosts of others, while Brn. Dyer and Helm significantly enquire why efforts should be intermitted for Christianizing the injured red men, the original owners of the soil. It is agreed we cannot give up our Home Missionary Societies.

A brother from Wisconsin suggests that in case we are compelled to sustain our general Home Mission Societies we might dispense with our separate State Conventions, inasmuch as they are doing pretty much the same kind of work. But before such a movement is carried, there is a host of laymen who claim the right to be heard. Speeches are made by Brethren Linnard of Pa., Crane of Va., Cooke of N. H., Cole of Wis., Farnsworth of Vt., Sanderson and Briggs of Mass., Runyon of N. J., Balfour of Miss., Hughes of Mo , and a multitude of others, all officers of different State Conventions.

They speak of the feeble churches needing support for a few years, in order to be able to sustain themselves, and pay back, to the treasury of benevolence a thousand fold more than they have received. They talk of the good that these conventions have accomplished, the prominent positions occupied—the churches organized, the souls converted and saved through their instrumentality. It is settled that the State Conventions cannot be abandoned.

Having thus far failed to obtain any relief for the churches from these "calls," a brother from Indiana rises, and stating his views in a loud speech, offers a resolution that we will dispense with *Education Societies.*

But Dr. Bailey of Ia. withstands him to his face, and Dr. Dagg of Ga. and Dr. Sears of Mass., and Bro. Cresswell of Pa., and many others, contend that the poor sons of the church, called of God to the work of the Ministry, whose hearts burn with a holy desire to preach the gospel of the blessed God, have as much right to an education, as the sons of the more wealthy. They say that we must depend either upon rich families to furnish our ministers, or we must have an illiterate ministry, or we must educate those who cannot procure the means to educate themselves. It is decided that we must not abolish our Education societies.

The subject next called up, relates to the endowments that are asked for in so many states for colleges and theological institutions, nd it is asked if such calls are not really draining the churches, by the very large sums the agents require. This subject, after considerable warm debate, is referred to a special committee, consisting of Brethren H. T. Love, Dr. J. W. Parker of Mass., S. S. Sherman of Ala., B. M. Saunders of Geo., J. Stephens of Ohio, J. A. B. Stone of Mich., A. K. Bell of Pa., Drs. Eaton and Kendrick of N.Y. and G. J. Johnson of Iowa.

After due deliberation the committee report, that these claims upon the churches had better be suppressed by giving at once a sufficient endowment for good literary institutions in each state, and theological seminaries at a few prominent points; that they should be placed in a position financially, where it will not be necessary for them to repeat their calls. But that until this is done, they cannot be stifled. They say that in this country Christians are expected, without much aid from governments to provide voluntarily for collegiate and entirely for theological instruction, and that the incalculable influence of these schools upon the prosperity and perpetuity of our nation, as well as their importance to the cause of Christ, importunately demand our most liberal benefactions. It is voted by a very large majority

that these calls ought to be answered by a liberal response.

When these topics are disposed of, Dr. Jayne, of Philadelphia, introduces for the consideration of the Convention as a grievance that might possibly in some way be remedied, the very frequent appeals that are made for building new meeting houses in destitute places, in which movement he is seconded by Dea. Colgate, of New York, and Dea. Gilbert, of Boston, and sustained by many other brethren almost exclusively from our large cities. After debating it for a whole day the subject is referred to a special committee, consisting of Brethren Keen and Crozer, of Pa., Ketcham, of Ill., Shepherdson, of Ohio, Deacon Wilbur, of Mass., Pendleton, of Ky., E. E. L. Taylor and Sheldon, of N. Y., and Jones, of Va., all of whom are supposed to know something of the good influences exerted upon a community by the erection of suitable church edifices.

After due deliberation they report, that the influence of the erection of a good house of worship, is greatly beneficial in promoting the efficiency and prosperity of a church, and that if a few brethren are struggling to do good to an ungodly community, and help themselves liberally, they have a claim to our sympathy and aid which we ought not to reject; that if in any neighborhood a church building is truly needed, and the outlay promises adequate return of good, and the brethren there are really not able to build suitably for themselves, then they ought to be aided. The committee however urges that a permanent fund, of at least $100,000, ought to be received, the interest of which should be appropriated to aid in the erection of church buildings in the new States and Territories. The committee cannot determine how otherwise these calls can be diminished.

A good brother asks if we may not lessen our contributions for the *poor*, who are always clamoring. He says—We have Soup Societies to feed them, and Fuel Societies to warm them, and Industrial Societies to employ them, and Dorcas Societies to clothe them. Must these all be continued?

The answer is, certainly! for Jesus has said, "the poor ye have always with you, and when ye will ye may do them good." Alms giving is as much a Christian duty as prayer.

Then some who foresee that the probability of getting any relief is becoming "beautifully small," urge but we have our own home interests to provide for; our own poor; our Sabbath school; our church debt; our own church expenses; all require contributions.

They are answered, meet them with a magnanimous liberality.

But then there are scores of other Societies established, urges some distressed brother. What shall we do for them? There are Societies to promote the conversion of the Jews; for the relief and protection of emigrants; for the benefit of seamen and boatmen; for the better observance of the Sabbath; for the reclaiming of the guilty; for the welfare of the orphan and widow; and more than we have leisure to enumerate.

Hopeless of arriving at any specific results, the Convention deem it necessary to lay down some general principles, expressing the sense of the entire body and harmonizing their views as far as possible, and a committee is appointed to draft such a paper.

Suppose the committee to consist of Drs. Wayland, Stow, Williams, Jeter, Johnson, and Manly. Their report would probably close by the recommendation that a series of resolutions, somewhat like the following be adopted by the Convention. And would they not pass unanimously?

I. *Resolved*, That we rejoice that so many channels of doing good are opened to the liberality of Christians.

II. *Resolved*, That these numerous calls indicate the fulfilment of the pro-

phecy; "Many shall run to and fro in the earth and knowledge shall be increased."

III. *Resolved*, That the calls upon Christians are not so numerous as the wants of humanity.

IV. *Resolved*, That we are not called upon to give to others, as often nor as liberally as God freely gives to us.

V. *Resolved*, That we will never stop giving while God continues to give to us.

VI. *Resolved*, That we cannot designate any object of Christian benevolence that ought not to be sustained.

VII. *Resolved*, That the man who refuses to contribute, "as of the ability that God giveth" cannot be a Christian, because he closes his ear to the commands of God, and his heart to the claims of his fellow men.

VIII. *Resolved*, That there is money enough in the purses of Christians, amply to meet all the claims that are made upon their benevolence.

IX. *Resolved*, That Jesus our Lord revealed a precious truth when He said, "It is more blessed to give than to receive."

X. *Resolved*, That Christian liberality is a means of worldly prosperity, according to the declaration of Him who cannot lie: "Honor the Lord with thy substance, and the first fruits of all thine increase; so shall thy barns be filled with plenty."

XI. *Resolved*, That we will never be cross or churlish or unkind toward any agents who are honestly soliciting the means of doing good, and that even when we cannot help them, we will at least treat them courteously for their work's sake.

XII. *Resolved*, That so far as the calls made upon us, are for good and worthy purposes, though they may be very numerous yet, according to our ability, *we will help them all.*

Christ's First Journey.

BY REV. JOSEPH ANGUS, D. D.

[SOME unknown Christian in the service of the East India Company, a year or two since, offered a premium of two hundred guineas, for the best essay "On the Original Deity of the Son of God: The circumstances of His life and death, so as to show the wonders of His love in the work of redemption, and the sinfulness of sin; The glorious exaltation of Christ, and His second coming; the whole being intended to exhibit most forcibly, to the minds of intelligent heathen, the wonderful character of the Son of God."

The Committee to whose adjudication the MSS. were submitted, were Rev. Prof. Scholefield, of the Cambridge University; Rev. John Tucker, Secretary of the Church Missionary Society, and Rev. Thomas Sale, Vicar of Sheffield, all ministers of the Established Church of England. They examined sixty-four manuscripts, and unanimously decided to adopt one which proved to have been written by Rev. Joseph Angus, D.D., a Baptist clergyman, and President of Stepney College, England.

This work has just been re-published in a very handsome volume, by the American Baptist Publication Society. It is a masterly performance. The style is clear, terse and forcible, without any rhetorical redundancies, yet elevated and befitting the subject. If its circulation be according to its merits, it will find a place in the library of every minister and intelligent Christian.

As our readers generally will not have had an opportunity to obtain the book, we subjoin a chapter from it, thus furnishing an article new, interesting and profitable as any we could hope elsewhere to secure.]

The attention which Christ's ministry had excited induced Him to leave Judæa, where his disciples had already baptized several converts, (John iii. 22; iv. 1), and he resolved to re-

visit Galilee. On his way He went through Samaria; thus intimating at the outset that, though his labors were to begin at Jerusalem, they were not to end there. After travelling between twenty and thirty miles, He reached at mid-day the ancient city of Sychar, and being wearied with His journey, sat and rested himself near the well, which, seventeen hundred years before, Jacob had purchased of the people of the country. In the meantime His disciples went into the city "to buy bread." While they were gone, a poor woman, of loose character, visited the place to draw water. As was His custom, Christ availed himself of the opportunity, and conversed with her, telling her of the "living water" which He was able to supply. She thought only of a running spring; and as Christ found it impossible to get her to understand His meaning, He pointedly reminds her of her guilt, and discovers to her His knowledge of her true condition. She in return acknowledged Him to be a prophet, and immediately consults Him on the great controversy between the Samaritans and the Jews; chiefly, however, to avoid continued attention to herself. That this was her motive is plain from the fact that the question she asks is one of purely historical interest; the temple at Mount Gerizim having been destroyed more than a hundred years before. In His reply Christ condemns the origin of the Samaritan schism, rebukes the unmeaning formalism of the worship of her nation, and assures her that the time was now come when true worshippers were to worship the Father neither in that mountain, nor yet in Jerusalem only, but everywhere in spirit and in reality, not externally (σαρκι), but with the heart (πνευματι); not in shadows, but in substance and in truth (ἀληθεια). He then revealed himself to her as the Christ; and His declaration, connected with the recollection of His previous disclosures concerning her own history, led her to believe. To impart her convictions, and partly to confirm them, she hastens to her fellow-citizens, and with the natural exaggeration of a new convert, said, "Come see a man which told me all things that ever I did; is not this the Christ?" (John iv. 1–29.)

Ever true to the great end of His calling, and finding His bodily frame strengthened by His work, our Lord, immediately after the woman had withdrawn, seeks to deepen spiritual life in the minds of his disciples. He had spoken to the woman of living water, and now he speaks of living bread; and answers their request that He would eat, and their wondering unbelief of His meaning, (v. 34,) by reminding them that, to do the will of God from the heart, is itself the source of spiritual and even of physical strength.

Before the lesson is quite learned, their attention is called to a new scene. From the city crowds follow the woman towards the well where the stranger is seated, and the ripening harvest suggests an appropriate image both of their numbers, and of the results of our Saviour's message, (v. 35.) For the first time Christ is invited to remain with them, and in the end very many believed; some for the saying of the woman, but many more because of His own word; "for," said they, "we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." (v. 42.) This is the first awakening on a large scale, and has few parallels during our Lord's personal ministry. Ordinarily the seed of the kingdom found a resting-place in only individual hearts—here it is deposited in the hearts of the people generally, producing results which became in this very district still more extensive in the first age of the church. (Acts viii. 5–8.)

It is to us peculiarly instructive that the first extensive success of the Gospel message was manifested among those who witnessed no miracle. The message itself seems to have been to this people an evidence of its truth. They

heard the words of our Lord, and in simple faith they believed.

In the whole narrative, too, there is much that is instructive, especially in relation to the provisions of the Gospel, and the nature of true worship. The living water that Christ gives, His Spirit, His doctrine itself, is said to quench the thirst and satisfy the desires of all who drink. The longings of the mind are drawn away by it from all transitory things, and are fixed upon the continued enjoyment of the blessings which are here rendered accessible to man; and in that continued enjoyment all human desire is fulfilled. "Whosoever drinketh of the water that I shall give him, shall never thirst."

Let us illustrate this truth. If men need *pardon*, and listen to the divine message, "It is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners," "being justified by faith," they "have peace with God." If they need *holiness*, and remember believingly the truth that Christ came to redeem men from all iniquity, (Tit. ii. 14,) and to present them perfect before the presence of His Father, that the certainty of this result is secured by the power of the truth, by the influence of the Spirit, by the reward due to Christ's suffering, by the oath and character of God, they become holy. If amid ten thousand foes they need *conscious safety*, let them remember that He that is with them is mightier than all that are against them; that God will not suffer (1 Cor. x. 13) them to be tempted above what they are able to bear; and they will feel secure. If they need *happiness*, in spite of saddening change and multiplied affliction, Christ reminds them that they are to "take no thought." "All things" are theirs; the world itself being but the scaffolding of the church; God has not spared His own Son, and will assuredly, having given Him, give with Him all things; that they have moreover in heaven a more enduring substance. If they need *preparation for death*, they may remember that those who believe in Christ never die; that to them death is but a change in the circumstances of their life; and that though that change is itself terrible, with its groans, and agonies, and dying strife, it is but a shadow with which they contend—a foe, yet an unsubstantial one; while even in that conflict God is with them, His rod and His staff, the symbol of His power, and His sustaining word comforts them. This, then, is our Lord's teaching. Let men but receive the doctrine and Spirit of Christ, and the largest desires of their heart—for pardon, for safety, for holiness, for present and future happiness—are all fulfilled. Drinking of the water He gives, they "shall never thirst." And now the figure is changed. The water which thus meets the desires of all Christians, is also a diffusive and fructifying stream, blessing others as well as themselves; nor does it rest till, bearing along all who are partakers of it, it has reached the eternal fountain whence it sprung. (ver. 10–14.)

Not less striking are the sublime disclosures which Christ here makes on the nature of spiritual service, and on the folly of making our worship depend on our presence amid scenes of imaginary sacredness. "The hour is coming, when neither in this mountain, nor yet in Jerusalem, shall men worship the Father." (v. 21.) He, in this one sentence, overturns a whole host of Jewish predilections, and lays the basis of the spiritual consecration of the Gospel.

Under the earlier dispensation God had specially visited various scenes; but without making them by His visit the more suitable for purposes of worship. Moses reared no altar at the burning bush, though God's presence for the time made it holy. Joshua put no permanent structure for worship on the place which had been pressed by the feet of the Captain of the Lord's host, though this, too, for the time of the vision, was also holy. Even several visits to a spot did not consecrate it as a place where worship would be pecu-

liarly acceptable. Moses therefore pitched no tabernacle amid the crags of Sinai, honored as its rocky heights had been by the cloud, and flame, and voice, and law. Nor did even the selection of a place by God Himself for purposes of worship make it holy, independently of the character of the worshippers, and of His own immediate presence. He chose the threshing-floor of Ornan for the site of His temple, and as the place where He would put His name; yet when thus designated, and crowned by an edifice which was planned by Himself and built by His chosen servant, it was not truly consecrated till God Himself came there, and the Shekinah settled in glory upon the mercy-seat between the wings of the cherubim. It was God's stay in the place, therefore, that gave it sacredness; and when man wrought provocation and idolatries there, this sacredness passed away.

So it was in earlier times with Bethel, where Jacob and his children long after him worshipped. In the time of the prophets, it was called no more Bethel (God's house), but Bethaven, because idolatry had made it the "house of vanity." So in later times with Jerusalem, the wickedness of Manasseh profaned the temple, and the symbols of the Divine presence were withdrawn. (Ezek. x. 4, 18.)

This great truth,—that holiness is not the place where God has been, that it is not even in the place which God has selected, but in the Divine presence itself,—had been, towards the end of the Jewish dispensation, gradually perverted and forgotten. Men attached to the place the reverence due only to God. They forgot that the character of the worshippers, even under that dispensation, might affect and destroy the sacredness of the Sanctuary itself; and they did not understand that Christ was come to call attention to the nature of true worship, and to give prominence to a truth which was wrapped up in the old economy, and readily discoverable, but which the worldly minds of the Jews had overlooked or disregarded. The sanctity of places was about to pass away. Instead of one spot, all regions were about to become available for worship. When Christ had risen, therefore, the temple, though still retaining to the eyes of the Jews its old glory, had lost it to the spiritual and instructed disciples. Its sacrifices were now unmeaning after the great oblation of Golgotha. Its veil was rent at the crucifixion, and its holy place made common. In prospect of this event Christ disowned it: "Your house is left unto you desolate." It was still rich in marble, and purple, and gold; but its Great Inhabitant was gone, and it was a *temple* no more.

Another dispensation had been introduced, and a far different worship. Let us mark these worshippers, and the scene of their meeting. In an obscure lane in Jerusalem the disciples are assembled. It is the humble resort of humble people, but is the resort of spiritual worshippers. The rushing mighty wind of the Holy Spirit has shaken and filled this dwelling; not to remain here, but to rest upon the company that occupies it. Henceforth God is with them; he has no longer one site for his temple; that temple pitches itself wherever his people wander and sojourn. Its sanctity is to be ever after in the character of its occupants.

And it is instructive to notice how, in all the earlier arrangements of the Apostolic churches, God's providence seems to have developed and confirmed this principle. Every thing seems done to guard the disciples against practices that might have favored this obsolete idea of a local sanctity. "If any soil could have retained such a quality under the new dispensation, it would have been that of Calvary; but the upper chamber, where the Pentecostal baptism of the Holy Ghost was received, was not, so far as we have any reason to suppose, built upon the spot where Christ's cross was planted. Nor did Joseph of Arimathea give up for

holy purposes the sepulchre where Christ had been buried, and which had been the scene of his resurrection. The next in sacredness certainly was the Mount of Olives. Near its ridge, toward the Jordan, he had raised Lazarus from the dead; from its side towards Jerusalem he had shed tears over the doomed city of his murderers —doomed, because she knew not the day of her visitation; near its foot he had suffered the anguish of Gethsemane; from its summit he ascended to the skies."* Yet it was not here that the first houses of prayer were erected, and the lesson is thus rendered complete. The sanctity of our dispensation belongs to the worshippers and to the service; not to the place. If Christ's truth and ordinances are administered, and there are spiritual worshippers, there is He; the waiting heart every where meets a waiting God:

"Where'er we seek him he is found,
And every place is hallowed ground."

How touching that these truths were first delivered to one who had no earthly temple, and to whom they must have come, not only as a rebuke, but as the richest consolation!

* Dr. Williams.

Dawn in the East.

CHINA.—The great drama of Eastern Asia approaches the last act, and the interest deepens as the play proceeds. By the latest advices from China, the career of the insurgents has been one of uninterrupted success. The history of their progress northward is still obscure, and the various accounts represent them as conquering in two or three provinces at once. It would appear, however, certain, that their leader has not remained content with playing at sovereignty in Nankin, but has marched, while the enthusiasm of his army is still undiminished, straight upon Pekin. Apparently, for we must qualify almost every statement, he has divided his forces into two or more bands, one of which is still defeating the Imperialists along the line of the Grand Canal, while the second has penetrated to Shangtung, the north-eastern Province of the Empire. According to a valuable commercial letter, published in the *India Englishman*, this second band has occupied the capital of Shangtung, about two hundred miles from Pekin. This statement is supported by the fact, that the *Pekin Gazette*, the official journal, contains some pathetic allusions to the disorders of that Province. It has also been reported in Shanghai, that Pekin has fallen, but the rumor, in itself somewhat improbable, has been subsequently denied. It would appear, however, to be certain that a great body, headed in all probability by the Christian Emperor, has arrived in the immediate neighborhood of the capital, that another army occupies the districts along the western bank of the Grand Canal, that both have been frequently engaged with the Imperialists, and that both have been invariably victorious. The account of every engagement ends in the same words, "the Imperialists fled." Even the *Pekin Gazette* admits, that the Emperor's troops are incessantly defeated, and if we assume that they never engage at all, we shall not, we suspect, be very far from the truth. Indeed, next to the fact that a religious revolution has occurred in China, we know of nothing more extraordinary than the utter inability of the reigning dynasty to contend with it. This great Empire, so vast that even Lord Palmerston ordered Sir H. Pottinger not to batter the house too hard, lest it should fall and choke England with the dust, does not appear to possess the strength of an Indian State. The native princes have at least always given one battle. The Chinese Government appears incapable even of this exhibition of energy. Its troops fly before the Christians. Its generals are powerless even to maintain internal discipline. It has neither the strength to be derived from popular support, nor the strength which may be found in the swords of a proud race, dominant for centuries. The Chinese look on its

defeat with indifference, or exultation. The Tartars fly before raw levies of the very people whom for six hundred years they have held in subjection.

Is not the hand of the Lord in this "overturn and overturn," that he may prepare the way for the spread of the gospel among the 400 millions of Chinese?

Progress of the Chinese Reformation.—"We live in wonderful times," is a sentence which we now hear constantly from the lips of the least imaginative. The phrase expresses perhaps rather a dim sense of the rapidity with which events of the last importance are occurring, than any clear ideas of the results to which they tend. It is none the less accurate for that, and few things are better calculated to confirm the impression from which it proceeds, than the intelligence which reaches us by every mail from China. We would ask any reader who conceives that too much importance has been ascribed to the movement in that country, to read the following translation from the preface of the Almanac, just issued by the new dynasty:—

"Other Almanacks are prepared with deceptive regulations, all having beguiling devices of the devil, deceiving and embezzling the people of the world (alluding to conjuring devices, and lucky days and superstitious things.) We, your Ministers, have entirely excluded such matter from this Almanack; because the months, years and days are all appointed by our heavenly Father, who has fixed and made every year good and excellent; every month is good and excellent, and every day and hour also are good and excellent! Whence then are these good and bad days, and why should fortunate days and lucky days be sought after? Truly, whosoever shall, with a true breast, reverence the heavenly Father, the high Lord God, will be looked upon by him with complacency, and whatsoever time such please to attend to their business will be lucky and fortunate to them."

The most pious Christian could scarcely add a word, or the philosopher strengthen the argument against a superstition not yet extinct in England, and still rampant in portions of the continent. Yet this is the production of five Chinese Ministers of a Pretender, who in all human probability will, in ten years, be the absolute ruler of three hundred millions of men, hitherto remarkable for their utter impassibility to religious ideas, and their degrading sensuality. It appears with some justice to be regarded in China, as a conclusive proof of the hostility of Tienteh to the religion of his countrymen. To us it appears also a proof of a practical wisdom, and a degree of enlightenment, which we were scarcely prepared to expect from his former decrees. The publication of a new Almanac is a direct stroke, not only at the Buddhist faith, but at the ordinary prejudices of a semi-civilized race. The system adopted in dividing the year, corresponds in its outline with that current in Europe, and the report that strict edicts had been issued for the observance of the Sabbath, is confirmed by the new calendar. Every Sunday is "specially pointed out," and is the only sacred day excepted from the general proscription. The general adoption of such a calendar,—and it will spread with the power of the dynasty which has produced it,—is as severe a blow to the superstition of the Chinese, as a similar calendar would in a Roman Catholic country be to the worship of the saints. The festivals, and holidays, the days on which business may be undertaken, and the days on which it ought to be neglected, will be gradually forgotten, and with them most of the superstitions with which they have been so intimately connected. It is, in short, the best evidence which we have yet received, that the leaders of the revolution are actuated by definite religious principles. How far those principles are in accordance with the spirit of Protestant Christianity, may still remain undetermined, but each successive mail appears to indicate that the resolution has this spirit for its basis.

Religious Views of the Revolutionist Leaders.—Hung Sow Tsuen, the present Tae-ping-Wong and chief King, or head of the new dynasty, and Fung Wun-san, the present Southern King, second in power and office, were for-

merly neighbors. They believed in the Christian religion about the same time, immersing themselves for want of a better alternative, imparted instruction to their kindred and friends, and commenced the rebellion together; and as they rise, they rise together, so the office of this Southern King is equivalent to that of Prime Minister of State, the second power in the kingdom.

Baptism of the Nephew of Fung Wun-san—Fung Asow—the nephew of the Southern King of China, was instructed by his uncle in the principles of Christianity some six years ago. Having become separated from him during the progress of the revolution, with his cousin the King's own son, a lad of some fifteen years old, they were found by Rev. I. J. Roberts in Canton, and in a state of destitution. They were taken by him to Shanghai, where Fung Asow applied for baptism and admission into the Christian Church. After receiving satisfactory evidence that he had experienced the renewing grace of God, he was baptized at Shanghai, in September last by Rev. George Pearcey.

In India, too, there are indications which threaten the hoary idolatries of a thousand generations, and quicken faith and hope in Christian hearts.

The following account of a strange personage in India, taken from the "Friend of India," makes one think of the iconoclast movement in China, and, the possibility of a new edition of the same in India.

The Native Reformer Ramaya Baba.—We mentioned, in our last year's volume, a native Reformer who had appeared in the Mirazapore District, and was preaching a crusade against the gods, idol worship, and caste distinctions. During the last month, we have had a visit of several days duration from our newly enlightened friend, and have learned from his own lips the story of his conversion, and the object contemplated in his present movements. He says that he is a Bluihar in caste (considered tantamount to a Brahmin;) that he was, up to a late period, a Hindoo in the observance of all national customs; that he saw a dream, in which God appeared to him and informed him that all India would become Christian. His impression is, that, being honored with such a dream, he has virtually received a commission to destroy idolatry. He has drawn up a form of confession, which he reads before the people, and requires all who are his disciples to adopt, and act accordingly. The nature of it is, that God has formed all men, but that they have forsaken him and worshipped idols; but that they should now repent, and ask for mercy and forgiveness. His first idea was, that the East India Company would employ him as a demolisher of Hindooism; and, with a view to this end, he wrote to several of the Company's civil servants. On not receiving a reply, he was very much disconcerted, and had resolved to proceed to Calcutta, when certain zemindars suggested to him that instead of applying to magistrates and judges, he should write to the missionaries. This advice he adopted, and wrote to the Rev. C. B. Leupolt, which led to the interview with that gentleman of which we have made mention. Mr. Leupolt pressed him to receive Christian instruction first, but he declined to become a disciple in the usual way. Such are still his sentiments. At this place, he made a request to be baptized, and seemed to wish to be employed in connection with the Mission, although not wishing to receive any salary; but it was impossible to get him seriously to listen to the great doctrines of the gospel, without the knowledge and general belief of which, baptism would be a mere profanation. Still, he said, that, if we would send him a Christian catechist to be with him, he would learn of him, and they conjointly would do the work. He has entirely abandoned the distinctions of caste, cordially repudiates the worship of gods; and on these subjects, he speaks with such power that even Pundits are unable to withstand him. He has, moreover, great facility in native versification, and recites and chants his productions

with great vehemence. He is, however, at present quite unacquainted with the truth. When asked by a Khatri, who is in sentiment a Deist, and alike opposed to Hindooism, Mohammedanism and Christianity, as to what his new creed was, he replied, he had no creed, only he has repudiated his own creed. When the Khatri, again pressed him to the consideration, whether it was not a foolish thing to pull down the old house, when he had not sketched the plan of the new one, he was somewhat staggered, and made obeisance to his interrogator, thus virtually acknowledging him as his teacher; he subsequently made the same to the missionary.

While in Mirzapora hundreds of persons have been to see him; and on one occasion the whole town presented the aspect of a *melé.* He appears also to be comparatively indifferent to money, as, on one occasion, a present of 200 rs. was made to him, but he would only accept half of it.

Doubtless, the man possesses influence and power to do much in refuting and destroying Hindooism. To what extent he will be allowed to prosecute his mission without violent interference on the part of the Hindoos, is yet to be seen; at present the people generally consider him an *Aghor panthi;* and that sect has been too long tolerated to be now interfered with. His boldness is remarkable; and, among the mass, it is entirely successful. But, besides the mass, he cherishes the ambition to influence the native princes. To several of them he has addressed letters, in the forms of commands, requiring them to submit to the will of Heaven, in respect to the spread of Christianity, and the abolition of idolatry and demon worship; and it is said, that the Rajah of Benares has given him a considerable portion of land at a small rent, on which he has built a house, and proposes to establish a Christian colony.

Burman Policy.—"The Friend of India," of September 22, in an article on the position of the British in Burmah, states:

"The war faction, always strong in Ava, is said to be gradually gaining ground. The King appears, by the universal consent both of the prisoners and of our own correspondents, to be influenced by the motives which ten years since governed Runjeet Singh. He dislikes the British, but he comprehends and dreads their power. His voice is always for peace, and he would willingly refrain even from intrigue. He has, however, no sons, and his younger brother, the Heir Apparent, is the recognized leader of the more warlike faction. He rides constantly with the most notorious of the robber chiefs, and it is apparently by his orders that their movements are directed. Under his influence, one hundred officers have been appointed. Each of them pledges himself to raise at least one hundred men, to pour into the northern portion of the annexed territory, and gradually and systematically reduce it to a desert. That the promise can be fulfilled, we have little doubt. On the eastern side of the Irrawaddy, from Hemzada to Meeyday, the country is in the hands of robber chieftains. Acting upon the astute and cruel policy which we have before explained, they direct their attacks, not against us, but against the people. Every town in that great district, with the exception of Prome and Shweydoung, has been burnt down, and the inhabitants driven into the interior. On the Western side numbers of towns, even though occupied by small garrisons, have been attacked, plundered, or partially given to the flames. The plan of operations is admirably suited to the object to be attained. In the dead of night, a fleet of thirty or forty Burmese war boats, with fifty armed ruffians in each, make a dash upon the town. The garrison springs to arms, but in the long straggling collection of villages, misnamed towns, in the dark night, and surrounded by a terrified population, two or three companies of Sepoys can do little more than defend their own position. Sometimes the lower town is plundered, while a false

attack is made upon the side where the Sepoys are stationed, sometimes fire is employed, and the robbers retreat to their boats, contented with destruction, and sometimes the garrison has to defend even its own quarters at the point of the bayonet. If strenuously resisted the dacoits retreat to their boats, propel them through the water at a rate which rivals that of steamers, and seek cover in the creeks into which they cannot be pursued. Their only dread is of a man-of-war boat, which, with its crew of English sailors, and a nine-pounder on the bows, is more than a match for the Burmese armaments. In one instance, a single boat inflicted upon a band of these dacoits a terrible retribution. They had resolved to attack a station, garrisoned by about ninety Sepoys, in the full confidence that the soldiers could only hold their own position. A man-of-war boat, however, was in the neighborhood, and with her single gun dealt fearful destruction. One Burmese boat after another sunk, the robbers were slain in scores, and on the following day the Irrawaddy was covered with the dead bodies, floating down the river. The present leader, to whom all the gangs appear to owe some obedience, is a chief named Moung-Koong-gee, who with about four thousand armed followers has taken up two strong positions. This man asserts that in every atrocity which he commits, he is obeying the orders which he has received from Ava. His agents are scattered throughout the province, and every where they adopt a policy, too subtle to have been invented by a robber chief."

While ruthless barbarism is thus devastating the northern provinces of Burmah, in the south, a band is rallying and becoming disciplined to enter upon these wasted fields, and sow the precious seed that shall make the "wilderness to rejoice and blossom as the rose." Some of the inspiring hopes which prospects suggest, are thus expressed in a letter from one of our devoted Missionaries, Rev. E. Kincaid.

"Almost every week souls are translated out of darkness into God's marvellous light. We see the *power* of the Gospel in taking hold of the conscience and bringing the poor heathen to Christ. We know by what we see here that prayer is made and heard. A door of faith is open and many are pressing into the kingdom. A week ago, last Lord's day, seven Burmans and six Karens were baptized—one old man, a patriarch, 83 years old, was buried with Christ in baptism. His views in reference to the way of life through Christ and the Holy Spirit's renovating power, were clear and distinct. He first heard the Gospel from a man who was baptized early in April, and through his teaching became a believer, and now this aged man has brought two sons to hear the Gospel. The old man is begging me to visit his village, and says that many will believe. We have now some 25 or 30 earnest inquirers, Burmans and Shans. In a former letter I stated that I had put up three small chapels—one in the city, one in Konbet, a large village about six miles off, and one in Kemendinge, a village of fifteen thousand inhabitants. In these the Gospel is statedly preached to orderly and attentive congregations.

It is a blessed work among the Burmans, but still more so among the Karens. There are more native preachers for Karen work, and they are more efficient. In fourteen months we have baptized 277 Karens, and 45 Burmans and Shans. Why, my brother, should we not expect a blessed outpouring of the Holy Spirit's power? What troubles me most is, the scanty measures for preaching. If the Gospel is dealt out grudgingly, we cannot expect a large turning to God.

We have ordained three Karens to the work of the ministry—they are efficient men. We are looking out for two or three Burmans who have the needful qualifications for ordination—men of faith and prayer, and pure in their morals.

I expect in about three months to go on to Prome, and commence work there and in two neighboring towns, but still holding myself ready to go on to Ava as soon as it is finally settled that there is peace. In the mean time, I hope to see the word take root in Prome and Shway Doung, and also among the Karens in that region. You know when I left America it was to endeavor the reopening of Burmah for missionary labors. In the good providence of God, all has been done that could reasonably be expected. True, we are not in Ava, though there is nothing in the way of our being there, if it was wise under the present aspect of affairs. There is a cessation of hostilities, but no guarantee of peace, for a single week. Then, again, in all the annexed provinces, there is no Burman mission except Rangoon. It is best, therefore, to plant a mission at Prome, and then go on. I long to reach Ava, and see the remnant of that little church that grew up under the shadow of the Imperial Palace, and I hope yet to see a great and flourishing church in that proud city, and also in many a neighboring city, and in towns still farther north to the very door of China.

Baptists and Presbyterians.

DIFFERENCE BETWEEN THEM.

The Presbyterian Almanac for 1854, in an article showing the difference between Presbyterians and other denominations, when it comes to the Baptists, thus states: The difference between Presbyterians and the Baptists, is that they (the former) "are brought into the church not as individuals but as families."

Precisely! That is fair and frank. We cordially accept this statement of the difference between the two bodies as accordant with the avowed theories of each. The Presbyterian standards, recognize the right of families, as families, to membership in their churches. The Baptists utterly repudiate the sentiment, and assert that according to the essential principles of the gospel, individuals only, and as individuals, quickened and regenerated by the influences of the Holy Spirit, have any scriptural warrant for uniting with the Church of Christ. We cannot find in any part of the New Testament, that families as such were ever received into the Apostolic Church. And we furthermore claim that it accords with the entire analogy of gospel truth, to receive members into the Church of Christ as individuals, not as families. Individually all are sinners. Individually each repents, believes, is regenerated, justified, sanctified. Individually each must account to God and be judged.

The Gospel always regards men, and its truths affect them as individuals, not as families. They are not called as families, nor regenerated, nor sanctified, nor saved as families, but always as individuals. Therefore, as individuals should their profession of faith be made. This family theory subverts the voluntary principle which is essential to a pure Christianity, and lays the foundation for worldly and state churches.

We are glad that the practice of our Presbyterian brethren is more scriptural than their "standards" in this particular. In what Presbyterian Church of America, are families, as such, recognized as members? Are the baptized children of pious parents any where regarded as members of a Presbyterian church until they individually profess conversion? What kind of membership is that which confers no privileges, grants no rights, claims no duties? The unconverted children of the minister and elders, are subjected to no discipline, have no voice in church management, are never invited to the Supper of the Lord. In what sense can they be called members?

We repeat that we rejoice that it is so. It is patent that they cannot work out their family theory and maintain a spiritual church. As Presbyterians they may contend for the creed, but as Christians they practise upon Baptist principles.

Editor's Garner of Gleanings.

Corrections.—Rev. Ezra Ferris, of Lawrenceburg, Ia., informs us, that it was Rev. Stephen Gano, and not Rev. John Gano, as erroneously printed in our last number, under whose labors the first Baptist Church in Indiana was organized.

We learn also from H. G. Jones, jr., Esq., a grandson of Rev. David Jones, to whom reference was made in our last number, that his grandfather preached in the North Western Territory, long before the year 1789. In the years 1772–3, he went out on a Mission to the Indians, and preached during his residence there, both to the English, who were chiefly traders, and to the Indians, by means of an interpreter. We have seen the MS. copy of the Journal now in young Mr. Jones' possession, and we have been promised at some future time, a Biography of that celebrated Divine, with extracts from his Journal.

Baptists in England.—Rev. Joseph Belcher, computes that the number of Baptist churches in Great Britain, is at least 1,700, and that the number of baptized Christians cannot be less than 160,000.

Great Naval Battle.—On the 30th of November, the Russian fleet from Sebastopol, under Admiral Nachimoff, comprising twenty-four sail, appeared off the Turkish harbor of Sinope, where Vice-Admiral Osman Bey lay with fourteen Turkish sail. A battle immediately commenced, and the shore batteries being of no use, the Russians forced the harbor.

The Turks fought with the utmost desperation and bravery, until one ship after another was either sunk by the Russian fire, blown up, burned or otherwise destroyed. Seven Turkish frigates, two corvettes, one steamer, and three transports, with several thousand men, were destroyed.

Osman Bey, the Turkish Vice-Admiral, was taken prisoner. Each Turkish ship beside the crews, had 800 troops on board, who were on their way to Circassia. The ships also had on board a large amount of money to pay the fleet. All of which is lost.

The Turks burned or sunk seven Russian ships, two line-of-battle, three frigates, and two steamers. The battle lasted only one hour. The remainder of the Russian fleet was so shattered that it could scarcely reach Sebastopol.

The battle is the greatest naval engagement that has occurred since that of Navarino. It was accompanied by terrific loss of life, and the total destruction of twenty-one ships-of-war.

The common opinion is that a general European war can no longer be avoided. The Turks continued to gain advantages in Asia. On the line of the Danube no new movements are reported.

An Evangelical Paper in Italy.—*La Buona Novella* (The Good News), is the title of a religious paper printed in Italian, at Turin, which, says the Semeur Canadien, is instrumental of much good. "Two years have already elapsed," says *La Buona Novella*, "since our dear country hears a voice, feeble, it is true, but faithful and affectionate, which proclaims in its midst the truths of the gospel—those truths which for many centuries no one was allowed to profess, much less to announce, without committing a crime. Blessed be God, the author of all good, who has at last permitted his holy Word freely to circulate in our country. But, in giving thanks to God, we will not forget to express our gratitude to men. And first, we thank the government for having scrupulously respected, with regard to us, the statute and the law; we thank the fiscal officer for not having condemned a single article of our paper. We also thank the Pope for having put us to the Index, the Bishops of Piedmont for having excommunicated us on several occasions, and the clerical papers for having constantly calumniated and despised us."

Protestantism in Italy.—During the past year 110 houses, with 4000 rooms, have been built in Turin; and all this is attributable to the fact that the new Constitution tolerates religious liberty. While every other Italian city is decaying like a corpse, Turin is growing under the new impulse of Protestantism like a green bay tree. The Waldenses are about opening in that city a Protestant Temple, the first in Italy, upon the very spot where the Dominicans burnt the bodies of the martyrs.

The London Christian Times has a letter dated Constantinople, November, 1853:

A Mussulman has just been beheaded at Adrianople, for professing the Christian re-

ligion. Happening at this precise moment of time, when the fleets of England and France are lying in the Bosphorus, having come to preserve the Turkish government from annihilation, it must be regarded as critical. A providence is in it, and depend upon it, great results will follow. The circumstances are briefly these:

A Mussulman young man, of the village of Eski-Zaghara, near Adrianople, belonging to a sect of Turks called Taffani, declared publicly that Mohammed was a false prophet, and that the true prophet was Christ, and that after him there was no prophet. The Turks warned him to beware, but he persevered in his profession of Christianity, and was at last seized and thrown into prison. Subsequently, he was removed to Adrianople, where he was tried before the highest court of the Pasha. He steadily persisted in his previous declaration, adding that, "so long as we have Christ, we have no need of Mohammed." He also said Mohammed was a false man, and he exposed the corruption of the Mohammedan system. He was remanded to prison and cruelly tortured, to induce him to recant, but in vain. He was afterwards brought out and beheaded, and with his last breath he protested against Mohammed, and said, "I profess Jesus Christ, and for him I die."

The number of people in Great Britain on the 31st of March, 1851, was 20,959,477, to which must be added 162,490 more abroad. Of this number 10,386,048 are males, and 10,735,919 females, but the disparity is further increased, by the number of male absentees. The total number of market and county towns and cities is eight hundred and fifteen, and the number, of places too large to be called villages is seventeen thousand one hundred and fifty. The population has been increased in half a century by ten millions, and at the same rate will in 1900, have reached nearly forty millions. America increases much more quickly, Australia more rapidly still, and even allowing for a check in Great Britain itself, the Anglo-Saxon race may, in 1900, number one hundred millions. Should this prognostication ever be fulfilled, the petty kingdoms of the continent will be paralyzed in the presence of the great democratic race.

From the Population Returns of Great Britain, the following account of the extraordinary rise of the great towns since 1801 is given:

	1801.	1851.
Manchester, - - -	94,876	401,321
Liverpool, - - -	82,295	375,955
Birmingham, - - -	70,670	232,841
Leeds, - - - -	53,162	172,270
Sheffield, - - -	45,755	135,310
Glasgow, - - -	77,058	329,097

A correspondent of the New York Commercial Advertiser, writing from Belfast, Ireland, says:—

"During the last six years and a half, 32,000 persons have left the Romish Church in this country, and become members in Protestant churches, while more than 80,000 have been unsettled in their old opinions."

The last English definition of Brother Jonathan, is "John Bull working with his coat off."

The Late Mrs. Opie.—Mrs. Opie was the widow of John Opie, a historical painter of eminent distinction in England. She was well known to the literary public as the writer of several popular works, which had quite a successful run in their day. She was 85 years of age. Her first work was published in 1801. During the last quarter of a century, Mrs. Opie was a consistent member of the Society of Friends, and she lived in comparative seclusion, highly esteemed, and beloved by all who were acquainted with her.

The death of Rev. Hilary Teage, in Africa, in May last, is a loss to that country. In native talent and general intelligence, he had no equal in Liberia; as the author of their Declaration of Independence, as chief laborer in framing their Constitution, and as editor of the Liberia Herald, he has left a monument to his fame, more enduring than any which can now be reared.

He was born a slave in Virginia, and baptized when quite a youth in Richmond. In 1821, when about 16 years of age, he went to Africa with Lott Cary, and his father, Colin Teage, and was the last survivor of the original constituent members of the First Baptist Church in Liberia, of which church he was pastor at the time of his death.

One of the signs of the times.—In a recent number of the "Friend of India," published at Serampore, we noticed the following in a list of acknowledgements of subscriptions for endowing the "Wellington College," to be located in Calcutta. Does

it not furnish a cheering indication of the subversion and overthrow of idolatry? When Heathen men endow colleges in connection with Christians, the power of heathenism must be broken.

	Rupees.
The Most Noble the Governor-General,	2,500
His Highness, the Rajah of Nangpore,	10,000
H. H. the Nawab of Rampore,	5,000
H. H. Maharajah Tackovjee Rao Holker,	2,000
H. H. the Nawab Nazim, of Bengal,	2,000
Muharajah Suwaee, Ram Sing of Jycpore,	2,000
H. H. the Maharajah of Gwalior,	2,000
H. H. the Rajah of Burdwan,	1,500
H. H. Nurput Sing, Rajah of Punnah,	1,500
Muharajah Gungadhur Rao, Rajah of Jhansi,	1,000
H. H. the Rajah of Chirkary,	1,000

And so on through a long list.

The Hurkara India, publishes a singularly interesting letter signed M., on the prophecies of Ezekiel, believed to relate to the Russians. The writer holds that the prophecies in chap. 39, v. 1, and chap. 38, v. 2, refer to the Russian Empire, basing his argument upon the use of the word Roosh, which may mean "chief" or may be taken as a noun substantive. Gesenius adopts the latter interpretation. In this view it would appear to be predicted, that Russia shall attain the dominion of the earth, and be subsequently destroyed on the plains of Palestine.

Ten Years' Missionary Labor.—Dr. Macgowan of the Ningpo Baptist Mission, in reviewing his ten years' labor in China, says that more than one hundred natives, who ten years ago were perfectly ignorant of the gospel, are now members of the Church of Christ, and several Chinamen are now preaching the gospel to their countrymen. Hundreds of children have obtained a general knowledge of the way of salvation, and hundreds of thousands have heard of Christ through the printed page. The deep seated enmity to foreigners has been somewhat abated by medical missionaries administering to the relief of 200,000 patients.

Our Foreign Population. — The late census reports 2,210,828, or one ninth of our free population, as persons of foreign birth. Of this number, eight-ninths were found in the free States, and one-ninth in the slave States. Of these foreigners, one-fortieth were French, one-eighth were English, one-quarter were German, and forty-three per cent. were Irish.

The Cleveland Herald says, that within the year 1853, over $1,000,000 were expended in new buildings in that city—a sum which would have paid four times over for all the buildings in Cleveland in 1829. In 1797, Mr. Cleveland, in compliment to whom the village was named, made the remark that he should not be surprised, if in time Cleveland became as large and important a town as Windham, Conn., then was; but the company laughed heartily at the idea that there ever could be such a town upon Lake Erie.

In 1837, Texas contained 20,000 inhabitants; it now contains 400,000. It then had one newspaper; it now has forty-five. Then half-a-dozen Sunday Schools; now four hundred. It has one hundred academies and colleges. It has a line of telegraph from Houston to New Orleans, and several railroads partly constructed and used. Mexico will improve with the same rapidity, as soon as it has passed from the rule of the effete race, who now retain it in permanent anarchy.

Boston Congregational Churches and Foreign Missions. — The Congregational churches in Boston held their customary annual missionary meeting on the first Sabbath evening of the new year. Besides the usual devotional exercises, addresses were delivered by Rev. Drs. Anderson, Pomroy, and Waterbury, the last of whom expressed himself strongly against any diminished effort on the part of the Boston city churches. Subjoined are the names of the churches that have contributed to the treasury of the American Board of Commissioners for Foreign Missions, four hundred dollars and upwards during the last year:

Mount Vernon Ch., Mr. Kirk's,	$5,080 10
Essex Street Ch., Dr. Adams',	4,368 90
Park Street Ch., Mr. Stone's,	3,336 78
Old South Ch., Dr. Blagden's,	3,150 12
Central Ch., Mr. Richards',	2,829 40
Bowdoin St. Ch., Dr. Waterbury's,	2,768 94
Salem Street Ch., Dr. Beecher's,	1,029 30
Phillips Ch., in South Boston,	574 50
Shawmut Ch., Mr. Smith's,	500 00
Maverick Ch., East Boston, Mr. Clark's,	4 5 19

The Norwalk Gazette says that the Congregational Society of South Norwalk, every member of which depends upon his own daily labor for the means of support, subscribed $327 75 cents for charitable objects during the last year, besides paying a debt of $800 and all the expenses of public worship.

Episcopalians in Illinois.—From the address of Bishop Whitehouse, it appears that in the State of Illinois, there are thirty Episcopal clergymen, 30 church edifices, 1,662 communicants, 1,028 Sunday scholars. In the past year there have been 356 baptisms and 139 confirmations.

Expenditures of the State Prisons of the State of New York, for the years 1852–3.

Sing Sing Prison, - -	$120,818 73
Auburn Prison, - - -	91,753 67
Clinton Prison, - - -	49,433 14
Total, - - -	$262,004 54

The First Baptist Church in New Mexico, has been organized at Albuquerque. The constituent members were the Missionaries. Two persons have since been baptized.

Three Months' Labors of a Colporteur.—Rev. Richard C. Keele, thus sums up his labors in Mo. for one quarter, beginning September 22d, and ending December, 31st, 1853. Traveled 725 miles; sold 219 volumes of religious books, some of which were Bibles, hymn-books, &c.; distributed 1,416 religious tracts; delivered 104 public discourses; baptized 39 persons; visited 30 families for religious conversation and prayer, and constituted one church.

One of the number lately immersed in the Richelieu River, Grande Ligne, Canada, is a gentleman of education and talents, for many years chief editor of the principal political paper in Montreal, secretary of the Prime Minister of the Queen, in Canada, and one of the principal leaders of the revolutionary movements in 1837.

Triumph of truth.—At a late meeting in Walker county, Ga., twelve Methodists, one of them a minister of the gospel, became members of the Baptist church by a public profession of faith, and burial with Christ in baptism.

The Two New York Universities.—The New York Recorder says: We have had the curiosity to compare the number of students at Madison University in 1849, the last year of the one Baptist University of the State, with the number in the two Universities in 1853. The result is as follows:—

1849.		1853.	
Theological,	22	Theological,	44
Collegiate,	93	Collegiate,	241
Academic,	25	Academic,	146
Total,	140		431

Mississippi College.—We learn that the endowment fund of $60,000 for this institution has been raised.

Churches in Virginia.—

	Population 1,429,863.
Regular Baptists,	89,895, 1 in 16
Methodist Episcopal,	92,640, 1 in 15½
Methodist Protestants,	12,700, 1 in 112½
Episcopal,	5,347, 1 in 267
Presbyterian O. S.,	12,881, 1 in 111
Presbyterian N. S.,	2,256, 1 in 638
Total of all,	215,629, 1 in 6 3–5

Churches in the United States.—According to the Census of 1850, there are in the Union the following Churches' buildings;

	No. of churches.	Sittings.
Baptists,	8,791	3,130,870
Congregational,	812	796,050
Episcopal,	1,422	625,213
Friends,	714	282,823
Lutheran,	1,203	531,100
Methodists,	12,407	4,209,333
Presbyterian,	4,584	2,040,316
Roman Catholic,	1,112	620,950
All others,	4,044	1,614,000

Dr. Lyman Beecher. in a recent Boston sermon, said, "that preachers' ideas should stand out like rabbits' ears, so that the people could grab hold of them, and get something for their pains."

The Wreck of the San Francisco.—The wreck of the steamer San Francisco, presents, in all its details, one of the most fearful and distressing calamities of its kind of which we have any account. Death, during the long interval of terror and suffering, threatened her ill-fated crew and passengers in three of its most frightful forms. Disease, drowning, and starvation, combined to constitute a situation of peril from which it would have seemed there was no possibility of escape, and, as if to render the assurance of destruction sure beyond hope, fire at one moment appeared about to precipitate and secure a fate which other dangers held in torturing suspense.

A GENTLEMAN, claiming to be a "friend to the human race," and who keeps the run of facts and figures, has just laid before the world the following statistics: The whole number of languages spoken in the world, amounts to 3,064—587 in Europe, 926 in Asia, 276 in Africa, 1,264 in America. The inhabitants of our globe profess more than 1000 different religions. The number of men is about equal to the number of women. The average of human life is about 33 years. One quarter part die previous to the age of seven years, and one half before reaching 17 years of age.

To every 1000 persons, only one reaches 100 years in life; to every 100, only seven reach the age of 66; and not more than one in 500 lives to see 89 years of age.

AN EMPIRE RUINED BY WAR.—The public debt of Austria is stated at over $500,000,000 at the present time—and the average annual deficit in its income at $30,000,000.

PRECEPT is instruction written in the sand—the tide flows over it and the record is gone. Example is instruction graven on the rock. Ages may pass away before that lesson is lost.

Our Own Nook.

WE want some unostentatious corner where we can talk a little about ourselves. It may seem rather egotistic, but we beg each reader to consider himself or herself personally taken by the finger into some little nook, where we can have a few words together in confidence. Those who decline, need not read this column. And first, we want to tell you, that we feel much gratified—rather elated indeed—by the kind reception that has been given to our first number. Here is what some of the Editors say about us.

"The first number of the new series presents an attractive aspect, and promises a rejuvenescence."—*Watchman & Reflector, Boston.*

"It is printed on handsome type and paper, and is in every respect inviting to the eye. Its contents are various and agreeable."—*New York Recorder.*

"The mechanical execution and the editorial arrangement, do great credit to its present managers."—*Christian Chronicle, Philadelphia.*

"The number before us is beautifully printed, and filled with articles of *real value.*"—*True Union, Baltimore.*

"It commences a new volume, with marked improvements, and will be made still more interesting as, etc."—*Mountain Messenger, Va.*

"It is greatly improved, both in matter and mechanical execution. We cannot doubt that it will prove a still more interesting guest than ever before."—*South-Western Baptist, Ala.*

"IF the future numbers equal the first, we pronounce it the best *Dollar Periodical* claiming the patronage of the denomination. We wish it abundant success."—*Tennessee Baptist.*

THIS is as much as our modesty at present will permit us to insert, though we have a good deal more of the same kind. Thanks to our kind editorial friends for their expressions of confidence and commendation. We will try to deserve them.

We have also piles of letters from friends in every State of the Union, bidding us God speed—enclosing lists of subscribers—with the payments in advance, and promising aid in its circulation. We should like to quote from some of these, but dare not begin. We receive orders to discontinue occasionally, but almost invariably from those who have not seen the new work. We are sorry for such subscribers. They do not know what they are losing. But when they decline, in consequence of former disappointments, to take the work out of the office, we can find no remedy for them.

With such a subscription list as we have now the prospect of securing, we shall be able to furnish our readers with the best articles, from the best writers—with engravings, portraits, architectural drawings, everything that may prove instructive, interesting and useful,—that can be crowded within the compass of a dollar magazine.

To make up our statistical tables fully and correctly, it is necessary that we have minutes of associations, conventions, etc., reports, catalogues, everything from which tables may be compiled. We ask, therefore, as a special favor, that all documents of this kind may be forwarded to us by our friends, addressed simply, American Baptist Memorial, Philadelphia, Pa.

BACK NUMBERS.—We have frequent enquiries for back numbers. We have none. They are all in the hands of Mr. Z. P. Hatch, New York, to whom such applications should be made.

RETURNED NUMBERS.—When a number is returned from any post-office, the name of the office where it has been sent, of the State, and of the person taking it, should be distinctly written on the wrapper. Otherwise, we shall not know whence it came.

Editor's Book Shelf.

Have you read "*Western Side?*" "A ministers wife" most beautifully describes the "Lights and Shadows of a Western Parish." It suffers nothing from a comparison with "Sunny side" and "Shady side," and not a few readers pronounce it superior to either. Such books cannot fail to unite pastors and people in closer sympathy, and secure a more hearty co-operation in labors of love. Published by the American Baptist Publication Society.

From the prolific press of the same Society, we have "*Ellen Mason, or Prejudice Vanquished,*" a Sunday School book, of 92 pp., showing how kindness and charity and forbearance, can overcome suspicion and prejudice and hatred. "*Mary Bartlett, or the Young Home Missionary;*" 60 pp., furnishing a happy example to the young of the methods of doing good; and "*The Wonderful History of a Piece of Wood;*" 20 pp., exposing the absurdity of image worship, by tracing from the same log one image to a Boodhist temple, and the other to the Papal church.

The Life and Times of Menno; with a superbly engraved portrait,—written by the Rev. J. Newton Brown, is issued by the same Society. Is a neat little 18mo., of 67 pp. This little book rescues the memory of a very worthy Reformer from undeserved obscurity and obloquy, and ought to be widely circulated, especially among the Mennonites of this country.

Messrs. Heath and Graves, Boston, have just published a new work by Rev. Joseph Banvard, whose volumes for youth are rivalling those of the Abbott's in interest and popular favor. "*Priscilla, or Trials for the Truth;*" is the title of the book, and the Author in his Preface says, "The work is not one of mere fiction. Though a vein of imagination pervades it, it is only like a silken thread, on which are strung golden beads of truth." It links together in a consecutive narrative, a history of the persecutions inflicted upon the Puritans in England, and subsequently by these very sufferers, upon the Baptists in Massachusetts. The reader who commences it, will not willingly lay it aside until it is finished. It is a handsomely printed 12mo. volume, of 400 pages, and may be procured of Smith & English, or at the store of the Baptist Publication Society.

The same Publishers have issued a second edition of *Walks of Usefulness*, an instructive and admirably written little book. If Christians would take a hint from its plan, gracefully and yet earnestly to introduce religious topics into their conversation as they walked among men, they would find their personal spirituality, enjoyment and usefulness, greatly promoted.

Sermons, Pamphlets, etc. Among those received, is a rather novel, but faithful, well written, though badly printed "*Discourse on the Death of Charles Dart, who died of Delirium Tremens;* by Rev. W. H. H. Dwyer, of Troy, Pa." Rather an unusual title for the Funeral Sermon, but one which we would like all liquor dealers to read. "*Baptism in Plain English;*" by Rev. O. B. Judd, of New York, is a clear logical treatise on the true meaning of the Greek words, translated Baptize and Baptism.

"*Romanism and the Common Schools;*" by Rev. H. C. Fish, of Newark, N. J., is an earnest appeal against special legislation for particular sects, and in behalf of our unsectarian public school systems. "*The Ministry and the Churches, or a Voice for the Old Paths,*" a Sermon, delivered before the New Jersey Baptist Education Society, by Rev. George Kempton, of New Brunwick, takes the Baptist rather than the Presbyterian view, which last, by the way, we fear has been made rather too prominent by some of our own writers on this subject, and is an excellent and timely discourse.

Serials.—On the corner of our shelf is piled up a stack of serials, the prolific issues of a burdened press, the moral tone, and intellectual character of most of which are an honor to American literature. "*The Mother's Monthly Journal,*" Mrs. M. G. Clarke, Philadelphia, Editor, is worthy a place in every family. "*The Christian Repository,*" published in Louisville, Ky., by Rev. Dr. Waller, and Rev. S. H, Ford, is filled with sterling articles by our ablest western men. "*The Millenial Harbinger,*" of Rev. Alexander Campbell, Bethany, Va., is the great standard of the churches the "Disciples." "*The Ladies Christian Annual,*" edited by Rev. Jas. H. Challen, Philadelphia, is a tasteful, poetical, evangelical, belle-lettres monthly. "*Godey's Lady's Book,*" profuse in its embellishments, is an old and general favorite. "*The English Quarterlies,*" republished by Leonard Scott & Co., New York, are full of profound articles from the brains of the most thorough English Thinkers. "*The North British Review*" has a capital article on Protestantism in Italy, giving the views of recent Italian writers against the Papacy, some paragraphs of which we have marked for a future number. We have not space to notice others at present.

The Monthly Record.

Baptisms Reported.

Churches.	Counties.	Administrators.	No.
	CONNECTICUT.		
Jewett City,	New London,	C. Keeny,	60
Lebanon,	"	P. Bennett,	17
Glastenbury,	Hartford,	R. Turnbull,	6
New London,	(2d Church,)	O. T. Walker,	8
	DELAWARE.		
Wilmington,	New Castle,	F. Charlton,	5
	GEORGIA.		
Lythonia,	De Kalb,	J. R. George,	18
	Union,		33
Americus,	Sumpter,	F. F. Seig,	11
	ILLINOIS.		
Flora,	Broome,		20
Pleas't Grove,	St. Clair,		7
Chester,	Randolph,	M. B. Kelly,	18
Elmira,	Stark,	J. S. Mahan,	17
Canton,	Fulton,	S. G. Miner,	78
Bloomington,	McLean,	S. P. Ives,	30
Mt. Sterling,		L. Osborne,	8
Wilmington,	Green,	—	15
Granville,	Putnam,	G. W. Benton,	12
Manchester,		E. Dodson,	18
Bloomfield,	Edgar,		43
Belvidere,	Boone,		20
Belleville,	St Clair,	T. A. Morton,	35
	INDIANA.		
Hebron,	Jefferson,	J. D. Griffith,	42
Ind'n Prairie,	Clinton,		6
Sugar Creek,	"		7
Lawrence,	Marion,		13
Fall Creek,	"		12
Bethel,			61
Shelbyville,	Shelby,		14
Deer Creek,			16
Washington,		E. Tilton,	16
Normanda,	Tipton,		6
Cumberland,	Marion,		25
Crook'd Creek,	"		20
Mt. Horeb,			18
Lima,	Lagrange,	D. S. Dean,	7
	INDIAN TERRITORY.		
Creeks,			71
Seminoles,			8
Cherokees,			5
	KENTUCKY.		
Crab Orchard,	Lincoln,	M. Foley,	22
Salvisa,	Mercer,	Wm R. Combs,	18
Walnut Grove,	Henderson,	Wm. Morrison,	15
Macedonia,	Daviess,	"	99
Friendship,	Livingston,	W. Champion,	21
Union,	Crittenden,	J. E. Grace,	14
Deer Creek,	"	J. Rushing,	10
Clear Spring,	Crittenden,		30
Sulphur Spring,	"		15
Crook'd Creek,	Livingston,		12
Centreville,	Madison,	Alspaugh,	6
Russellville,	Logan,	L. Fletcher,	60
New Prospect,			13
Hopewell,	Henry,	S. Price,	16
Cain Run,	"	Archer Smith,	52
Lexington,	Fayette,	Wm. M. Pratt,	21
Frankfort, (State Prison,)		J D. Black,	7
Mt. Pleasant,	Logan,	J. B. Dunn,	25
Bank Creek,	Kenton,	Wm. Grizell,	30
Fr'ndly Grove,	Daviess,	I. R. Allen,	12
Pleasant "	Christian,	R. T. Anderson,	29
Zion,	Adair,	B. T. Taylor,	18
Millersburg,	Bourbon,		6
	LOUISIANA.		
Clinton,	E. Feliciana,	J. B. Smith,	20
	MAINE.		
Whitfield, (2d Church)		Ira Brown,	7
	MARYLAND.		
Baltimore Churches,			30
	MASSACHUSETTS.		
Boston Churches,			12
Fitchburg,	Worcester,	J. Jennings,	5
Lowell (1st Ch.)	Middlesex,	D. C. Eddy,	6
Hyannis,	Barnstable,	S. J. Bronson,	9
Cheshire,		F. S. Parker,	13
	MICHIGAN.		
Romeo,	Macomb,		23
	MISSOURI.		
Fourche a Renault,	Washington,		30
Old Mines,	Washington,		11
Mt. Zion,	Perry,	J. G. Butler,	22
Pleasant Grove, "		"	4
Bethel,	Marion,		17
(Jackson and Cass Counties.)		J. H. Kemper,	100
Brunswick,			21
St. Louis, (North Ch.)		E. J. Owen,	4
	NEW JERSEY		
Cohansey,	Cumberland,	J. M. Challis,	6
Bloomfield,	Essex,	J. H. Pratt,	15
Newmarket,		W. D. Hires,	41
Samptown,		W. Maul,	29
Somerville,		G. P. Nice,	11
	NEW HAMPSHIRE.		
Lake Village,	Belknap,	K. S. Hall,	2
Plainfield,	Sullivan,	S. W. Miles,	7
Epping,		J. H. Lerned,	7
Northwood,	Rockingham,	Mr. Dalton,	4
	NEW MEXICO.		
Albuquerque,		H. W. Read,	2

Churches.	*Counties.*	*Administrators,*	*No.*
NEW YORK.			
West Meredith,	Delaware,	C. C. Bourn,	8
Bennetsburgh,	Tompkins,	John Gray,	12
New York, (1st Church,)		S. H Cone,	5
Tonawanda, (Indian Church,)		J. N. Cursick,	30
Maryland,	Otsego,	H. Garlick,	23
Galway,	Saratoga,	H. L. Grove,	43
McGrawville,	Cortland,	L W Nichols,	23
Marcellus,	Onondaga,	J. Baldwin,	18
NORTH CAROLINA.			
Cooper's Gap,	Rutherford,	Bailey Bruce,	44
Sugar Creek,	Cherokee,	J. D. Franks,	45
NOVA SCOTIA.			
Liverpool,		Mr. Angell,	5
Tryon,		Wm. Hobbs,	8
OHIO.			
Achor,	Columbiana,	Reese Davis,	6
Rural Dale,		T. M. Erwin,	6
Butler,		J. Frey, Sr.,	4
Liberty,	Washington,	H. Lyons,	13
Brookfield,	Noble,	E. Jones,	29
Indian Run,	Stark,		3
Racine,		E. Gatchel,	7
Salt Creek,	Muskingum,	G. C. Sedwick,	8
Windsor,	Richland,	A. Morthland,	18
Mifflin,			8
Kenton,	Hardin,		22
Round Head,		S. M. Brower,	4
OREGON.			
Santiam,	Linn,	E. Fisher,	12
PENNSYLVANIA.			
Philadelphia Churches,			34
Mt. Moriah,	Fayette,	J. M. Purinton,	33
Hepzibah,	Chester,	L. Freshcoln,	18
Parkesburgh,	"	A. J. Hires,	21
Harmony,	Lawrence,	L. Ross,	22
Prospect,	Mercer,	J. McConaly,	19
Grassy Run,	Greene,	J. M. Purinton,	33
Monongahela,	"	G. F. C. Conn,	9
Bridgeport,	Montgomery,	D. F. Carnahan,	3
Milestown,	Philadelphia,	J. M. Lyson,	2
Reading,	Berks,	I. Bevan,	6
Pottsville,	Schuylkill,	J. H. Castle,	3
South Auburn,	Wyoming,	E. E. Sturdevant,	9
White,	Cambria,	A. B. Still,	4
Westchester,		L. Parmly,	30
RHODE ISLAND.			
Phenix,	Kent,	B. F. Hedden,	13
TENNESSEE.			
Knoxville,	Knox,		10
Lebanon,	Wilson,	J Powell,	27
Red Hill,	Smith,	Dan. Smith,	17
Defeated Creek,	"		18
Bethany,	Macon,		7
Mt. Tabor,	"		20
Union,	"		31
Liberty,	"		38
Spring Creek,	Montgomery,	R. W. Nixon,	46
New Prospect,	Jefferson,	H. W. Taylor,	13
Paw Paw,	Sevier,	—— Feeling,	11
Carter's Creek,	Maury,	J. B. Sparkman,	8
TEXAS.			
Montgomery,	Montgomery,	J. V. Wright,	5
Ebenezer,	Smith,	M. Lepard,	24
VERMONT.			
Middleton,	Rutland,	J. J Peck,	8
French Ch.,	Burlington,	—— Thomas,	15
Grafton,	Windham,		95
North Fairfax,	Franklin,	G. W. Bixby,	19
South Fairfax,	"	L. A. Dunn,	20
E. Walingford,		D. Packer,	28
VIRGINIA.			
Clarksburgh,	Harrison,	C. Keyes,	25
Cedar Run,	Culpepper,	D. J. Garnett,	29
Berryville,	Clarke,	H. W. Dodge,	66
Little Wolf Creek,	Monroe,	Jno. Bragg,	19
Pruntytown,	Taylor,	Wm. Wood,	41
Broad Run,	Lewis,	B. Holden,	30
Ten Mile,	Harrison,	J. S. Griffin,	20
Charleston,	Kenawha,	J. E. Ellison,	29
WISCONSIN.			
Wyocena,	Columbia,		9
Scott,	Sheboygan,	I. L. Irwin,	5
Total,			3229

FOREIGN BAPTISMS.			
Bexley,	Liberia,	Africa,	11
Edina.	"	"	2
Cape Palmas,	"	"	3
Rangoon Mission,	Burmah,	(In 14 mo.'s)	322
Bassein Mission,	"	(In 12 ")	126
Fernando, Po.,	Africa,		12
Total,			476

Churches Constituted.

Names.	*Where.*	*When.*	*Memb.*
Manchester,	Coffee, Tenn.	July 15,	
Friendship,	White, "	Aug. 9,	
Independence,	Van Buren, "	Sept. 6,	
Mt. Gilead,	Caddo, La.	"	
Peach Creek,	Caldwell, Tex.		
Clear Fork,	"		
Anthony, (Germn)	Lycoming, Pa.	Nov. 10,	
New Hope,	Attala, Mi.	Dec. 10,	
Burkesville,	"	" 24,	
Washington,	Tenn.	" 24,	
Pleasant Branch,	Dane, Wis.	Dec. 14,	25
Adams Centre,	N. Y.	" 17,	
Harford,	Susqueh'na, Pa.	" 21,	15
Oak Grove,	Jackson, Mo.	" 28,	18
———	Bond Co., Ill.	" 31,	25
Fork,	Halifax, Md.	Jan. 1,	33
Bowling Green,	Clay, Ia.	"	9

New Church Edifices Dedicated.

Where.		*When.*	*Cost.*
Ebenezer,	Belmont, O.	Nov. 13	
Lockport,	Ill.		
Fon du Lac,	Wis.		$2,500
Jones Run,	Harrison, Va.,	Dec. 11	
Lewistown Falls,	Me.	" 12	5,500
Jacobstown,	N. J.	" 21	3,500
Harford,	Susquehanna, Pa.	" 21	

Where.		*When.*		*Cost.*
Jacobstown,	N. J.	"	21	3,500
Fond du Lac,	Wis.	"	29	2,500
Shirley, (Chapel)	Mass.	"	31	1,000
Worcester, "	"	Jan.	1	
Mathews Mills, Onondaga	N. Y.	"	3	
Lockport,	Ill.	"	4	
Adams Centre,	N. Y.	"	5	
Halifax Centre,	Vt.	"	9	
Concord,	N. H.	"	11	9,000
Smethport, McKean,	Pa.	"	12	
Navy Yard,	Washington, D.C.	"	15	6,000
Louisville,	(Walnut st.) Ky.	"	22	60,000
Lima,	La Grange, Ia.	Feb.	1	

Ordinations.

Names.	*Where.*	*When.*	
H. Stetson,	Harrington, N. H.	Nov.	23
G. W. McGowan,	Harmony, Ky.,	"	28
Chauncey Leonard,	Providence, R. I.	Dec.	2
Geo. H. Brigham,	Scipio, N. Y.	"	
J. S. Hays,	Charleston, Ia.	"	3
Levi Bybee,	Moniteau Co., Mo.	"	
Eli Dewhurst,	Bradford, Me.	"	
James W. Vernon,	Generositer, S. C.	"	
A. Snyder,	McConnellsville, O.	"	15
Adam White,	St. Louis, Mo.	"	16
Andrew E. Babcock,	Fulton Co., Ia.	"	17
Henry McAllister,	St. Louis, Mo.	"	21
A. H. Sawyer,	Lawrence, Mass.	"	27
E. A. Edwards,	South Hampton, N. H.	"	28
Jos. F. Barlow,	Humphreysville, Ct.	"	28
R. Griggs,	Bond Co., Ill.	Jan.	1
E. F. Guerney,	Jordan, N. Y.	"	5
G. W. Bixby,	N. Fairfax, Vt.	"	11
E. L. Bailey,	Carbondale, Pa.	"	12

Ministers Rec'd from Other Denomin's.

Names.	*From what Body.*	*Where.*
Wm. Archer,	Free Will Bapt.	Providence, R.I.
Mr. Ribbeck,	Lutheran,	Elberfield, Gr'y.
Rich'dson Griggs,	Cum. Pres.	Bond Co, Ill.

Deaths of Baptist Ministers.

Names.	*Residences.*	*Time.*	*Age.*
T. Shepherd,	Zanesville, O.	Nov. 22,	56
Steph. S. Nelson,	Amherst, Mass.,	Dec. 8,	81
E. Tucker, D.D.	Cumberland, Md.,	" 29,	59
Wm. Palmer,	Norwich, Ct.	" 25,	68
D. Hutchinson,	Harford, Me.,	" 14,	81

Clerical Removals and Settlements.

Names.	*Whence.*	*Where.*
Baldwin, N. B.,	New York,	Philadelphia.
Bennett, J.,		Mt. Vern'n, N.Y.
Bond, Phineas,	Hillsboro', N. H.	Agt Am. Tr. Soc.
Breaker, J. M. C.,		Beaufort, S. C.
Bronson, S. J.,		Hyannis, Mass.
Bunker, W. T.,	White Deer,	Blockley, Pa.
Brinkerhoff, C.,		Woodst'wn, N.J.
Burgess, P. F.,	Double Branches,	Leatherv'le, Ga.
Cooke, S.,	Dunbarton,	Newton, N. H.
Cramb, A. B.,		Oregon City.
Crawford,	Nantucket, Mass.	
Curtis, Moses,	Hopkinton, R. I.	Thompson, Ct.
Fish, J. W.,	Racine,	Mission'y, Wis.
Folwell, J. N.,	Manayunk,	Solebury Pa.
French, D. P.,	Tapleyv'le, Mass.	Jerseyville, Ill.
Fuller, E. K.,	Medford, Mass.	
Gorham, G. W.,	Chester,	Rockville, Ct.
Greene, J. D,	Crescent,	Scotia, N. Y.
Hansell, W. F.,	Po'keepsie, N. Y.	Cincinnati, O.
Hopkins, J. C.,	Greenport, L. I.	
Kingsley, S. C.,	W. Boylston, Mas.	
Ladel, Saml.,	Lyme,	Brentwood, N.H.
Lamereux, F.,		St. Mary's, C. W.
Lane, B. J.,	Newburyp't, Mo.	
Latham, A.,	Milltown, Ct.,	Philadel'a, Pa.
Lovel, A. S.,	Mansfield, Mas.	Bloomfield, Ct.
Lyon, A. S,		Natick, Mass.
McCloud, C. S.,	Vicksburg,	Raymond, Mi.
Mellichamp, T.,	St. Helena, S. C.	
Montague, J. E.,		Blue Wing, N.C.
Peck, Willis,	Danville, Ky.	
Pierson, C. H.,	Stafford, Ct.,	Essex, N. Y.
Price, Steph. K.,	Newton Sem.	Cumberl'd, Md.
Putnam, H. C.,		Greenwich, N J.
Reed, James,	Portageville,	Ag A. & F. B. So.
Remington, H.,	Mulberry,	Winchester, Tn.
Remington, S.,	Philada., Pa.,	Louisville, Ky.
Sawyer, R.,	Chester, Vt.,	Leyden, N. Y.
Skinner, J. C.,	Hamellsville, O.	Jay Bound'y, Ia.
Smith, E.,	Milan,	E. Lansing, N.Y.
Smith, H. F.,	Hastings, N. Y.,	Bankville, Ct.
Spear, F.,	Clarkesville,	Garnersv'e, N.Y.
Stevens, C. W.,	Greensboro',	Sparta, Ga.
Thomas, B. F.,	Warrenton,	Canton, Miss.
Tucker, G. E.,	Providence, R.I.	Groton, Mas.
Tucker, C. T.,	Marshfield,	Millbury, Mas.
Tucker, H. H.,		Alexandria, Va.
Van Hoose, A.,	Aberdeen, Miss.	Tuskegee, Ala.
Williams, H. A,	Marietta,	Kingston, Ga.
Williams, J. N.,		Henryv'le, C. W.
Widdemar, E. S.,	Salem, N. J.,	Tamaqua, Pa.
Whittin, Jas.,	Whitesville,	Columbus, Ga.
Williams, W. B.,	Williamsville, N. Y.	

Associational Record.

BAPTIST ASSOCIATIONS.

RETURNS OF 1853.

Some of the Border Associations have Churches in other States. We reckon the Association with the State in which the most of the Churches are located.

GEORGIA.

Associations.	*Churches.*	*Bap.*	*Total.*
Abbacoochy,	14		634
Appalachee,	23	72	1368
Bethel,	58	482	4209
Central,	24	159	2298
Chatahoochie,	18	193	1367
Chestatee,	16		399
Clarkesville,	13	95	597
Columbus,	43	317	3493
Coosa,	30	189	2280
Ebenezer,	38	126	2209
Ellijay,	22	71	684
Flint River,	37	441	3368
*Florida,	36		1320
Georgia,	45	497	6729
Hepzibah,	27	258	2989
Hightower,	34	145	3362
Hiwassee,	34	168	1597
Houston,	24	88	1033
Middle,	18	334	1317
Middle Cherokee,	29	159	1747
Mountain,	12		305
Muckalee,	3		123
Oostanaula,	5	20	224
Piedmont,	13	21	418
Rehoboth,	28	164	2110
Rock Mountain,	21	91	1441
Sarepta,	31	364	3089
Sharp Mountain,	12	174	357
State Line,	18	174	1167
Sunbury,	25	202	6338
Tallapoosa,	37	276	2627
Tugalo,	26	150	1471
Union,	6	28	272
United Baptist,	12	34	407
United Chatahoochie,	12		395
Washington,	25	135	2162
Western,	47	257	4566
Total,	911	5710	69,547
23 Anti Mission Assoc's,	423	404	12,195
Grand Total,	1334	6114	81,642

RHODE ISLAND.

Providence,	14	18	1566
Warren,	39	91	5993
Total,	53	109	7559

MARYLAND.

Associations.	*Churches.*	*Bap.*	*Total.*
Maryland Union,	25	162	2527

CONNECTICUT.

Ashford,	18	43	1956
*Fairfield,	13	58	1486
Hartford,	16	76	2616
*Litchfield,	8	43	525
New Haven,	14	161	2495
New London,	26	126	4422
Stonington Union,	18	120	3339
Total,	103	627	16,531

MICHIGAN.

Grand River,	15	25	411
Hillsdale,	19	56	820
*Jackson,	19	54	909
Kalamazoo River,	24	41	1086
Lenawee,	12	25	1125
Michigan,	25	39	1720
St. Joseph's River,	16	38	797
Sheawassee,	10	19	373
Washtenaw,	13	92	1085
Wayne,	24	91	1142
Total,	177	480	9468

PENNSYLVANIA.

Abington.	27	154	1661
Beaver,	13	103	1039
Bradford,	17	65	845
Bridgewater,	13	181	1289
Central Union,	21	241	3239
Centre,	18	42	1005
Clarion,	18	173	1074
Clearfield,	11	45	337
Conemaugh,	7	20	267
*French Creek,	25	80	1403
Monongahela,	40	184	3345
Northumberland,	24	145	1961
Philadelphia,	62	839	10532
Pittsburg,	18	145	1528
Tioga,	12	73	654
Wyoming,	14	65	1807
Total,	340	2555	31,006

NEW JERSEY.

Central New Jersey,	19	38	2357
East New Jersey,	38	171	4800
New Jersey,	39	383	5536
Sussex,	9	11	889
Unassociated,	2		65
Total,	106	603	13,647

*1852.

AMERICAN BAPTIST MEMORIAL.

MARCH, 1854.

The Body---and the Members.

THE body of a healthful living man, in which all the limbs and joints have their appropriate functions and exercise them, presents an illustration of the church of Christ in its highest state of efficiency.

This illustration is repeatedly given in the word of God, and is therefore worthy of our patient and prayerful consideration. The following passages from the Holy Oracles, should be carefully pondered in connection with this article. "*For as we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ; and every one members of one another, having then gifts differing, etc.* Rom. xii. 4–8. "*Gave him* (Christ) *to be head over all things to the church which is His body.*" Eph. i. 22–23. "*May grow up into Him in all things who is the Head, even Christ from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.*" Eph. iv. 15–16. "*For the body is not one member but many. If the foot shall say, Because I am not the hand—I am not of the body, is it therefore not of the body. If the ear shall say, Because I am not the eye I am not of the body, is it therefore not of the body.* * * * *Now are they many members yet but one body, and the eye cannot say unto the hand I have no need of thee; nor again the head to the feet I have no need of you.* * * * *Now are ye the body of Christ and members in particular.*" 1 Cor. xii. 14–27.

If in the human frame any limb be paralysed, any muscle or nerve be wounded, it affects the whole body, and detracts from its general soundness. It cannot suffer alone, it causes suffering in the whole system. It is hard to make christians believe what inspiration so clearly teaches—that the inconsistencies or want of efficiency in one member of a church seriously affects the whole church. Members deem themselves isolated from the rest, and as having only a general connection with the head—not remembering that they are as intimately associated and dependent upon one another as each is to the head. The whole body, fitly joined together, is compacted by that which every joint supplieth, according to the effectual working, in its measure, of every part. This maketh increase of the body, to the edifying (or building up) itself in love.

Do not these passages teach, that *each member of a christian church has an appropriate work or office, the proper fulfilment of which is essential to the prosperity of the body.* In the promotion of the cause of Christ there is not simply a general and intangible responsibility resting upon the whole body, there is a real and personal resonsibility attaching to each member from which he cannot escape; and for

the manner in which his own peculiar duties are performed, each one must account personally to God.

Among the lessons suggested by this thought are the following:

I. EACH CHRISTIAN HAS A SEPARATE AND DISTINCT PART TO PERFORM IN BUILDING UP THE CHURCH OF CHRIST. Every joint must supply its part for the compacting of the body. There must be an effectual working, in its measure of every part, making increase of the body. As the living human frame grows compactly, symmetrically, by every organ supplying its own influence, so it is essential to the symmetrical, perfect growth of the church that every member should be active in fulfilling his own special duties. One great curse of the church—one grand reason of its want of efficiency is that there are so many who gain membership in it, who are utterly worthless as it regards any positive efficiency. They think that they have *nothing* to do, and they try to do that well. They make membership in a church the end of a religious profession. They think that they must be christians, because they have been baptized, sat at the sacramental board, and attend church with tolerable regularity. They fold their arms in an indifference as stupid as ungodliness, and are best pleased with the minister who "sews pillows under all arms," and bolsters them up in their lethargy with the promises and consolations of the gospel. They cannot endure so much urgency to activity. They would like to enjoy, but work they will not. They say in their prayers "thy kingdom come," but they scarcely put forth a finger, or make a sacrifice to promote it. They profess to love the church, but others must take care of its interests. They have neither time nor heart to trouble themselves about it.

You may often hear from such excuses for doing nothing, but seldom propositions for doing good. They seem to find more delight in even opposing than in promoting any beneficent work. You may hear their voices sometimes—but it is not in the prayer meeting, imploring God's blessing on the church—it is not in advocacy of some good and important service—it is not proposing some efficient method of furthering a benevolent cause—it is in the church meeting or on the street complaining, fault finding, opposing measures which more spiritual and whole-hearted brethren advocate. They often seem to deem themselves called upon—not to propose any thing that will further the interests of the church, not to advocate a progressive policy—but to watch lest others go too fast, or lest they should attempt to do a good thing in a wrong way. For destroying they have great genius, for constructing they have none. Such men are always hindrances to a church's prosperity.

Suppose, if it were possible, that there should be such a want of co-operation among the members of the body. Suppose that one limb should refuse to work with the rest, that some joint should refuse its supply. Suppose, according to the illustration of the apostle, that the "eye should say to the hand I have no need of thee, or again the head to the feet I have no need of you,"—that the eye should say to the hand I will not co-operate; I will enjoy the faculty of vision for my own gratification and look out only for myself; or the hand should say to the body, I will labor no longer to minister to your ceaseless cravings; or the feet should say to the body, I will walk in a contrary way to all your desires, what would be the result? Why, eye and hand and feet would shrivel and perish together. It is essential to the healthfulness and increase of the body that every separate function should be in proper exercise, carrying on its own work. Thus does the body gain its growth and maintain its energies.

So is it in the church of Christ—the active co-operation of every member is essential to the highest degree of strength and efficiency.

II. From these truths it clearly follows, THAT ANY MEMBER FAILING TO FULFIL HIS OWN PROPER WORK IS AN INJURY TO THE WHOLE BODY. The eye cannot refuse to guide it; the feet to bear it; the hand to toil for it; the heart to beat for it, without inflicting an injury upon the entire body. Nay, the smallest lacteal — the minutest nerve—the remotest vein in the system cannot fail in its functions without weakening the whole. If a finger ulcerate—if a tooth decay—if a joint stiffen, the whole system is affected. Now there may be no guilt in being afflicted with these physical maladies —but every member of the body of Christ is a moral agent, and there can be no ulcered, decayed or stiffened members of the church of Christ without guilt. "No man liveth to himself." Let no one think that he is injuring only himself by inconsistency and wrong. He is inflicting a wound on the church of Christ.

We cannot even do nothing without injury to others. Suppose the members of the body should say: we will not array ourselves in opposition to each other—we will simply stop all activity; the tongue should be simply silent; the eye should only close; the hand should only lie idly; the feet should merely stand still; the minuter vessels should only cease to operate, and the heart should only cease beating; we would have—what a church in similar lethargy becomes—a corpse which corruption eat away. No one of them, not the least of them, can cease its active operation without injury to the whole.

And it is so in the church. Any inactive member—the humblest one who fails in filling his proper place, and in performing his proper duties, is a hurt to the whole. He is detracting, by just so much as his functions are important, from the health and energy of the one body. Think of this, ye idlers in the church—ye who are at ease in Zion, think, not simply of your own personal guilt, but of the deep injuries your simple failings in duty are inflicting upon the church. A man is maimed and stripped of his fair and useful proportions who bears about with him a withered arm, a lame foot, a blind eye, a deaf ear, a palsied tongue. Yet alas! there are disfiguring and weakening all our churches, withered arms, lame feet, blinded eyes, deafened ears, and palsied tongues, presenting the church to the world in the aspect of a weakly body, upon which is hanging in miserable inefficiency a mass of sickly members. If one such member is a deformity and injury to a church, how great the calamity when there are many.

Criminals have been punished in some countries by chaining them to dead bodies, and forcing them thus to bear about with them corrupting carcases. How many such moral carcases is the church compelled to bear—marring her beauty, encumbering her progress, and destroying her usefulness. Are any of us thus hanging heavy, noisome, mischievous weights upon the body of the church. Oh! that this truth might fasten upon every conscience that is not seared, and upon every heart that is not callous, that every inefficient, inactive member is necessarily an injury to a church. He whom such truth offends is most likely to be the person described.

III. EACH MEMBER IS RESPONSIBLE FOR THE FAITHFUL PERFORMANCE OF HIS OWN PROPER DUTIES AND NONE OTHER. The eye cannot fulfil the functions of the ear, nor the tongue those of the hand. God has not made any one of us accountable for another's work, except as in the fulfilment of our own, we can exercise an encouraging, stimulating influence upon each other. Neither can any perform the offices which are peculiar and appropriate to any other. The pastor cannot do the work of the deacon, nor the deacon that of the members, nor the members that of each other. As the different organs of the body are so arranged that each one has its definite

and appropriate functions, which are not and cannot be transferrable, so every member of a church has duties growing out of his own position, connected with his own sphere of influence which no other person can perform. If he leave them unfulfilled so they must forever remain. If he fail to exert the influence, and do the good which is in his power, it never can be done by any other. An opportunity for usefulness unimproved to-day will never return. Other opportunities similar in character, relating to the same person or object may be afforded, but *that* opportunity, with all the good effect which might have resulted from its improvement, is gone forever. The record of it however is made, and to God in the judgment must we account for its loss. The duty that is omitted to-day cannot be fulfilled to-morrow, for to-morrow will bring too its own duties.

There are some who seem willing to do other's work; they are active in their interference with the appropriate labors of others—perhaps prompted by a kind intention, but in the meantime their own personal duties are neglected and left unperformed. Let each of us then seek to know what the Lord would have us personally to do. There is something, for God never called unto his church any man to be idle. There is some spiritual or benevolent duty for every day. Let us seek by prayer and watchfulness to know what it is, and however self-denying and self-sacrificing it may be, bend our energies promptly to its fulfilment.

IV. Each one's duty is a practicable one. The eye is never required to hear, nor the hand to see. Neither is any christian ever required to do that which is for him impracticable. God does not demand of us bricks without furnishing straw. If his providence deny us opportunities or abilities, for a work in which we think we should love to engage, we are not only excusable for not attempting it, but we are presumptuous if we do. There are a thousand things clearly practicable which many overlook in their fanciful desires of doing some great thing. But he who neglects the clear and easy duties of his own present position, could not be trusted with those of a different position. If he is not faithful in the little he would not be in the much. The award of the Saviour to the humblest of the devoted will be; "Thou hast been faithful over a few things, I will make thee ruler over many things—Enter thou unto the joy of thy Lord." Yet how many there are who refuse plain, simple, practicable duties, that are within their reach, according to the ability which God has given them, and fancy that if they had superior gifts, higher opportunities, a wider field, they would be delighted with such enlarged facilities for doing good. They deceive themselves. The spirit that declines to do all the good that slender abilities can accomplish, would not use greater to any better purpose. There are those who think and say that they would give thousands away in benevolence if they were but rich, and yet with an unopening hand clench all the proceeds of well remunerated labor. The heart that withholds the mites of poverty and the dollars of competency, would be just as reluctant and slow in parting with the hundreds of wealth. It is the spirit of benevolence, not the abundance of wealth that is wanted. There is wealth enough in the church, and more than enough, for all the purposes for which money is needed in benevolent designs, but the spirit of self-denying charity is not there. Let it not be forgotten then, that while in all departments of christian usefulness God requires what is entirely up to each man's ability, he asks not one jot beyond it.

V. The moral power of a church depends upon each one bearing his own part. The body is *compacted* by that which every joint supplieth, according to the *effectual working of every part.* That this is true of the

human frame we can clearly see. A wound or a sore is weakness in proportion to its rankness or to the vitality of its position. That man has attained his greatest strength whose limbs are all sound, and all whose organs are in the healthful, vigorous exercise of their own proper functions. And the church has attained its greatest possible moral power, when every one of its component members is devoutly engrossed in the duties that belong to his own peculiar sphere. The personal effectual working of every part supplies the strength of the whole—a strength which the world has seldom seen, and before which all the power of hell would soon break down. Then every indolent faithless disciple, is not only himself inefficient—this were comparatively a small evil—he is not only a blank and a blot in the church, he is a rank weakening ulcer upon the ecclesiastical body, enfeebling the moral power of every other member, sending through the whole circulation the contagious humors, and drawing constantly from the strength of the whole.

VI. THE SPIRITUAL ENJOYMENT OF A CHURCH DEPENDS UPON EACH ONE'S FAITHFULNESS. We need scarcely remark that a man's physical enjoyment is interrupted and destroyed by a diseased limb, or a torturing nerve. And how much more lamentable his condition when the spreading disease has produced a stupor of the whole frame or a delirous unconsciousness. Even this, it is to be feared, is the spiritual condition of some churches. Disease has so widely spread as to produce insensibility. But while spiritual consciousness remains, how sad and distressing is the pain which diseased members inflict. The fellowship of confidence is broken, and the enjoyment of trusting love is marred. Every fresh inconsistency sends a pang to the heart, and pure, peaceful, spiritual felicity is driven from the church. It is no slight sin thus to afflict a church. Jesus said, "Wo unto that man by whom the offence cometh, it were better for him that a mill stone were hanged about his neck, and he cast into the midst of the sea, than that he should offend one of these little ones." What then is the guilt of him who offends and grieves a whole church, and turns their joy into sadness?

VII. IS IT NOT CLEAR THEN THAT NO CHURCH CAN BE WHOLLY PROSPEROUS UNTIL ALL ITS MEMBERS ARE SPIRITUAL AND EFFICIENT. The church is composed of individuals, any one of whom may injure its prosperity and detract from its efficiency. True, the greater the number of its devout and laboring members, the greater will be its power. But *all* its energies it can never exert—the good which it might and ought to accomplish is prevented just in proportion to the numbers and inconsistencies of its faithless members. Any one may retard the advancement and cripple the energies of a church? Indifference disheartens those who seek its true prosperity; unholiness reproaches its purity; refusal to cooperate weakens confidence, represses zeal and induces despondency.

VIII. IT MAY BE GRATEFULLY REMEMBERED, TOO, THAT THOUGH EACH ONE LABORS IN HIS OWN APPROPRIATE SPHERE, YET ONE GRAND OBJECT IS TO BE GAINED BY THE INFLUENCE OF THE WHOLE. As all the separate organs in the human frame, operating in their several localities, and each fulfilling a specific end, combine mysteriously to form and perfect the man, so all the separate influences exerted by isolated christians over the whole earth are combining by the providence and sovereignty of God, to the accomplishment of the one great end—the regeneration of the world. The kingdom of Jesus Christ is to be established in the hearts of redeemed humanity, and every effort that the christian is putting forth is contributing to this sublime result. Christians are the agents of this glorious work, and can any christian consider his efforts, his prayers, pleadings, givings, as useless or profitless, when Jehovah is overruling

all with one glorious purpose. Each christian's appointed duty is part of a grand plan, for the uprooting of wickedness, and for the covering of the earth with the verdure of its original paradise. Let no christian deem that his is an insignificant work. We are called to be "workers together with God." "Let us not then receive the grace of God in vain."

Biographical Sketches.

REV. NATHANIEL CHASE.

Rev. Nathaniel Chase was born in Windham, Maine, on the 2d of September 1761. His father, grandfather and great-grandfather were all born and all died in Newbury, Mass.

Eleazer Chase, the father of the subject of this notice, married as his second wife a widow by the name of Mary Brown, whose husband had been killed by the Indians, leaving her with four children. Nathaniel was the second of four children by this marriage.

In a manuscript dictated by himself, five years before his death, a source whence much in the following sketch will be drawn, Mr. Chase gives the following account of his early life.

"My father and mother were poor, they were not professors of religion, yet they taught me the precepts of morality. We lived in a town that had just been settled, with a population scattered and poor. There was neither a school-house, nor a meeting-house in the town. There was but one school and that was two miles from my father's residence. When I became old enough to attend school, my father needed all my help in aiding him to support his family. Of course I had but very few advantages for a school education. Though there was constant preaching in town, yet we scarcely ever had an opportunity to attend it.

"When the Revolutionary War commenced in 1775, I was fourteen years old, my father was one of the minute-men who enlisted in the service. When he entered the service he left the whole care of his family with me. Though I was a boy, I was a warm friend of the Revolution, and was very anxious to enter the training-band. When I was sixteen I enlisted, and at seventeen was drafted to enter the service."

Mr. Chase's first active service in the army was in June, 1775, in an expedition to Castine, Me., which was then held by the English. The Continental force had a skirmish with the enemy, in which the English were defeated, but afterwards the Americans were obliged to retreat, through an almost unbroken wilderness, to the vicinity of Portland. He remained in the army at Portland, till October, 1779, when he returned home. In the Spring of 1780, he again enlisted, and served eight months, which completed one year's service in the army of the Revolution, when he returned finally to his home.

In March, 1781, Mr. Chase, being twenty years of age, prompted by a desire to provide a better support for his father's family, took his snow shoes, his gun, and his hatchet, and in company with two companions, walked forty miles through the forest, to what is now the town of Buckfield, Me. Selecting a tract of land belonging to the state of Massachusetts he cleared twelve acres, and built a log-cabin, into which he moved his father's family, in 1782, giving to his father the land thus prepared, and beginning in the forest anew for himself. By a subsequent act of the Legislature he was enabled to secure one hundred acres of land for his father, and a tract contiguous to this of equal extent for himself. He was married to Rhoda Elliott, September 27, 1783, and settled upon his own land where he remained till his death.

At the age of twenty-seven, Mr. Chase became the subject of serious religious impressions, which resulted in his conversion. After struggling against his convictions for several months, during which time he seems thoroughly to have tried the experiment of self justification, he thus speaks of his spiritual

exercises; "I had a view of things such as I never had before. I saw the infinite purity and holiness of the Divine character in opposition to my own corrupt nature. It served as a glass in which I could see the character of my conduct, that all the acts that I had thought were recommending me to God, were the product of my unbelieving heart. A passage of Scripture occurred to me which led me into things which I had never seen before. It was the parable of the marriage of the king's son. This seemed to show me that all mankind were like me; that all had hearts opposed to the gospel; that the message was sent to poor broken-hearted sinners; that when it said 'compel them to come in,' it showed there was a power attending the gospel to break the hard and flinty heart; and I could say, 'Lord, break this heart of mine.'" At this stage of his religious exercises he heard for the first time, a sermon by Rev. James Potter. From listening to this sermon he returned rejoicing, yet scarcely daring to hope that he was a christian.

He had, at this time, serious trials with reference to doctrinal questions, which illustrates a remark, found in the manuscript before referred to. He says, "I never met with any thing without having a combat with it, before I received it." This statement is most characteristic of Mr. Chase, and was illustrated by his whole life. It was especially true of the doctrine of election, "My experience," he states, "showed me that salvation was of God. This embraced the doctrine of election. I did not like it * * * But I took the Scriptures, and I found this doctrine there. * * * * At last, I could see, that this doctrine placed salvation in the hands of God; that it was safer there than anywhere else: and that it would be administered in so safe and righteous a manner, that I could rejoice that it was there. It seemed as plain as if it was written in letters of gold. I was alone, with none but God and the Bible. There was not a preacher within forty miles of me; but, in the course of three months from the time of hearing Elder Potter's sermon, the Bible taught me predestination and baptism, and God and the Bible made me a predestinarian Baptist. At this time I first had a clear evidence of a change of heart."

Mr. Chase's conversion occurred in the twenty-eighth year of his age. He probably made a profession of religion immediately after his conversion. About a year from the time of his conversion, he first felt impressions that it was his duty to preach the gospel. It is not surprising that he should long have withstood his convictions of this duty, when it is remembered that he found himself almost entirely deficient in education, having been deprived of almost all advantages for learning, from his early youth. There was no Baptist church near him, and there were few to encourage him by counsel or prayer. The few brethren who were around him believed that God called him to this ministry, and, yielding to their advice and to his own convictions, he commenced, about the year 1789 to officiate as a preacher. In 1791 a Baptist church was organised in Buckfield. Mr. Chase divided his labors in preaching, between this church and the people of Sumner. In the latter place, a revival of religion attended his labors, and the individuals converted during this revival constituted the Baptist and Congregational churches that were subsequently gathered in this town.

Mr. Chase preached ten years previous to his ordinatian, principally in Buckfield. He was ordained on the 24th of Sept., 1800. Some circumstances connected with his ordination are mentioned in his autobiography as follows: "The town of Buckfield called a meeting and chose a committee to remonstrate against my ordination. This committee appeared before the council and offered two reasons why I should not be

ordained. First, I possessed considerable property which would be exempt from taxation if I was ordained,—Second, There was considerable land in town which I should hold if I became an ordained minister! The reply of the council was, 'They had not met to exempt me from taxes, or to give me land, but to ordain me to preach the gospel.'" He was accordingly ordained. Rev. James Potter and Rev. Mr. Cole were members of the council. Mr. Chase was pastor of the first church in Buckfield, fifteen years. He preached with the second church in Buckfield, two years, from 1815, during which time he was successful in his labors, and a revival of religion added thirty-four to this church. During the years 1821–22 he partially supplied the first Baptist Church in Livermore. His autobiograpy states, that during his labors, the great revival of 1823–4 in Livermore commenced, and he baptized three in the beginning of that revival. He labored a part of his time, for three years in Harrison, during which time, in 1827, a revival occured, and the Baptist Church in Harrison was organized. In connection with his labors in Woodstock, the Paris and Woodstock Baptist church was organized, and the church blessed with a revival of religion, which seems to have marked the period of its greatest prosperity. He labored at different periods of his life as a missionary in the western part of Maine and in New Hampshire. During the last twenty years of his ministry, his labors were chiefly confined to supplying destitute churches in Oxford county.

For the most part, his services were rendered without any pecuniary compensation. He labored in this manner with the first church in Buckfield for fifteen years, and thus relieving the church from any sacrifice and discipline in sustaining the preaching of the gospel, undoubtedly contributed to bring about that state of things that resulted in its final extinction. He was the better enabled to preach without compensation, since he possessed a considerable property which he had secured by his industry in his early life. He also received, for many years, the usual pension given to privates in the army of the Revolution. From these sources he secured an ample support, and under the faithful and affectionate care of his youngest son, Thomas Chase, Esq., his last years were rendered free from anxiety and toil.

Mr. Chase had been married three times. His last wife still survives him. He had sixteen children, of whom nine were living at the time of his death. He enjoyed almost perfect health during the ninety-two years of his life. He was attacked by illness, on the 10th of April, 1853, but his illness for a few days caused no serious alarm for the result. His disease at length assumed a severe form of typhoid fever, and on the 20th of April, 1853, he died. During the lucid moments of his last illness, he was conscious that his long life was nearly at an end. He expressed unwavering confidence in God, and humble trust in the merits of the Redeemer's blood for salvation.

Energy and perseverance were prominent traits in the character of Mr. Chase. They were exhibited in his youth in his toils to provide for his father's family. Without great firmness and decision he would never have struggled through all the difficulties that were pressing against him, when he proposed entering the ministry. He improved such advantages as were within his reach, carefully studied his Bible, and possessing a mind of unusual clearness and strength was at length able to preach acceptably, was successful in winning men to God, and in gathering churches. He evidently possessed intellectual gifts, which would have given him a high rank had they received early culture. He always adhered with unconquerable firmness to what he believed was right: and for more than sixty years from his entrance upon public life, he retained an unblemished character—a record, which if it can be justly made

of a man, deservedly entitles him to be ranked among the good who have lived on earth. He retained his physical vigor in a remarkable manner being able to preach to the edification of his hearers till within a few months of his death. Until his death he heartily co-operated in all true reforms, and rejoiced in the progress of the present generation.

An extract from his manuscript will most properly close this notice of his life.

"Were I a young man knowing as much as I now know, if I were to chose a trade, if preaching can be called a trade, preaching is the last which I would choose. But as a calling of God, it would be the calling which I would select above all others. Were I young again, and going to act upon the highest principle of usefulness, I would avail myself of every privilege to know as much as any one else, if I could. I would recommend to every young man, who intends to preach, to get all the knowledge he can. * * * * It is fifty-nine years since I experienced religion and the ground of my hope is now what it has ever been. I make no account of any thing I ever have done, am doing or can do. The meritorious, blood of the Son of God is all that my soul rests upon. God's cause is my cause, His people are my people, His Word is my treasure, and His promises are my support."

REV. STEPHEN NELSON.

REV. Stephen S. Nelson was born in Middleboro', Plymouth county, Mass., Oct. 5, 1772. The training of pious parents was blessed to his conversion at the early age of 14. In his 16th year he was baptized by Rev. Wm. Nelson, and united with the Baptist church at Middleboro', then under the pastoral care of the venerable Isaac Backus, so well and so favorably known as the historian of the Baptist denomination, and the zealous advocate of the rights of conscience. After suitable preparation, he entered Brown University, and was graduated in his 22d year with the first honors. He was subsequently, for many years, a member of the Board of Trustees of that institution. On leaving college he pursued a theological course with the Rev. Samuel Stillman, D.D., of Boston—theological institutions being then unknown in our land. In his 24th year he was licensed to preach the Gospel. After itinerating and preaching two years, he accepted an invitation from the Baptist church in Hartford, Conn., to become their pastor, and commenced his stated labors with them in the winter of 1796. In 1797 he was ordained by a council selected from the Warren Association. The Baptist church in Hartford then numbered less than thirty members, and had no house of worship, but met in an "upper room" in a private dwelling. There were no other churches in the city but the Central and South Congregational churches. These were under the pastoral care of the Rev. Drs. Strong and Flint.

The ripe scholarship, the great urbanity of manners, connected with the sober and consistent piety of Mr. Nelson, served greatly to smooth the way for the establishment of the Baptist church in Hartford. Dr. Flint was also a graduate of Brown University, and the most friendly intercourse existed between the pastors of the Congregational and Baptist churches.

In 1798, Mr. Nelson was married to Miss Emilia Robins, of Hartford, with whom he lived 55 years. His widow still survives. In the fall of 1798 commenced a powerful work of divine grace in the Baptist congregation, which soon extended to the other churches, and became universal through the city and vicinity. Over one hundred were baptized in fellowship with the Baptist church by the pastor, and among the number is the compiler of this notice who, so far as he knows, is the only individual now living of the one hundred then baptized. Three only of the constituent members of the church still

live, the relics of former years. The labors of Mr. Nelson were not confined to Hartford, but were frequently extended to Middletown, and other adjacent towns, and as the fruit of these labors, the Baptist church in Upper Middleton, now Cromwell, was planted by him.

Mr. Nelson was a firm friend and advocate of civil and religious freedom, and during his residence in Hartford, he took an active part in preparing and urging on the public attention the Baptist petition or remonstrance addressed to the Legislature of Connecticut; which remonstrance complained of the legal disabilities under which dissenters, from the denomination by law established, were suffering. This petition was so perseveringly pressed upon the rulers of Connecticut, as ultimately, in 1818, to result in the adoption of a constitution of civil government, securing to all equal civil and religious rights.

At the first election of Mr. Jefferson to the Presidency of the United States, Mr. Nelson was appointed, with others, by the Danbury, now Hartford, Baptist Association, in behalf of that body, to prepare and forward to him a congratulatory address, recognizing his known attachment to the principles of civil and religious liberty.

In 1801 he received and accepted the call of the Baptist church in Mt. Pleasant, N. Y., to become their pastor, and in connection with this change became the principal of a large and flourishing academy in that town. In this position he labored with success for thirteen years, nor were his labors in the Gospel confined to Mt. Pleasant (now Sing Sing) alone, but being in the prime of his manhood, and being the only ordained clergyman of any denomination, for many miles around, his field of labors was very extensive, and the iron constitution with which he was blessed, enabled him to occupy it "in season and out of season," with a large measure of success. Many were the seals of his ministry. Mr. Nelson subsequently exercised the pastoral office in his native State—Massachusetts—with the Baptist churches of Attleboro' and Plymouth, and with the Baptist church in Canton, Conn., and enjoyed the happiness of seeing hundreds gathered into the visible kingdom of Christ in these places Especially was his heart made to rejoice in the success of his work in the two former places, in both of which new places of worship were erected during his pastorate among them.

In 1825, he removed to Amherst, Mass., for the purpose of availing himself of the facilities there enjoyed for educating his children, two of whom were graduated at the college in that place, and entered the gospel ministry.

Mr. Nelson continued to pursue his favorite work of preaching the gospel, although declining further to occupy the pastoral office. He labored with the churches in Belchertown, Amherst, Athol, Sunderland, Greenfield, &c., besides laboring for a season under the direction of the Connecticut Baptist Convention. In these evangelical labors he enjoyed the abundant blessing of the Head of the church.

As a preacher, Mr. Nelson was clear and explicit. In doctrine he was Calvinistic, after the manner of Fuller and Dwight. In his method he studied brevity and point.

The cause of missions and education, and all kindred objects of improvement and benevolent action, found a warm place in his heart, and according to his abilities, a ready hand to bestow.

As a man and Christian he possessed great firmness, decision, and conscientiousness. Having once formed a purpose, after due deliberation and prayer, he could only be drawn from its pursuit by the fullest conviction of error in his former conclusions. As a husband, father, and friend, his works praise him.

For the last few years, his progress in the Christian life has been distinctly marked by those who have intimately known him. He has stood with his

loins girt about, his staff in his hand, waiting for the summons of his Father. His conversation was truly in heaven. He was eminently a man of prayer.

Hundreds, at least, have been brought into the kingdom of Christ through his instrumentality,—the precise number eternity alone can disclose. A delightful visit paid his son at Greenfield, in November last, was a season of refreshing to many, nor will his faithful exhortations and prayers be easily erased from the memory of those present. He lived to see all his children and some of his grand-children gathered to the fold of the Great Shepherd above, or walking with his flock below, and herein were his prayers and his most ardent hopes met. The ruling passion of his heart seemed to be that he might do some good while life lasted—that he might not be a burden to the world nor to his friends. This desire was granted. His sickness was short; his mind calm and composed. So long as he was able to speak, he sought to comfort and cheer those by whom he was surrounded with the promises of the Gospel, on which he himself leaned. In the last hour of life he was without fear. Fully was it illustrated in him, "I will walk through the valley of the shadow of death and fear no evil, for thou art with me." Thus died this aged father in the Christian ministry, December 8, 1853, in his 82d year. "Mark the perfect man, and behold the upright, for the end of that man is peace."

As we have known him, said one, he appeared as a pilgrim who had passed the hill of difficulty, the valley of the shadow of death, the giants and the lions. His strifes were over. He was walking in the land of Beulah, fanned by refreshing breezes, and calmed by the gentle strains that floated to the ear of his listening spirit. Such was his place among us. We looked for him, and he had gone over to the Celestial City.

REV. BENJAMIN FULLER.

THE Rev. Benjamin Fuller was a native of England, and came to the United States 18 or 20 years ago, settling near Utica, N. Y.

For some time he had charge of a school in Sumter Co., Georgia, and thence removed to Macon and was employed to teach at Summerlin's Mill. Here he continued until he was taken sick, and after a few weeks of suffering, the good man died at the house of Cullin Cox, Esq., on the 29th day of August, 1853, aged about 60 years. Through his afflictions he rejoiced in the hope of that rest which his heavenly Father had reserved for his children. No cloud, no mist, overshadowed his faith. All was bright, all joyous, and he died with praise on his lips.

Mr. Fuller was a highly educated man, of refined, though humble deportment. He was a good preacher; learned in theology, and skilled in all the points of controversy between the different denominations, touching their doctrine and ordinances. He was too much a man of books, too sensitive and retiring in his disposition, to work his way successfully in the world. He would have filled a Professor's chair in some college, far better than the vocation of a country school-master. An evening spent in his company would satisfy any one of his superior intelligence and moral worth.

Having been raised near them, Mr. Fuller was personally acquainted with Robert Hall, Rowland Hill, and John Foster, and had frequently heard them preach.—The genius of these men is acknowledged, not only in Europe, but wherever the English language is spoken, or eminent abilities admired. Hall in the pulpit was equal to Chatham in debate, and to Macaulay in composition; and if possible, more splendid than either. Foster has secured lasting fame by his Essays, which to say the least, have never been excelled, in boldness of conception and energy of style. Some of the most distinguished

judges and lawyers of England, ascribe their success to reading his Essay on Decision of Character. Though a writer of the first class, Foster was but a dull speaker. Mr. Fuller heard him preach a charity sermon which fell lifeless from his lips; but in print, it electrified the public. It was truly interesting to hear Mr. Fuller relate anecdotes of these men. Hill was eccentric and original, and once shut up a family of beggars in his office, where he inflicted upon them an hour's discourse, with pulpit formality, rebuking their sins. This was the only *relief* he gave them. These facts are given to show what kind of entertainment our deceased friend could afford by his conversation. His supply of incidents had no limit. He was indeed an edifying companion.

It was the privilege of the writer to enjoy the friendship of Mr. Fuller while living, and now that he is dead, this humble tribute to his memory is concluded in the language of an English author, who often melted the heart by the pathos of his sentiments.

Tread lightly o'er his ashes, ye men of genius,
For he was your kinsman:
Weed clean his grave, ye men of goodness,
For he was your brother."

Vincent Gioberti.

ALL Italy is panting for an *avvenire.* The better part of all that deserves to be called her modern literature is occupied with the forecasting of THE FUTURE. It is but lately that we have begun, as a nation, to occupy ourselves with the thoughts and feelings, the hopes and fears, the state and prospects, of the Italian people. We were wont to say that Italy had her past and her eternity, but no present. It is not so now. We have watched the progress of an Italian revolution, begun with a Papal amnesty and ended with the capitulation of Venice; and since the restoration of the old *regime* we have had more than one indication of a spirit impatient of the control of Pope and Kaizer. Italy is looking forward to a future, and waiting with "earnest expectation" for the development of—she knows not what. Shall it be the Mazzinian Republic, one and indivisible? Or the united democratic Italy of Gioberti, with the two centres of Rome and Turin? Or Rome of the people—the Rome of Niccolini—of Cola da Rienzi—of Arnaldo da Brescia? Or shall a reformed Pope, laying aside his triple crown, dwell apart in some sacred city, the president of a permanent kirk-session of friars, monks and bishops, according to the programme of Tommaseo? Or shall some monarch of the house of Savoy consolidate the kingdoms and duchies of the peninsula into one powerful Empire, and raise Italy again to her old pre-eminence? The only point on which all agree is this, that the old systems are worn out, and that Italy has need of new principles. But *what are* those principles? What say the prophets?

The man who in modern days—at least since the time of Alfieri—has done more than any other to mould the mind of Italy, is unquestionably VINCENT GIOBERTI.

He was born in Turin on the 5th of April, 1801. After a brilliant educational career, he was ordained priest in 1825, and soon afterwards was appointed court chaplain at Turin. Banished in 1833, without any formal process, on account of his liberal tendencies, the remaining nineteen or twenty years of his life were spent chiefly in exile. After remaining a few years in France, he began to teach philosophy in a private seminary at Brussels. His first writings were philosophical, viz., "La Teorica di Sovrannaturale," published in 1837; the "Introduzione allo Studio di Filosofia," in 1840, following out the subject of the former treatise, and combating the principles of Kant and Victor Cousin in favor of the old catholicism of St. Thomas Aquinas and St. Buonaventura; three volumes more in 1842, entitled "Errori Filosofici di Antonio Rosmini;" and then the treatises "Del Bello e del Buono," on the principles respectively of Taste and Morals. Gioberti had made himself a

name as a great thinker and great writer, when in 1843 he took Italy by storm in his famous "Primato." The sum and substance of the book was the moral and civil pre-eminence of Italy over the nations of the earth. As Germany is the leader in learning, France in politics, and Britain in industry, so the ideal primacy—the creative influence—belongs to Italy. By geographical position; by race—for the Italians bear impressed on their countenance the severe majesty that marks the first-born; by creative power, in literature, in painting and music, the primacy has been demonstrated. Three times Italy was the mistress and teacher of Europe; with arms, in the supremacy of Pagan Rome; with religion, in the supremacy of the Popes; and lastly, with the culture of letters and the fine arts in the era of the Medici. To raise up fallen Italy to her old place among the nations, Gioberti rested his hopes on the ideal authority of Rome, and the military leadership of Piedmont. * * * * * *

But with powers of argument and eloquence in which he scarcely found an equal, with singular courage in taking up a doubtful principle, and with a breadth of liberalism rare in the priestly order, Gioberti threw himself into the conflict of systems; and for a time, the wiser ancients, with Dante at their head, and the wiser moderns that group around Alfieri and Niocolini, were overborne by the neo-Catholic enthusiasm. Let it be well understood that it was Vincent Gioberti that created the Italian frenzy for the reforms of Pius IX: men dreamed that they saw *in him* the ideal Pope of the "Primato." Those days of amnesties, civic guards, and constitutions, have passed away as a dream when one awaketh, and without delusion we can look at the stern and dismal realities. The old theory and the new have both been tried. Italy has exulted over a reforming Vatican, and again has bowed her head in shame that ever she could have believed a Pope. * * * *

We shall not pause now to speak of Gioberti's controversy with the Jesuits, nor of his political career in Piedmont, as deputy for Turin, and as Prime Minister of Sardinia. Returning into voluntary exile in 1849, after having lived to see the blighting of his hopes for Italy, the indefatigable Abbate devoted the remainder of his life in Paris to smoking cigars, and writing another enormous book on Italian Reform. The times were changed. The man whom Pope and Cardinals had delighted to honor, and to whose fame the Roman College of the Sapienza had coined a medal, was now a dangerous revolutionist, a dreamer of vain dreams. The congregation of the Index, with one sweeping sentence condemned all his books, past, present and to come; and the Curci and Tapparelli of the Civilta Cattolica, the Jesuits who had climbed again into the high places, sang *Io Pean* over the fallen ecclesiastic. We need scarcely record the rest. The philosopher was found dead in his chamber in the Rue de Parme, in Paris, on the morning of the 26th October, 1852. He had died of apoplexy, and when found he was lying on the floor, holding his spectacles with one hand, and clutching his dressing-gown with the other. On the bed from which he had fallen lay open the "Promessi Sposi," and Thomas-a-Kempis. His country gave him an honored sepulchre, and he rests among his own people, in the city which had excluded him during fifteen years of his laborious life.

The two volumes on the "Rinnovamento Civile," were the last manifesto of the great philosopher. As might be expected, every effort was made by the Italian Governments (always excluding Sardinia) to prevent their entrance into the Peninsula. But stolen waters are sweet, and the book was not only introduced, but read everywhere. Naples is unquestionably the most difficult place in Italy for the introduction of such merchandise, yet Gioberti's volumes, though under the ban of Pope

and King, were read by all the educated youth of Naples. Parties were formed for the purpose, fifteen dollars were subscribed, and a copy was bought at five times the price, and read in succession by the whole party, the last reader obtaining the volumes as a reward for his patience. In Tuscany, Government-spies were sometimes "suborned," and drove a brisk trade in the contraband commodity; and cases were heard of in which the book was quietly deposited beyond the reach of the police in the bags of the Austrian courier. We are on pretty safe ground in stating such facts, as there are ways and means in Italy for "the pursuit of knowledge under difficulties."

The work is described in the introduction (*Proemio*, p. xxvi.) as "una breve critica del moto passato e una dialettica del futuro." We don't know exactly what Gioberti's ideas of length might be, but when an octavo volume of 750 pages is "a short critique on the past," and ditto ditto of 860 pages, a "short ratiocination on the future," we have at least a fair starting-point, for our calculations as to the probable extent of a lengthened treatise. We are not going to attempt an analysis of the matter contained in 1600 pages. The first volume is devoted to an attack on parties in general. Like a black knight of old romance, the Abbate enters the lists against everybody, and one champion after another falls under his heavy lance. First comes a fair maligner, the Princess Belgiojoso, who is disposed of easily in a note to the Proemio. Then comes the Democrats and Puritans, or pure Republican party; the Conservatives and Municipalists, with their narrow provincial ideas; the *codini* and the *retrogradi*, all of whom are treated according to their demerits, real or supposed. Last of all, in one stupendous chapter, he impales Pope Pius: and in another he weighs in the balance the *Re tentenna*, the subject alike of praise and blame, the faithless and patriotic, the fickle and decided, the feeble and magnanimous, Charles-Albert of Savoy.

We cite a few of Gioberbi's sentences, curtailing some of them, but without altering the sense:—

"Pius IX. is certainly the most singular of princes. His reign may be divided into two distinct and contrary epochs, the second of which consists in destroying the work of the first . . like Clovis of France, who burned what he once adored, and adored what he once committed to the fire; and like Penelope, who undid at night the web woven during the day. (Vol. i. p. 620.) He forbade his children to fight for Italy against the Austrians, and invited the Austrians to fight against Italy and his children. But it is not Pio Nono who does these things; he is ruled by others, like his predecessor himself in his old age: 'Verily, verily, I say unto thee, when thou wast young, thou girdest thyself and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry the whither thou wouldest not.' (Vol. i. p. 671.) . . Strange, that the Romans should be less civilized than Turks or barbarians! That a Pope should be bosom friend with the King of Naples! Would it not have been strange had St. Paul applauded Nero, or the Son of God eulogized Herod after the slaughter of the Innocents! . . . . Are the hopes of paradise any reason for making the present world an *inferno* to those who are the subjects of the Supreme Hierarch? But so it is. To the scandal of all good Catholics, the most unhappy of all the peoples of the earth, is that which heaven has committed to the keeping of the Pope. (P. 6 0.) The issue will be the ruin of the Catholic faith in Italy. Let the Pope then listen. Four centuries ago, Savonarola preached reform; Rome did not listen to him, but burned him. The ashes of the martyr were scarcely cold when Luther drew the half of Europe from

the Papacy. . . . Italy will perhaps find one to follow her." (Vol. i. p. 685.)

"Many of those who reign in the name of the Holy Pontiff would sell not only the city, as in the days of Jugurtha, but the temple itself, if they could find a buyer!" "The policy of Pius IX. is a rock on which the Church would break, if she were not immortal!" "Whose is this Church?" Gioberti asks, after enumerating acts of Papal barbarity. "Whose is this Church? Of Moloch or of Christ?" . . "But the prebends! This is the Belial to which sacrifice is offered on the holy places." . . . "The Church has no longer the flower of talent, but the husks; there is not an example of a state so miserable, not even in semi-barbarous regions, as Rome. It has become a nest of idle (and often corrupted,) nuns and friars." . . . . "Antonio Rosmini wrote a good book on the Five Wounds of the Holy Church, but the wounds are more than five; and the first of these is the temporal power, of which the illustrious Roveretan has made no mention." . . . "What wonder, then, that Protestantism lurks in Italy, and that Geneva and London make proselytes in Rome itself, since Rome is far less learned, less honest, less humane and Christian, than the countries that are not Catholic, and that there disorders are of every day occurrence, which elsewhere are impossible."—*North British Review.*

Turin.

OF all the Italic capitals the least interesting is TURIN. Severe and dignified, with its long formal streets, and huge square palaces, monotonous as stone and lime can make them, the Subalpine city sits silent and solemn on the Dora and the Po. It has no history, at least none worth remembering. It has no imperishable names to tell of; no Dorias dwelt there as in the proud old palaces of Genoa. It has no monuments for a world to gaze at, like the *triste* and fallen Pisa. It has no literature. Even in the time of Alfieri, the very language of the peninsula was almost contraband in Turin, and the great tragedian fled from it to Florence, that he might hear the people talk Italian. Its court, gloomy and bigoted, never even sought to rival the brilliancy of the Medici, the Este, or the Gonzaga. It had no Pulci or Boccaccio to "set the table in a roar;" no Ariosto to sing of ladye loves and belted knights; no Tasso to weep for Leonora. Its stiff and stately princes, its Amadeos and Immanuels, the very Puritans of Roman Catholicism, had turned the palace into a cloister; and when we *do* hear in history of the royal Turin, it is in connection with some new edict in favor of the Romish faith, or some new order to the troops to march against the poor Vaudois of Piedmont. Ten years ago, the Jesuits darkened every street; and friars of every hue, black, white and grey, issued in long procession from its churches. It was a city of priests, with an army to defend them. The clerical *corps* amounted to nearly 23,000 individuals, from a population of little more than four millions. Out of a state revenue of eighty-five millions of francs, the clergy drew nearly fourteen millions. The Church was nowhere more prosperous than in Piedmont. We cannot point to many satisfactory changes brought about by the ill-fated revolution of 1848, but this at least is certain, that a brighter day has dawned on the Sub-alpine capital, and Turin is now the centre of all that is properly Italian.

"The constitution," says Farini, "has availed more than a victory to Victor Emmanuel, and has almost retrieved the disaster of Novara." This is the secret of Sardinian prosperity. The House of Savoy has kept faith with the country, and exiles from every state of Italy have flocked to Turin. Under a free constitution the energies of the people have been put forth, and the resources of the whole country de-

veloped. While other Italian cities are decaying, and the population of some of them reduced by thousands, in about eighteen months of 1851–52, no fewer than 110 houses, containing about 7000 rooms, were built in Turin. Rome sits widowed on the Tiber, among the monuments of a glory that h s departed; the palaces of Venice are mouldering away on the lagoons; the grass is growing on the streets of Mantua, as if it were a city of the pestilence, but new life is beating in the heart of Piedmont. While the miserable policy of Duke Leopold of Tuscany has ruined the trade of Leghorn, lately the first of Italian seaports, a liberal government has given Genoa an impulse that promises to put her keen merchants, and her hardy seamen, at the head of all her rivals. But far more than this. Since the 7th of May, 1848, the civil and political equality of the citizens, notwithstanding difference of creed, has been established by the fundamental laws of Piedmont. The Siccardi Laws of April 30, 1850, have swept away the clerical immunities. The parliament is contending for freedom of Education, and for laws to establish the validity of civil matrimony against the exclusive pretensions of the Roman curia. The Jesuits were banished in 1848, and have not been permitted to return. And the programme of the popular party, which is gaining strength every day, includes three other points of prime importance: 1*st*, The *incameramento* (state distribution and control) of ecclesiastical property. 2*d*, The reduction of the number of bishoprics. 3*d*, The suppression of the convents. It is felt that commerce must suffer as long as lands are held in mortmain, and that the present system of ecclesiastical revenue supports a party in the state unfriendly to the progress of the nation. The tendency of public opinion in Piedmont is unquestionably towards the complete separation of Church and State; and when Rome is in question, it is difficult in any other way to defend "the liberty of the subject." * * * * * *

Now, we ask, what is the meaning of all this? Italy, by the confession of all her great writers, needs new principles. From whence are they to come? From heaven or from earth? But so far, *the principles on which all her reformers seem unanimous are these three:*—1. The abolition of the temporal power of the Pope. 2. The denial of the Papal infallibility. 3. Liberty of conscience—the right of reading, thinking and speaking. God's word and man's word must not be under the regime of priests. This last is not so strongly held as the other two, but still it is held. Now, we ask, what are these but the principles of the Reformation of the sixteenth century? They are not the whole of the Reformation, but they are a part; and the sum of the whole matter is this, that after three centuries the Italian liberals can propound nothing better than the old reformers propounded. It is true the whole Italic school, with a few exceptions, holds the idea of an ecclesiastical unity, a holy Catholic Church, and this they hold in common with the very Churches which they repudiate; for however they may differ in minor points, the Churches of the Reformation never gave up the idea of Catholicity. But the Italic school would embody this idea in material form, and represent it by one head—a Pope with spiritual authority only—a fat old gentleman in scarlet, "hailing" from the Vatican. Yet we ask, have the Italian liberals ever considered how far this spiritual Papacy, even if the temporal power were abolished, would bear on that other principle which they maintain, viz., liberty of conscience, the right of examination, freedom of education, and of worship, with the liberty of the press? The Pope has only *spiritual* authority in Piedmont, and yet he obstructs the progress of the nation.

What is it then that makes Italy still so tenacious of the *prisca fides?*

so unwilling to admit even the name of Protestantism, while holding principles unquestionably in opposition to the present theory of the Church? One point we must premise—that the Italians have no theological training. The educated Italians are in the main perfectly indifferent on the subject of religion. Ask them what is meant by the Mass, Transubstantiation, or any Romish doctrine, and they do not know nor do they care. Ask them if the soul be immortal, and the chances are that they do not know whether or not; they have not thought on the subject, and perhaps the question has scarcely ever seriously presented itself. We are not libelling them; we appeal to any educated Italian whether this be not a fair picture on the whole?

The Angel's Story.

[The following sweet poem we extract from "Dickens' Household Words," a copy of the republication of which we have received from the Publishers, Messrs. McElrath and Baker, New York. This Magazine sparkles with many such radiant gems. The moral of this poetical and pathetic story will not be deemed extravagant to those who believe that loving words and kind deeds are never forgotten by Him who has promised that a "cup of cold water given to a disciple shall in no wise lose its reward."]

THE ANGEL'S STORY.

THROUGH the blue and frosty heavens,
Christmas stars were shining bright;
The glistening lamps of the great City
Almost matched their gleaming light;
And the winter snow was lying,
And the winter winds were sighing,
Long ago one Christmas night.

While from every tower and steeple,
Pealing bells were sounding clear,
(Never with such tones of gladness,
Save when Christmas time is near)
Many a one that night was merry,
Who had toiled through all the year.

That night saw old wrongs forgiven,
Friends, long parted, reconcile;
Voices, all unused to laughter,
Eyes that had forgot to smile,
Anxious hearts that feared the morrow,
Freed from all their cares awhile.

Rich and poor felt the same blessing
From the gracious season fall;
Joy and plenty in the cottage,
Peace and feasting in the hall:
And the voices of the children
Ringing clear above it all!

Yet one house was dim and darkened;
Gloom, and sickness, and despair
Abiding in the gilded chamber,
Climbing up the marble stair,
Stilling even the voice of mourning—
For a child lay dying there.

Silken curtains fell around him,
Velvet carpets hushed the tread,
Many costly toys were lying,
All unheeded by his bed;
And his tangled golden ringlets
Were on downy pillows spread.

All the skill of the great City
To save that little life was vain;
That little thread from being broken:
That fatal word from being spoken;
Nay, his very mother's pain,
And the mighty love within her,
Could not give him health again.

And she knelt there still beside him,
She alone with strength to smile,
And to promise he should suffer
No more in a little while,
And with murmur'd song and story
The long weary hours beguile.

Suddenly an unseen Presence
Checked these constant mourning cries,
Stilled the little heart's quick fluttering,
Raised the blue and wondering eyes,
Fixed on some mysterious vision,
With a startled sweet surprise.

For a radiant angel hovered
Smiling o'er the little bed;
White his raiment, from his shoulders
Snowy dove-like pinions spread,
And a starlike light was shining
In a Glory round his head.

While, with tender love, the angel,
Leaning o'er the little nest,
In his arms the sick child folding,
Laid him gently on his breast.
Sobs and wailings from the mother,
And her darling was at rest.

So the angel, slowly rising,
Spread his wings; and, through the air,
Bore the pretty child, and held him
On his heart with loving care,
A red branch of blooming roses
Placing softly by him there.

While the child thus clinging, floated
Towards the mansions of the Blest,
Gazing from his shining guardian
To the flowers upon his breast,
Thus the angel spake, still smiling
On the little heavenly guest:

"Know, O little one! that heaven
Does no earthly thing disdain.
Man's poor joys find there an echo
Just as surely as his pain;
Love, on earth so feebly striving,
Lives divine in heaven again!

"Once in yonder town below us
In a poor and narrow street,
Dwelt a little sickly orphan;
Gentle aid, or pity sweet,
Never in life's rugged pathway
Guided his poor tottering feet.

"All the striving anxious forethought
That should only come with age,
Weighed upon his baby spirit,
Showed him soon life's sternest page;
Grim Want was his nurse, and Sorrow
Was his only heritage!

"All too weak for childish pastime
Drearily the hours sped;
On his hands so small and trembling
Leaning his poor aching head,
Or, through dark and painful hours,
Lying sleepless on no bed.

"Dreaming strange and longing fancies
Of cool forests far away;
Dreams of rosy happy children,
Laughing merrily at play;
Coming home through green lanes, bearing
Trailing branches of white May.

"Scarce a glimpse of the blue heavens
Gleamed above the narrow street,
And the sultry air of Summer
(That you called so warm and sweet,)
Fevered the poor Orphan, dwelling
In the crowded alley's heat.

"One bright day, with feeble footsteps
Slowly forth he dared to crawl,
Through the crowded city's pathways,
Till he reached a garden-wall;
Where 'mid princely halls and mansions
Stood the lordliest of all.

"There were trees with giant branches,
Velvet glades where shadows hide;
There were sparkling fountains glancing,
Flowers whose rich luxuriant pride
Wafted a breath of precious perfume
To the child who stood outside.

"He against the gate of iron
Pressed his wan and wistful face,
Gazing with an awe-struck pleasure
At the glories of the place;
Never had his fairest day-dream
Shone with half such wondrous grace.

"You were playing in that garden,
Throwing blossoms in the air,
And laughing when the petals floated
Downward on your golden hair:
And the fond eyes watching o'er you,
And the splendour spread before you,
Told, a House's Hope was there.

"When your servants, tired of seeing
His pale face of want and woe,
Turning to the ragged Orphan,
Gave him coin, and bade him go,
Down his cheeks so thin and wasted,
Bitter tears began to flow.

"But that look of childish sorrow
On your tender young heart fell,
And you plucked the reddest roses
From the tree you loved so well,
Passing them through the stern grating,
With the gentle word 'Farewell!'

"Dazzled by the fragrant treasure
And the gentle voice he heard,
In the poor forlorn boy's spirit,
Joy the sleeping Seraph stirred;
In his hand he clasped the flowers,
In his heart the loving word.

"So he crept to his poor garret,
Poor no more, but rich and bright;
For the holy dreams of childhood—
Love, and Rest, and Hope, and Light—
Floated round the Orphan's pillow
Through the starry summer night.

"Day dawned, yet the vision lasted;
All too weak to rise he lay;
Did he dream that none spoke harshly—
All were strangely kind that day?
Yes; he thought his treasured roses
Must have charmed all ills away.

"And he smiled, though they were fading,
One by one their leaves were shed;
'Such bright things could never perish,
They would bloom again,' he said.
When the next day's sun had risen,
Child and flowers both were dead.

"Know, dear little one! our Father
Does no gentle deed disdain;
And in hearts that beat in heaven,
Still all tender thoughts remain;
Love on the cold earth remaining,
Lives divine and pure again!"

Thus the angel ceased, and gently
O'er his little burthen leant;
While the child gazed from the shining
Loving eyes that o'er him bent,
To the blooming roses by him,
Wondering what that mystery meant.

Then the radiant angel answered,
And with holy meaning smiled:
"Ere your tender, loving spirit
Sin and the hard world defiled,
Mercy gave me leave to seek you;
I was once that little child!"

Cherokee Churches.

Names of Churches.	*No. of mem.*	*Names of ordained ministers.*
Muskoke,	470	H. F. Buckner, (only Bap-
North Fork,	375	Missionary.
Broken Arrow,	40	Micco P. O., Creek nation.
2d Bap. Church,	60	
Big Spring,	30	D. N. McIntosh, (native,)
Tuckabachee,	60	Louis McIntosh, " "
2d Tuckabachee,	40	Jacob Hawkins, " "
Choseka.	25	James Perryman, " "
Uno'd mem. cir.	100	Gen. Chilly McIntosh.

Total No. of Churches, 8. Total No. of members, 1200. Ordained ministers, 6.

The oldest church, Muskoke, was constituted in 1832 by Elder Isaac McCoy.

All the above ministers, besides one other licentiate, are under the patronage of the American Indian Missionary Association.

The cause was never more prosperous than now.

Tabernacle Baptist Church.

PHILADELPHIA.

THE Tabernacle Baptist Church was organized on the 14th of February, 1848. Thirty-four members from different churches, feeling the necessity for a church organization in the Western part of the city, united together, were recognized as an independent church, called Rev. Charles Tucker to the pastorate, and purchased a small church building on 17th street. After laboring with them faithfully and efficiently for about two years and a half, their Pastor was smitten suddenly by death in the strength of his manhood, on the 18th September, 1850.

Rev. M. G. Clarke, of Springfield, Mass., being called to the charge of the church, commenced his labors with them on the 1st of April, 1850. The necessity for a larger house of worship soon became manifest, and lots were purchased in a most beautiful and eligible situation on Chestnut street, at a cost of $14,000. The engraving is an excellent view of the building that has been erected. It was designed by W. W. Boyington, Esq., Architect, of Springfield, Mass. Its style of architecture is Grecian, its dimensions 62

by 114 feet. The front is of brown stone and the side walls of brick, painted and sanded in imitation of brown stone. The steeple is 214 feet high, furnished with a fine clock and bell. The basement story is level with the pavement, and is divided into apartments for Lecture and Sunday School, Bible class and Infant school rooms, retiring rooms for candidates on baptismal occasions, the whole handsomely and conveniently finished and furnished. The main audience room contains, with galleries, 162 pews, capable of accommodating comfortably 1000 persons. It is one of the most elegant halls in the city, handsomely frescoed, the pews all furnished, a recess pulpit and baptistery, an excellent organ, all constructed in admirable taste, and striking the visiter as eminently neat and chaste, without any appearance of gaudiness or extravagance. The whole cost, including land, has been some $50,000. The church and congregation are worthy of great praise for the large and liberal plans they formed, and for the perseverance and liberality with which they have prosecuted them. However some may question the propriety of expending such large sums in the erection of churches, there can be no doubt among those familiar with the location and circumstances of this, that just such a building, in the place where it has been reared was necessary in order to the exertion of the right influence and to the accomplishment of the highest good. The Pastor, Rev. M. G. Clarke, has greatly endeared himself to all who have known his toils, by his indomitable perseverance, his tireless industry, his strong practical sense, his large views, a zeal that would admit no discouragements, and a piety that rested in God for support and success, in the midst of labors under which most men would have sunk. "The best of all is" that God has been with the church, and that as evidences of his approval and favor, some converts have been added to their membership at almost every communion season since they have entered their new house.

Kalafat, of which so much has been said lately, is a town of 2,000 houses. It is surrounded with walls, has a quarantine, a town hall, a custom house, three churches, and a cavalry barracks. It is the chief place of a sub-administrator's district. The redoubts raised by the Turks are of great extent and strong. They are partly raised on two high hills in the plain of Kalafat, about a mile distant from each other, and have a numerous artillery. All the neighboring country is commanded by these hills in such a way that no approach to the Danube can be made. In 1828 these hills were occupied and fortified by Russians. Between Widdin and Kalafat, the Danube is little less than a mile wide, and the course of it is very rapid. The island in which the Turks are fortified is situated near the left bank; it is partly covered with wood, and is defended by strong intrenchments in earth, bearing large artillery.

What a Waste!—It is computed by an English writer of distinguished ability, that the laboring people of Great Britain, exclusive of the higher and middle classes, expend no less than £53,000,000, or $250,000,000, every year on alcoholic liquors and tobacco.

Novel Baptism.—Rev. J. C. R. Lockhart, Pastor of the Damascus Baptist church, Taylor county, Georgia, writes to us, that he baptized ten converts a short time since, among whom were twin brothers, 21 years of age. They stood in the water side by side, with arms embracing and hands interlocked, and with one ceremony both were laid together in the baptismal grave by the same immersion. The effect upon the audience seemed most impressive and salutary.

Franklin Baptist Church.

THE annexed engraving is a representation of a neat little church building, erected some four miles north of the city of Philadelphia, by the efforts of a few devoted brethren and sisters, all poor, but anxious to do good in the neighborhood of their residence. The model is not faultless, even for a small cheap building, but taking all circumstances into the account it has been a most praiseworthy enterprize. The building is so located on the lot that it may ultimately form Lecture and Sabbath school rooms in the rear of a more commodious edifice. We give it as a specimen of what a very few, scarcely a half dozen poor, but pious and earnest Christians, may accomplish.

The building is of rough stone, such as is ordinarily used in walling cellars, covered with stucco. Where stone is plenty this method of building is cheaper, and we think far better than brick. It makes a more substantial building, and the joints retain the plastering much more tenaciously. In this region the cost is at least one-third less than for brick walls, and in our estimation would be better at equal or even greater cost. This edifice is 32 by 40 feet, was designed by Mr. Wm. Coxey, and erected under his superintendance, at a cost, entirely and neatly finished, of about $1200. It will seat about three hundred people.

THE DEVIL AIMS TO STRIKE EVERY MAN WITH SPIRITUAL BLINDNESS.—The eagle before he setteth himself upon the beast, rolleth himself in the sand, and then flyeth at the stag's head, and by fluttering his wings, so dusteth his eyes, that he can see nothing, and so striketh him with his talons where he listeth. Now the sand and the dust, with which the Devil filleth his wings, are earthly desires, and sensual pleasures, wherewith after he hath put out the eyes of the carnal man, he dealeth with him at his pleasure.

Editor's Garner of Gleanings.

China.—The contingency which was considered almost impossible has occurred. According to the *Pekin Gazette*, quoted by the *North China Herald*, the Emperor has resolved to play his last stake, and has summoned one of the Tartar hordes to his assistance. The desperate expedient has failed, and has served only to reveal the utter impotence of the dynasty. The Tartars, it is said, have encountered the insurgents to the Northward of Nankin, and have been totally defeated with the loss of their baggage and equipments. The defeat destroys the last hope of the Manchows. There has always been even in China a vague idea, that at the last moment, when the insurgents were completely victorious, the Emperor might call in the Mongols, and that those warrior races, though they might retain the Empire for themselves, would at least suppress the insurrection by exterminating the insurgents. This idea may be henceforth abandoned. The Tartars are as powerless to arrest the march of the revolution as the Emperor has been, and the next mail will probably announce that Pekin itself has fallen. A report to that effect was current in Shanghai at the date of the last advices, and it would appear certain, that the capital is at all events invested.

China papers have been received up to the 27th September, but they contain little intelligence of interest. The *Hong-Kong Register*, quoted by the *Hurkaru*, publishes, however, a singular narrative written by a deserter who joined the insurgents, and fled, carrying with him a considerable booty. This man declares that the name of the Emperor is Taeping, and Tien-teh is only the General-in-Chief. Both, however, are styled by the troops "Royal Father." He further declares that the discipline maintained in the insurgent camp is excessively strict, every outrage is punished at once, and every day, when the troops are not marching, is occupied by an "exposition of doctrine." Could Cromwell's army have been more accurately described?

The Bombay Guardian collects some singular facts relating to the rapid development of Protestant Christianity in Asia Minor. Congregations have been gathered, and Churches formed in Trebizond, Smyrna, Nicomedia, Brusa, Magnesia, Antioch and numerous other towns less generally known. Thoughout Turkish Armenia there is said to be a singular movement, and no less than forty Missionaries are absolutely required for "open" places in Armenia. The converts, it appears, are not persecuted by the Turkish Government, while the Russian authorities absolutely forbid all secessions except to the Greek Church. It is said, too, that many of the Greeks of the Fanar, the merchant families scattered all over the Levant, are becoming Protestants.

Sandwich Islands—a Christian Nation.—What has it cost? In the prosecution of missions to this people. the A. B. C. F. M. have expended $817,383; the Bible Society, $41, 500; and the Tract Society, $23,800. Total, $882,683. Less than it costs to build a line of battle ship, and keep it in service one year.

At the present time 344 public schools are sustained by the Government, in which are 11,771 scholars. There are 26 churches, into which there have been received from the beginning 38,544 persons, of whom 1,644 were added during the past year. Whole number of members now in regular standing 22,234. Some of these churches are the largest in the world.

Brussels Baptist Church.—A church of twenty-three persons was organized at Brussels in June last. Belgium is one of the few Roman Catholic countries in which religious freedom is guaranteed by the law and by public opinion.

The French Clergy.—Galignani's Paris Guide for 1853, states that there are 42,000 Roman Catholic clergymen in France, besides 8,500 theological students preparing for the priesthood. At the time of the revolution, the total number of papal ecclesiastics was 114,000, including monks, priests, and 32,000 nuns, with an annual revenue of 142 million of francs. Now, the catholic clergy are appointed by the State, at an annual expense of 32 million of francs. We are surprised to learn from the same source, that there are, at present in France, no less than 3,000 convents, and 24,000 nuns, besides convents for different orders of monks.

Of Protestant ministers, there are 507, Calvinists, 349 Lutherans, 40 Protestant

Episcopal, and 86 of other denominations. Of Jews, 53 Rabbins, and 61 officiating ministers. From this great disparity, it is plain that a great work of reformation must be done in France, before it can become a protestant country. It needs a river of divine life to pour through its provinces, cleansing them from the worse than Augean corruptions, which have accumulated through the long triumph of apostate Rome.

Russia.—The population of European Russia, is about sixty millions, only three-fourths of whom are members of the established Greek Church. 3,500,000 Roman Catholics reside within the broad domain of the Czar. The Protestants of the Augsburg confession of faith, amount to about 2,000,000, while no less than 2,500,000 belong to the Mahometan creed. There are 600,000 Jews, and about half as many followers of the Grand Lama of Thibet. 170,000 are open idolaters, and no less than 600,000 are addicted to the disgusting practice of fetichism, worshipping every uncouth specimen of brutes, as a representative of the divinity of heaven.

Church Statistics of England and Wales, from the Census Returns of 1851.—Places of Worship.

Church of England,	14,077
Presbyterians,	161
Independents,	3,244
Baptists,	2,789
Quakers,	371
Unitarians,	229
Moravians,	32
Wesleyan Methodists, of all denom.,	11,007
Calvinistic Methodists,	828
Countess of Huntingdon's Connexion,	109
Sandemanians,	6
Swedenborgians,	50
Isolated Congregations,	539
Foreign Churches,	16
Roman Catholics,	570
Irvingites,	32
Mormonites,	2-2
Jews,	53
Total places of worship,	34,467

Capacity of Church Buildings.

Church of England,	sittings,	4,922,412
Presbyterian,	ditto	83,893
Independent,	ditto	1,002,507
Baptist,	ditto	706,663
Quaker,	ditto	89,551
Unitarian,	ditto	63,770
Moravian,	ditto	8,723
Wesleyan Methodists,	ditto	2,032,775
Calvinistic Methodist,	ditto	198,242
Count'ss of Huntingdon,	ditto	35,210
Sandemanian,	ditto	638
Swedenborgian,	ditto	11,865
Brethren,	ditto	15,869
Isolated Congregations,	ditto	90,048
Foreign Churches,	ditto	3,282
Roman Catholic,	ditto	164,664
Irvingite,	ditto	6,973
Mormonite,	ditto	22,951
Jews,	ditto	7,791
Free sittings,		3,947,371
Total accommodations,		9,467,738

Attendance on Sunday, March 30, 1851.

	Morning.	*Aftern'n.*	*Eve'g.*
Church of England,	2,371,732	1,764,641	803,141
Presbyterians,	46,744	9,236	23,084
Independents,	515,071	228,060	448,847
Baptists,	353,061	219,407	337,614
Quakers,	14,016	6,458	1,459
Unitarians,	27,612	8,610	12,456
Moravians,	4,681	2,312	3,202
Wesleyan Methodists,	694,348	633,254	1,043,859
Calvinistic Methodists,	79,728	59,140	125,244
Count's of Huntingd's,	19,966	4,099	17,929
Sandemanians,	439	256	61
Swedenborgians,	4,652	2,308	297
Brethren,	5,613	4,441	7,272
Isolated Congregations,	34,706	22,726	40,835
Foreign Churches,	1,300	241	160
Roman Catholics,	240,792	51,406	73,232
Irvingites,	3,077	1,607	2,622
Mormonites,	7,212	11,016	15,952
Jews,	2,848	1,043	1,673
Total,	4,428,338	3,030,280	2,900,77

Bloomsbury Chapel, London, erected at a cost, including the ground, of some $75,000, the larger portion of which, was paid by S. M. Peto, Esq., M. P., has been ever since its opening, regularly filled to overflowing by crowding congregations. The Pastor of the Church, Rev. W. Brock, is described as "a bold, outspoken preacher, speaking out of the heart's abundance, yet withal under the guidance of a powerful and manly mind. Polished, yet ever ready to sacrifice polish to power; imaginative, yet not reluctant to break off any flight at the call of logic, and enter into a close tug with any error or folly which may cross his path; tall and masculine in appearance, yet not incapable of tears; he possesses in a high degree, many of the qualifications of the successful orator, and, what is far better, they are pervaded with child-like piety."

Mr. Peto has also recently purchased at considerable cost, the Diorama, a large

building near the Regent's Park, London, for the purpose of changing it into a Baptist chapel. It is undergoing a thorough alteration, with a view to its being soon occupied by a popular minister, who has, however, as yet to be selected. The projected chapel will be capable of seating two thousand persons, though at first some portion of this space will be partitioned off. Its interior will be of the handsomest description — fanlike in form — with the pulpit at the narrow end. The pulpit itself is to be of marble, with pillars of alabaster.

Deaths of Missionaries.—Mrs. Shermer, the wife of the Rev. Henry B. Shermer, who about one year since sailed as a Missionary to Africa, died at Bexley, Liberia, on the 23d of September last. She was a devoted Christian, and died resigned and triumphant in confidence of a happy immortality. Her last words were—"Oh! do look up! look up! look up!! Oh! you cannot see it as I do!!"

Brother Shermer compelled by failing health, returns to this country.

Mrs. M. B. Crocker, the widow of the lamented Missionary to Africa, is also among the dead, whose lives have been given in sacrifice for that dark land. She died at Bexley, Nov. 23.

Mrs. H. B. Rose, who last year left this country to labor in Arracan, died at Maulmain on the 21st of October, 1853.

Rev. Hervey E. Knapp, of the Arracan mission, died on his passage from Calcutta to the Cape of Good Hope, and was buried at sea, Nov. 9.

A subscriber, in Wisconsin, informs that a proposition is on foot among the Sabbath Schools of that St te, to erect a monument to the memory of the little martyr, who was whipped to death rather than tell a lie, of which we gave an account in our last number. The sad circumstance happened in Marquette county, *Wisconsin*, and not *Michigan*, as by mistake it was printed.

Unparalleled. — "Der Sendbote des Evangeliums," the German paper edited by Rev. K. Fleischman, is taken and paid for in advance by every German Baptist family, and by every separate Baptist brother and sister in America, so far as they are gathered into churches or their residences are known.

Newspapers in California.—There are published in California, says the *Marysville Express*, thirty-eight newspapers, twelve of which are dailies, one a tri-weekly, two semi-weeklies, and the balance are weeklies. Sixteen of these are printed in San Francisco, four in Sacramento, two in Marysville, two in Stockton, and two in Placerville. Three are printed in foreign languages, and two devoted to two different languages. Among them four are called *Journals*, eight of them are *Heralds*, and two *Republicans*. Total weekly circulation, one hundred and sixty thousand.

The Iowa Reporter says the emigration into that State this year is immense. The addition to the population from September 1st to December 1st, from emigration alone, is computed at 50,000.

In Iowa the Baptists have forty-six churches, and but twenty-nine pastors.

In 1847 there were scarcely a dozen white inhabitants in the place now known as St. Paul, in Minnesota Territory. The village now contains 700 houses and 4700 inhabitants. The amount of taxable property in 1853 was $904,437. The capital at present invested in business is $825,000. The Minnesota Baptist Association now consists of six churches, all of which are supplied with pastors. The statistics reported for the last year were 27 baptized, 46 received by letter, and the total number of members 170.

Interesting Baptism. — Rev. Mr. Mendenhall, of Camden, N. York, in a private letter says:

"Last Saturday I baptized three colored persons. One of them was an old African. Many think he is over 90 years of age. For eleven years he has been blind. He seems to be in a constant transport of joy. I don't think I ever saw a countenance on which happiness was more plainly indicated than his, after I had baptized him."

America was discovered in 1492, and Spain claimed it as a gift given by Pope Alexander the Sixth, who assumed that all the unknown land in the world belonged to him, and that he could give it to whomsoever he would. We have an apology for the successor of the Prince of the Apostles. He had only done what had been done 1400 years before by a great Prince, the Prince of this world, when on an exceeding high mountain he "showed Jesus all the kingdoms of the world and the glory of them, and said, all these kingdoms I will give thee if thou wilt fall down and worship me." How great these two Princes must have felt giving kingdoms, continents

and worlds! Worship me, said the one, acknowledge me as God of the World, the Prince of the world. Worship me or acknowledge me, said the other, as God upon earth, Christ's Vicar, Prince of the Apostles, and all shall be thine. The truth is, not one of these great Princes had one inch of God's earth to give.

THE POPE AT WORK IN ROME.—We translate for the Crusader, from the Journal of Rome, the following amusing incidents:

"Pius IX., on the eve of the Conception of the Virgin Mary, visited the Church of the Twelve Apostles; went into the vestry; there dressed himself with the Pontifical costume; afterwards, preceded by twelve secret waiters and twelve prelates, with lighted torches, and followed by some cardinals, ascended the altar; blessed the congregation; returned to the sacristy; admitted the friars of the church to kiss his toes; and returned afterwards to the Vatican." Isn't this a great work for a Pope?

A REMARKABLE ADMISSION. — The *Freeman's Journal*, the well-known leading paper of the Romanists, in an editorial on Chaplains in Public Institutions, finds much fault with the appointment of Protestants to such posts, and contends for the appointment of Romish priests, assigning a very extraordinary and significant reason.

"The rule is exceedingly plain," says the Journal, "in reference to prisons, poor-houses, and all institutions supported by public money. Under our Government we do not see what business such institutions have with salaried chaplains—but if such are to be, it is evident they should be chosen of *the religion most generally professed by the inmates of such institutions.*"

What sort of a religion must that be which furnishes most of the inmates of poor-houses and prisons? Popery, its own chosen advocate being witness, sends to the poor houses and prisons most of those who go there.

TESTIMONY FROM A HIGH SOURCE. — Sir Culling Eardly, in a recent speech before the Protestant Alliance in London, addressed the chair occupied by the Earl of Shaftsbury, and said—

My Lord, you had an interview a few months ago with an individual in high position, with whom a few weeks afterwards I had an opportunity of meeting, one who was formerly the Prime Minister of the present Pope, and who is now residing at Genoa. He told me with his own lips that the system of the Papacy is so utterly rotten and so utterly detested by the people, that unless some marvellous change should take place, he is certain that its destiny is sealed.

THE TWO PHILOSOPHERS. — The Rev. J. Craig makes the following statement in an article headed, "Sir Isaac Newton and Voltaire on Railway Travelling:"

"Sir Isaac Newton wrote a work upon the prophet Daniel, and another upon the book of Revelation, in one of which he said, that in order to fulfil certain prophecies before a certain date was terminated, namely, 1,260 years, there would be a mode of travelling of which the men of his time had no conception; nay, that the knowledge of mankind would be so increased, that they would be able to travel at the rate of fifty miles an hour. Voltaire, who did not believe in the inspiration of the Scriptures, got hold of this, and said:—"Now look at that mind of Newton, who discovered gravity, and told us such marvels for us all to admire. When he became an old man, and got into his dotage, he began to study that book called the Bible; and it seems, that in order to credit its fabulous nonsense, we must believe that the knowledge of mankind will be so increased that we shall be able to travel at the rate of fifty miles an hour. The poor dotard!" exclaimed the philosophic infidel, Voltaire, in the self-complacency of his pity. But who is the dotard now?

Distances from New York to San Francisco:

By Cape Horn, . . .	17,000 miles.
Isthmus of Panama, . .	6,000 miles.
Overland route, . . .	4,062 miles.

Emigrant Route to Oregon.

New York to St. Louis,	.	1,739
St. Louis to Westport, .	.	266
Westport to Fort Laramie,	.	630
" South Pass,	.	950
" Fort Hall, .	.	1,222
" Fort Vancouver,		2,024
" Pacific Ocean,	.	2,044
		4,049 miles.

THE BANGALORE HERALD gives us a story curiously characteristic of the natives of India. The monkeys at Bangalore have increased, until they have become a serious nuisance. They steal fruit, spoil goods, and bite children. The Brigadier accordingly ordered them to be destroyed. The people of the Bazaar, however, though tired

of the annoyance, did not lose their reverence for the monkeys. They subscribed; an immense bamboo cage was constructed, the monkeys were caught, and were carried out of cantonments to the music of tomtoms and fifes. To increase the absurdity of the scene, the monkeys had been largely supplied with fruit. They were accordingly in high good humor, and danced in the cage to the music.

SPEAKING of single women, Horace Mann says, "The two Misses Fellows, of Boston, within the last ten years, have found homes for more than a thousand destitute, orphan children, carrying on this warfare against ignorance and perdition, as the Apostle said, at their own charges. What mothers, unless it be such as the mother of Washington, deserve so much as they the admiration and homage of mankind?"

The Mansion House at Mount Vernon is now one hundred and eight years old, having been built in 1745.

When the flail of affliction is upon me, let me not be the chaff that flies in thy face, but let me be the corn that lies at thy feet.—*Philip Henry.*

Thirty thousand men are employed in the United States in iron castings; twenty-five thousand in the manufacture of pig iron, and fourteen thousand in wrought iron.

More than sixty criminals have been executed in the United States during the year 1853, and quite a number are now in prison under sentence of death.

ORTHODOX CONGREGATIONALISTS IN NEW ENGLAND.—A late number of the Traveller condenses the following statistics of Orthodox Congregational Churches in the six New England States.

In Maine there are 231 Congregational churches, 163 ministers, and 17,278 church members—708 having been added by profession in 1853. In New Hampshire 187 churches, 231 ministers, 26,167 members, and 661 additions during the year. In Vermont 198 churches, 212 ministers, 18,623 members, and 333 additions. In Massachusetts 462 churches, 594 ministers 66,644 members, and 2114 additions. In Connecticut 276 churches, 310 ministers, 39,197 members, and 1,375 additions. In Rhode Island 24 churches, 20 ministers, 2,711 members, and 161 additions. Total, 1,378 churches, 1,530 ministers, 164,600 members, and 3,694 additions during the past year.

EPISCOPAL STATISTICS.—The Diocesan reports of the General Episcopal Convention of the United States present the following general summary: Number of clergy, 1,687; of communicants, 102,890; average number of communicants to the clergy, 61. In New England the following are the figures:

	Clergy.	*Com.*	*Average to Clergy.*
Maine has	12	867	72
New Hampshire,	10	577	58
Massachusetts,	90	5,609	62
Rhode Island,	28	2,201	71
Vermont,	25	1,450	58
Connecticut,	112	10,168	91

Out of New England, Episcopalians are most numerous in New York, Pennsylvania, Maryland, Virginia. Ohio and South Carolina. In the three last named States they number in each from four to six thousand. The largest number in any one State is comprised in the two Dioceses of New York, being 29,000. Pennsylvania comes next, having 12,000, and Maryland next, having 8,000. In all the other States except New Jersey, the number is less than 2,000. Texas exhibits the smallest aggregate, being but 350 members.

A LADY who had refused to give, after hearing a charity sermon, had her pocket picked as she was leaving the church. On making the discovery she said, "God could not find the way into my pocket, but it seems the devil did."

GRANDE LIGNE MISSION.—There are now laboring in connection with the Mission five ordained ministers, one licentiate, six teachers, and three colporteurs, all of whom except three, are French Canadians, and have been converted through the instrumentality of the Mission.

There are four organized churches, numbering at present notwithstanding a great loss by emigration into the United States and by death, 170 members. The congregations number over 400, and the Protestant population under evangelical influence is about 1,000.

The two boarding institutions contain 35 boys and 18 girls, and the five primary schools afford the means of instruction to 130 scholars, who are not only taught the common branches of education, but are instructed in the truths of that blessed Book which is able to make men wise unto salvation.

The press, the great moral power of the age, is also employed in the cause of the

truth with increasing success. The *Semeur Canadian*, the only French Protestant periodical published on the continent of America, has attained a good circulation. It is taken in about 150 parishes or villages, and reaches some 3000 individuals, one-half of whom are Roman Catholics of the educated class.

Paternal Care.—A gentleman who took a proper paternal interest in the moral culture of his son, observing the necessity for a constant repetition of his reproofs, planted a post in his yard, and proposed that for every fault, he should drive a nail into the p st, and for every good deed, a nail should be drawn out. The proposal was agreed to, but alas, soon the post was covered all over with nails. The son, grieved and ashamed of such multiplied faults, made a firm resolve to amend—the nails were drawn out one by one, till all had disappeared. The father observed the change with pleasure, and calling his son, pointed out the fact with warm commendations on the result of his efforts. But the lad stood pensive and sad, without any signs of delight, and when interrogated as to the cause, he pointed to the post, saying, yes, father, all the nails are gone, but the scars still remain.

So it is with every vice which we commit—although we may succeed in reforming ourselves, yet the effect on society may not be so easily removed—the scars upon our own hearts and upon the community, may long remain.

At the breaking of ground for the commencement of the Lynchburg and Tennessee Railroad at Lynchburg, Rev. J. E. commenced slowly and solemnly to read a manuscript prayer. At the conclusion, an old negro man who had been resting with one foot on his spade, and his arms on the handle, looking intently in the chaplain's face, straightening himself up, remarked audibly, "Well, I reckon dat's de fust time de Lord has ever been written to on de subject of Railroads!"

The old Indian trick of producing a mango tree from the seed before the eyes of the spectator, has never yet, we believe, been explained. That the growth of the fruit appears to be real, has been vouched for by Dr. Wilson, and we perceive a Mons. Herbert has been performing an experiment of a similar kind at Brompton. A geranium entirely destitute of blossoms was exhibited, and the flower was covered with a circular glass, and some chemical substance applied to the interior. In two or three minutes the bowl became dim with vapour, and in a quarter of an hour full sized blossoms were cut from the geranium. No explanation was offered of the phenomenon.

Fastened on one side.—The following bit of evidence before the Senior Magistrate of Calcutta, is exquisitely characteristic of that country. Mr. W. V. Goddard said, "I am a Musician, and Boat Agent, and live in Geree Baboo's Lane. Fifteen days ago I went away from Calcutta. I returned this morning between six and seven. I found my door open, the padlock was all right, but the rope hinges were cut." The padlock is all right, the doors are most carefully secured, but the hinges are of rope. It has, we believe, occurred, that the treasure chest of a Mofussil office was found secured with strong fastenings, closed by triple locks, and with the hinges taken off.

A Great Fish.—In an edition of the System of Nature of Linneus, by the philosopher Muller, the following story is given of a frigate which was cruising in the Mediterranean in the year 1758. In a heavy storm, a seaman fell overboard, and was immediately received into the jaws and throat of a sea-dog or carcharias, which was following the ship. Before the animal sank, an officer on deck discharged a gun at its head, and the charge taking effect, it caused the animal to disgorge its prey, and the sailor was rescued alive and uninjured, and lived for several years to repeat the story of his deliverance. By harpoons and cables, this fish was captured, and his exact weight was 3,924 pounds.

Without doubt, it was a fish of this kind which God employed for the prophet. The only miracle necessary was the preservation of the prophet's life during his imprisonment; for the gastric juice will not act on the living fibre; and any one of a variety of natural causes might have been sufficient to effect the release on the third day. Surely the simple preservation of a man's life for a few hours, without light or air, is no such stupendous miracle that it should seem incredible. It even appears quite small compared with the ascent of Elijah, or the resurrection of Lazarus. But in case of a direct interposition of the Almighty, what is small or great, difficult or easy? What is the difference between the budding of a rose and the bursting of a volcano? Are they not alike to Omnipotence?

Editor's Book Shelf.

Webster's Dictionary.—We find a copy of this great book, great in bulk and great in worth, a huge Quarto of 1452 pages of closely printed matter, lying upon our shelf. We have had a copy of an earlier edition constantly at our elbow for some twelve or fifteen years, which cost us, we well remember, $15. And here we have an improved and enlarged work containing much more than the old edition, with the price brought down to $6. For its definitions and fullness it is undoubtedly the best Dictionary in the English language. The book however needs no recommendation from us. It has been fully and enthusiastically endorsed by Presidents, Senators, Congressmen, Professors, Clergymen, Literary men and scholars of all grades. If "good recommendations" will sell any book, Webster's Dictionary is sure of an immense circulation. An advertisement of it may be found on our cover.

History of New Amsterdam; *or New York as it was in the days of the Dutch Governors*, is the title of a neat little book, illustrated with cuts of various old mansions, seals, &c., written by Prof. A. Davis, and published by R. T. Young, of N. York. It contains various old papers, and is an interesting volume to those who love to trace results to beginnings.

Rome against the Bible, *and the Bible against Rome.* Astounding antagonisms! and the more astounding because of the evident truth they indicate. They form the terse title of a masterly little treatise on the Papal controversy, by Rev. Wm. S. Plumer, D. D., of Baltimore, published by the American Baptist Publication Society.

Preservative Element of Human Character, is the title of an affecting discourse delivered on a most melancholy occasion, by Rev. G. C. Baldwin, D.D., of Troy, N. Y. A young man of fine promise, of liberal education, the son of a godly mother, a lawyer, and the editor of a political paper, who had been too, a professor of religion, had become debased by intemperance, and finally terminated a short career of vice, by a dishonorable death. The sermon suggested by this sad history, was preached before his young associates at Hamilton, N. Y., and published at their request. It is a faithful and pathetic appeal, based upon the passages, "*Let integrity and uprightness preserve me.*" "*The integrity of the upright shall preserve them.*" A sad counterpart to this history has just reached its results in relation to a gentleman formerly of this city, —Ovid F. Johnson, Esq.,—a few years since District Attorney for the State of Pennsylvania, a man of fine abilities and of generous impulses, who, a few weeks ago, was taken out of the gutters of Baltimore, a miserable drunkard, and died in the watchhouse the same night. What an invincible argument do such cases furnish for a prohibitory liquor law.

The Philadelphia Weekly Sun.—To any who desire a Weekly Family and Literary Newspaper, published in one of our large cities, we can sincerely commend the Philadelphia Weekly Sun. It is a large sheet, bringing up the news closely with the termination of every week, and always well filled with readable and instructive articles. But its best feature is, a rather uncommon one among papers of the kind, its open, manly bearing on the Papal controversy, and on the Temperance question. It is frankly, firmly, and fearlessly Protestant, and has been for years, consistent in its advocacy of Temperance Reform. It is published at the low price of One Dollar a year, and is worthy a place in every American, Protestant family.

Grace and Apostleship, *illustrated in the life of Judson*, and "A Missionary Address on the Moral likeness of men, an encouragement to missionary labors," are the titles of two excellent articles, by Rev. R. W. Cushman, D. D., bound in one 18mo. volume of 144 pages, and issued by the American Baptist Publication Society.

We happen to have room for a brief extract, which will give our readers a taste of the quality of the book.

In the view we have taken we have seen, in Adoniram Judson, the following graces of apostleship exhibited in circumstances of trial unsurpassed by those by which it pleased God to put the graces of the convert of Tarsus to the proof. We have seen a *supremacy of love to Christ* that never hesitated or wavered under the test of any suffering or privation; a *crucifixion to the world.* which rendered utterly powerless the charm of honors and wealth: a *faith in the promises of God*, with reference to the conversion of the heathen, which nothing could shake; a *perseverance* which no obstacles could vanquish; a spirit of *enterprise* adequate to the most gigantic undertaking; a *love of labor* which the most disabling sickness could not subdue; a *courage* which no

danger could daunt; and an *integrity* which could put everything to hazard rather than the truth. And with all this we have seen a *compassion* for the souls of the heathen, which no cruelties could benumb; and a *modesty* in his estimate of what he did and suffered, which hardly seemed to regard it as a matter for official report or recital.

We have seen, in short, a Christian of modern times emulating a primitive apostle, through a path of like tests of fidelity and in the discharge of kindred duties. It only remains for us to call on the ministry, on the churches, and on the world of the age to which he belonged, to "mark him," and profit by his EXAMPLE.

Our Own Nook.

WE have been greatly cheered during the past month by numerous letters from every state in the Union, commending and encouraging our labors. "*That dollar,*" has been promptly forwarded by more than seven hundred new subscribers, and our monthly visits thus invited to more than seven hundred new families. Our readers will pardon us, if we insert a few extracts as specimens from the letters daily received. One brother writes, and this is the burden of many letters,

"I had ordered it discontinued, but having seen your first number, I cannot find it my heart to part with it."

"I will introduce it every where I can, and hope it will find a cordial welcome in multitudes of families in our state."

"I am pleased with its appearance. It is just the thing we need."

"Your late call at my humble dwelling and solicitation of admittance to a closer intimacy, deserved an earlier response. Come assured of a hearty welcome from every mouth. Please find enclosed, my pledge of 'friendly compact,' for the current year."

"I am well pleased with the Memorial, and have obtained five new subscribers."

"The Memorial has high claims upon our denomination and ought to be in every family."

"Thanks for sending me the first number of the Memorial, it seems now, a specimen of what I have long desired."

"It certainly fills an important place in our denominational literature."

"The Monthly Record every family ought to procure and file away for reference."

"The work seems to be just what is needed in our literature at the present day."

"We had come to the conclusion not to take it any longer, but we find it so much improved, that we have decided to try it another year."

A brother who sends twenty new subscribers, writes:—"In order to make sure of subscribers, I have only to take the book with me and read the first article. The brethren subscribe without asking any questions."

We might publish as many such encomiums as would fill up a whole number, and therefore beg that our readers will deem us modest in selecting only so few, and those, referring to the work itself rather than to its conductors.

RECEIPTS.—If any of our friends do not find receipts for money forwarded, in the first or second number after they have sent it, they will please inform us by letter promptly.

MISSING NUMBERS.—We shall mail each number promptly to every subscriber; still, some may fail to reach them. If, when one number comes, the number for the previous month is still missing, please inform us and we will forward it. If left to the close of the year, we may not have the back numbers on hand.

PROMISES.—We shall be careful to make no promises or proposals, which we do not mean honorably and strictly to fulfil. Subscribers may expect and claim with confidence, all that we promise.

POST OFFICES.—We have several letters on hand which we can not answer, because the name of the Post Office is illegibly written, or the State not given. For example, a package of Memorials that had been ordered and paid for, has been sent back to us with the note, "no such Post Office." We had forwarded them to Suttery, Vt., which was all we could make out of the direction. Another letter enclosed a dollar, and orders the Memorial to be sent to Charleston. Now there are just twenty Charlestons, in as many different states. How shall we send the brother his Memorial?

PAYMENTS.—With the March number most of our old subscribers will receive their bills for the year 1854.

It will be perceived that the Memorial is published at double the expense of former years, and contains about twice the amount of reading matter. Now to enable the present publisher to meet this increased expenditure, it is necessary that the list of subscribers should be enlarged,—will you not recommend the work to your neighbors and try to send at least the name of one other person who will take it,—and last though not least, please send your subscription before the next month, so as to keep the wheels of our machinery working smoothly and pleasantly.

The Monthly Record.

Baptisms Reported.

Alabama.

Churches.	Counties.	Administrators.	No.
Catawba Spr'g,	Conecuh,	D. Giddens,	15

Arkansas.

Helena,	Phillips,	R. Jones,	2

British Provinces.

Liverpool,	N. B.	J. Angell,	5
Tryon,	"	Wm. Hobbs,	6
Wallace Road,	N. S.	Samuel Webb,	29
Digby,	"	J. E. Balcom,	2
Horton,	"	J. Stevens,	4
Nictaux,	"	W. G. Parker,	6
Grande Ligne,	C. W.		8

Connecticut.

New London,	(2d. Church,)	O. T. Walker,	8
Gaylordsville,	Litchfield,	Wm Denison,	7

Delaware.

Wilmington,	New Castle,	F. Charlton,	21

District of Columbia.

Washington,	(1st. Col. Ch.)	S. White,	13

Georgia.

Columbus,	Muscogee,	J. E. Dawson,	18
Sardis,	Chatooga,	W. Newton,	2
Summerville,	"	" "	2
Shiloh,	Walker,	" "	2

Illinois

Chester,	Randolph,	M. B. Kelly,	14
Weathersfield,	Henry,	Chas. E. Tinker,	17
Horse Prairie,	Randolph,	R. C. Keele,	20
Roseville,	Muskingum,	E. S. Freeman,	6
Bloomington,	McLean,	S. P. Ives,	40
Half Moon,	Woodford,	C. D. Merritt,	7
White Hall,	Green,	B. B. Hamilton,	7
Delaware,	Macoupin,	H. T. Chilton,	40
Upper Alton,	Madison,	J. Teasdale,	18
Quincy,	Adams,	W. W. Keep,	60
Red Bud,	Randolph,		9
Woodburn,	Macoupin,	J. Brown,	7
La Marsh,	Peoria,	J. Sweet,	33
Nine Mile,	Randolph,	H. S. Deppe,	17
Chicago,	(Tabernacle,)		7

Indiana.

Covington,	Fountain,	D. S. French,	57
Indian Creek,	Monroe,	W. Gillespy,	10
Clear Spring,	"	" "	11
Union,	Clinton,	" "	19
Boonville,	Warrick,		21
Door Village,	Laporte,	M. Edwards,	28
Barren Fork,	Vanderburg,		31
Little Blue River,	Shelby,		52
Tetarsburgh,	Tipton,	B. K. Ward,	6
Middle Fork,	Clinton,	" "	35

Indian Territory.

Churches.	Counties.	Administrators.	No.
Verdegris,	(Cherokees,)	E. Jones,	5

Iowa.

Burlington,	Des Moines,	G. J. Johnson,	25
Burlington,	(Swedes.)	T. O. Nillson,	9
Pella,	Marion,	J. C. Curtis,	5

Kentucky.

Louisville,	(East Church)	S. L. Helm,	84
Union,	Warren,	W. Wright,	42
Jamestown,	Russell,		25
(Four Churches),	Hardin,	C. Lovelace,	25

Maine.

Eastport,	(In one year),	N. Butler,	99
Etna,	Penobscot,	D. Steward,	8
Stetson,	Penobscot,	J. P. Roberts,	25

Maryland.

(Baltimore Churches,)	45

Massachusetts.

(Boston Churches,)	18

Michigan.

Romeo,	Macomb,	A. E. Mather,	34

Missouri.

Wyaconda,	Lewis,		10
Pleasant Ridge,	Platte,	A. P. Williams,	18
Grove,	Platte,	W. H. Thomas,	30
Platte City,	Platte,	T. C. Harris,	22
Chilicothe,	(2d Church,)	W. W. Waddel,	6
Beech Grove,	Polk,	W. B. Senter,	3
Senter,	Polk,	" "	6
St. Louis,	(2 Col. Ch.,)	J R. Anderson,	13
Richmond,	Ray,	R. C. Hill,	10
Bethlehem,	Pike,	W. McQuie,	13
Pleas. Retreat,	Scotland,	J. S. Smith,	38

New Hampshire.

Northwood,	Rockingham,	H. W. Dalton,	4
Epping,	Rockingham,	J. H. Lerned,	7

New York.

New York,	(City Churches.)		80
New York,	(Norfolk st.,)	T. Armitage,	48
Cold Spring,	Westchester,	Miner,	20
Lowville,	Lewis,	C. Sawyer,	14
Rochester,	(2d Church.)	W. G. Howard,	34
Albany,	(1st Church,)	R. Jeffery,	6
Albany,	(State st.,)	C. B. Post,	10
Cuba,	Allegheny,	A. T. Cole,	6
Springfield,	Otsego,	L. Casler,	20
Newfield,	Tompkins,	A. Wade, Jr.,	12
Po'keepsie,	(1st Church,)	W. L. Loomis,	30
Patterson,	Putnam,	G.F.Hendrickson,	60
Croton,	Delaware,	A. B. Earle,	26
Oxford,	Chenango,	H. Spencer,	30
Milan,	Duchess,	J. N. Walter,	17

NEW JERSEY.

Churches.	*Counties.*	*Administrators.*	*No.*
New Market,	Middlesex,	W. D. Hires,	49
Bridgeton,	Cumberland,	W. E. Cornwall,	17
Hearts Corner,	Hunterdon,	E. Shepherd,	19
Flemington,	Hunterdon,	T. Swaim,	17
Allowaystown,	Salem,	F. T. Cailhopper,	5
Cape May,	Cape May,	J. E. Wilson,	16
Roadstown,	Cumberland,	J. M. Challis,	4
Greenwich,	"	H. C. Putnam,	9
Woodstown,	Salem,	C. Brinkerhoff,	14

NORTH CAROLINA.

Sugar Creek,	Cherokee,	J. D. Franks,	45
N. Catawba,	Burke,		18
Capernaum,	Cleaveland,	W. Hill,	6
Rock Spring,	Rutherford,	B. Bruce,	8

OHIO.

Seville,	Medina,	N. Barrell,	17
Greentown,	Stark,	A. P. Mather,	41
Loudonville,	Ashland,	" "	2
Union Town,	Muskingum,	G. C. Sedwick,	20
Salt Creek,	Muskingum,	G. C. Sedwick,	3
Bloomingrove,	Morrow,	B. H. Pearson,	20
Refugee,	Licking,	J. W. Heistand,	33
Kirkersville,	Licking,	B. Thomas,	26
Lockland,		L. C. Carr,	13
Martinsburg,		W. R. Northrop,	13
Blue Rock,	Muskingum,	E. Jones,	6
Stillwater,	Belmont,	T. Jones,	26
Mill Creek,	Fulton,	T. E. Kinkaide,	9
Windsor,	Ashtabula,	J. Rednour,	18
Hubbard,	Trumbull,	B. Blackburn,	19
Myrtletree,	Clark,	D. Scott,	14
Duck Creek,		B. F. Harman,	6
Martinsburg,	Knox,	E. Hardman,	6
Portsmouth,		J. T. Roberts,	17

PENNSYLVANIA.

Philadelphia Churches,			58
Chestnut Hill,	Philadelphia,	W. Barnhurst,	21
Salem,	Wayne,	S. Leach,	2
Franklin, Le Roy,	Bradford,		60
Wells,	"		9
Jersey Shore,	Lycoming,	J. G. Miles,	17
Schuyl. Falls,	Philada.,	M. R. Watkinson,	12
Lower Dublin,	"	Wm. Hutchinson,	2
Laceyville,	Wyoming,	E. A. Francis,	30
Bridgeport,	Montgomery,	J. F. Carnahan,	11
Holmesburg,	Philadelphia,	R. Lewis,	7
Mill Creek,	Huntingdon,	J. B. Williams,	9
Huntingdon,	"	" "	8
Greenville,	Clarion,		17
Point Pleasant,	Bucks,	J. C. Hyde,	13
Upland,	Delaware,	J. Duncan,	3
Balligomingo,	Montgomery,	T. C. Trotter,	4
Northumberl'd,	Northumb.,		7
Montgomery,	Montgomery,	G. Higgins,	33
Hilltown,	Bucks,	C. Cox,	27

SOUTH CAROLINA.

Charleston,		A. D Cohen,	8

TENNESSEE.

Mt. Pleasant,	Cocke,		22
Lebanon,	Wilson,	Jno. Powell,	90
Dumplin Creek,	Knox,	J. S. Coram,	15
Beveridge,	"	" "	40
Indian Creek,	Wash'gton,	M. V. Kitzmiller,	9
Memphis,	Shelby,	C. R. Hendrickson,	27

TEXAS.

Churches.	*Counties.*	*Administrators.*	*No.*
Huntsville,	(In one year),	J. W. D. Creath,	66

VIRGINIA.

Broad Run,	Lewis,	B. Holden,	30
Ten Mile,	Harrison,	J. S. Griffin,	20
Forks of Coal,	Kenawha,	J. E. Ellison,	29
Peterstown,	Monroe,		8
Petersburgh,	Dinwiddie,	W. F. Broadus,	25
Sharon,	Albemarle,	J. H. Fox,	12
Metompkin,	Accomac,	W. Fisher,	8
TOTAL,			3263

FOREIGN BAPTISMS.

Engapoo,	Burmah,		20
Ling,	"		8
Linon,	Africa,	R. E. Murray,	4
Bexley,	"	John Day,	10
Cape Palmas,	"	B. W. Drayton,	4
Edina,	"	J. H. Cheeseman,	2
Millbury,	"	R. White,	7
Ragged Island,	Bahamas,		22

Churches Constituted.

Names.	*Where.*	*When.*	*Memb.*
Greenville,	Montcalm, Mich.,	Nov. 19,	14
Bear Creek,	Christian, Ill.,	Dec. 20,	
Concord,	Lane, O.,	" 24,	
East Ann,	Delaware, O.,	" 24,	
Hayfield,	Crawford, Pa,	Jan. 5,	18
Horse Prairie,	Ill.,	" 9,	9
Red Bud,	Randolph, Ill,	" 9,	28
Lowell,	Dodge, Wis.,	" 12,	
	Tipton, Ia.,	" "	
White Pigeon,	St. Joseph's, Mich.,	" 14,	15
Red Beach,	(Calais), Me.,	" 17,	16
Johnstown,	Cambria, Pa.,	" 19,	11
Cannelton,	Perry, Ia.,	" 21,	
St. Louis,	(West Church), Mo.,	" 22,	
Mt. Pleasant,	Union, Ill.,	" 25,	69
Brighton,	Middlesex, Ms.,	" 27,	15
Newtonville,	" "	" "	
Portland,	Jefferson, Ky.,	Feb. 5,	14

New Church Edifices.

	Where.	*When.*	*Cost.*
Otsego,	Otsego, N. Y.,	Nov. 30,	
Mill Creek,	Fulton, O.,	Dec. 25,	
West Union,	Wash'gton, Oreg.,	" "	
Mathew's Mills,	Onondaga, N. Y.,	Jan. 3,	
West Nanticoke,	Broome, N. Y.,	" 25,	
Franklinville,	Cattaraugus, N. Y.,	Feb. 8,	
Brooklin,	Hancock, Me.,	"	
North Manlius,	Onondaga, N. Y.,	"	
Wellsville,	Alleghany, N. Y.,	" 15,	
Otisco,	Ionia, Mich.,	" 16,	
Dundee,	Yates, N. Y.,	" 22,	

Ordinations.

Names.	*Where.*	*When.*
Wm. H. Davis,	Newnan, Ga.,	Nov. 27,
R. F. Whilden,	Charleston, S. C.,	Dec. 31,
John Wilmer,	Selma, Ala.,	Jan. 8,
J. W. Parker,	Brighton, Io,	"
Hughes,	Hillsborough, N. B.,	" 10,
J. F. Hooten,	Tuskegee, Ala.,	" 22,
Granville Gates,	West Nanticoke, N. Y.,	" 25,
G. W. Devoll,	Manlius, N. Y,	Feb. 1,
S. L Parcel,	Beulah, Green, Pa.,	" 22

Deaths of Baptist Ministers.

Names.	*Residences.*	*Time.*	*Age.*
T. Sheppard,	Zanesville, O.,	Nov. 22,	56
Robert Marsh,	Carrollton, Mi.,	Oct. 12,	80
W. L. Eaton,	Kalamazoo, Mich.,	Dec. 25,	39
H. D. Mason,	Newcastle, Ill.,	Jan. 31,	47
O. Owens,	Chesterville, O.,	Feb.	

Clerical Removals and Settlements.

Names.	*Whence.*	*Where.*
Allen, N. T.,	Waterford, Ct.,	
Ashley, R. K.,	Boston,	S. Gardner, Mass.
Bishop, J. F.,	Kingston,	Adams, N. Y.
Blackburn B.,	Hubbard, O.,	Farmington, Io.
Broadus, A.,	Shelbyville,	Frankfort, Ky.
Brown, J. F.,	Great Valley, Pa.	
Brown, P. P.,	Clinton,	Madison, N. Y.
Buck, W. C,	Nashville, Ten.	Columbus, Mi.
Burnett, J.,	Pitcher,	Mt. Vern'n, N. Y.
Butler, G. W,	Tyngsboro',	Shirley, Mass.
Cathcart, Wm.,	Barnsley, G. B.	Groton, Ct.
Chambliss, A. W.,	Marion, Ala.,	Lexington, Mi.
Chick, J. M.,	Plaistow, N. H.	
Chilton, Thos.,	Houston,	M'tgomery, Tex.
Clark, J. C.,	Rochester Sem.	Southington, Ct.
Clayton, A. W.,	Flamboro',	Aylmer, C. W.
Cochran, J. M.,	Newton, N. J.	
Dean, M. M.,	Boston, Ms.,	Warren, R. I.
Delano, W. H.,		Owasco, N. Y.
Fish, E. S.,	Prescott, Ms.,	Freeport, Me.
Fox, J. N.,	Woodville,	Wash'ton, N Y.
Glass, W.,		Lo'er Salem, O.
Green, C. H.,	Windham,	Hydeville, Vt.
Harris, E. L.,	Beloit,	Delevan, Wis.
Harris, J. J.,	Glennville,	Troy, Ala.
Hopkins, J. C.,	Greenport, L. I.,	
Haynes, D. C.,	(Agt. Pub. Soc.,)	Phila., Pa.
Jones, R.,	Norfolk, Va.,	Helena, Ark.
Kirk, W. H.,	Lancaster Co.,	Heathdale, Va.
Lacy, Wm.,	Randolph, Ala.,	Sugar Hill, Tx.
Marvin, J.,	Coral,	Marengo, Ill.
Merritt, C. D.,	Henry, Ill.	
Newton, R.,	Galesburg,	Monmo'th, Ill.
Peck, Willis,	Danville, Ky.	
Taylor, T. R.,	Camden, N. J.,	Allegheny, Pa.
Thigpen, S.,	Raymond,	Clinton, Mi.
Tinker, C. E.,		Prairie, Ill.
Townsend, B. C.,	Manchester, N. Y.	
Tucker, H. H.,		Alex'ndria, Va
Tyree, W. A.,	Farmville,	Halifax, Va.
Vrooman, J. A.,	Port Byron,	Fayettev'e, N. Y.
Welch, T. F.,	Bolivar, Ten.,	Centrev'e, Ark.
Westcott, E.,	Otsego,	Oneonta, N. Y.
Wilkes, J. U.,		Line Creek, Ala.
Willoughby, B. C.,	Stockton,	Sheridan, N. Y.
Wilmer, J.,	Selma,	Clinton, Ala.
Woodworth, D. D.,		Holland, N. Y.

Associational Record.

RETURNS OF 1853.

Associations.	*Churches.*	*Bap.*	*Total.*
New York.			
Black River,	33	37	2927
Broome and Tioga,	22	182	2367
Buffalo,	22	245	2462
Canisteo River,	15	79	750
Cattaraugus,	21	56	1383
Cayuga,	18	74	2241
Chemung River,	17	211	1683
Chenango,	29	71	2698
Cortland,	21	33	1937
Dutchess,	19	118	1505
Erie,	20	56	1393
Essex & Champlain,	14	25	1194
Franklin,	27	117	2369
Genessee,	17	74	1866
Genessee River,	14	29	1368
Harmony,	20	58	1618
Hudson River, North,	30	205	4264
Hudson River, South,	39	492	7374
Lake George,	16	28	772
Livingston,	13	48	816
Madison,	20	28	2602
Mohawk River,	12	5	895
Monroe,	26	228	3215
New York,	32	171	4849
Niagara,	13	133	1333
Oneida,	24	101	2563
Onondaga,	20	35	1740
Ontario,	18	76	1627
Orleans,	11	187	1193
Oswego,	17	92	1567
Otsego,	17	152	1457
Rensselaerville,	13	147	1428
Saratoga,	26	211	3204
Seneca,	16	321	2087
Stephentown,	12	58	1061
Steuben,	18	117	2137
St. Lawrence,	24	67	1963
Union,	14	65	1995
Washington Union,	23	186	3235
Wayne,	16	42	1637
Worcester,	16	172	1216
Yates,	9	24	809
Total,	824	5102	86,992
Wisconsin.			
Dane,	23	52	715
Marquette,	21	20	627
Walworth,	20	56	1579
Milwaukee,	13	30	676
Racine,	9	2	321
Lafayette,	15	86	539
Unassociated,	16		265
Total,	117	246	4722

AMERICAN BAPTIST MEMORIAL.

APRIL, 1854.

An Ordination Charge.

BY REV. L. G. LEONARD.

ZANESVILLE, O.

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

WHEN a man stands up to take upon himself the office of the Christian ministry, he performs an act whose importance can be duly estimated only by the arithmetic of eternity. He assumes a position of such high and solemn responsibility, and events of such intense interest cluster around the scene, that it is fitting there should be some special service to impress those responsibilities both upon his own mind, and upon the minds of those to whom his ministry is to be devoted. The Christian ministry is altogether unique. It is so in its nature—it is so in its design, and it is equally so in the results, present and eternal, which necessarily flow from it; and the incumbent of such an office cannot be too deeply impressed with its attendant responsibilities.

When the seventy were sent forth to preach the coming kingdom of Christ, it was under a special charge. When the twelve apostles received their final commission, that commission was itself a charge. When in subsequent times, ministers (as for instance, Timothy and Titus,) were sent forth by these apostles, they were strictly charged concerning their work. We occupy a position different from theirs. There is no authority given to any of Christ's servants to lord it over another man's conscience; for all we are brethren; and yet, it is a part of the trust which, as ministers we have received, that we "commit the same to faithful men who shall be able to teach others also." And if this trust is to be thus vigilantly guarded and cautiously transmitted, it seems not only scriptural, but in a high degree appropriate that those who receive such a trust, receive it accompanied by a solemn charge, that they be found faithful. In this light we understand the passage which we have quoted as suggesting the theme of our present remarks, "*Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*"

This passage brings before us the apostolic idea of the Christian minister; —his work—his qualifications, and his most inciting motive.

1. The designation of the Christian minister as here given, deserves notice —"a workman." He who enters into the spirit and intent of the gospel ministry, will find it no sinecure; and he who has not made up his mind to work had better be any thing than a minister. The true minister, if he do not have "stripes above measure," will be sure to encounter "labors more abundant"—labors that will leave no power of his mind, and no energy of his heart untaxed even to exhaustion. Paul speaks of himself and brethren as laborers together with God; and his whole ministerial life, from the time

that Jesus met him by the way, and said, "I have appeared unto thee for this purpose, to make thee a minister and a witness, both of the things which thou hast seen, and of those in the which I will appear unto thee," till he finished his course with martyrdom and joy, was a perpetual and instructive comment upon his idea of ministerial labor. Is there toil in building a house? Behold, he says, "ye are God's building. I as a wise master-builder have laid the foundation, and another buildeth thereon, but, he adds, *let every man take heed how he buildeth thereupon.*" Is there labor in the soldier's vocation? Behold again his attitude, and hear him declare, "so fight I—not as one that beateth the air;" and at the end of his eventful life he could say, "I have fought a good fight—I have kept the faith." Is there labor in running a race? Behold him in that race! See how he lays aside every weight, and rids himself of every besetment, and then hear him shout, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark!" The fact is, the term *ministry* by which our office is usually designated, implies all and more than all that is implied by the term "workman," in the text we have cited. It implies one who works in the service of another. We as ministers are called to work in the service of our master Christ!

2. But this work is peculiar—it is specific, and its nature is distinctly indicated in the passage before us;—"dividing the word of truth." The Gospel is that word of truth;—it is the highest conception of truth, and truth without any mixture of error. All that it teaches of God and man, of heaven and hell, of time and eternity, is momentous and unmixed truth. This truth is to be divided by the Christian minister—brought out from the store-house of the Bible, and as the bread of life distributed among famishing souls. In other words, the gospel is to be preached. Of all the vocations of mortals there is not one that can be compared to this for the responsibilities attaching to it. The ministry has to do directly and essentially with the eternal interests of men. "Never forget," said the earnest McCheyne, writing to one of his brethren, "That the end of a sermon is the salvation of the people." My brother, forget not that the salvation or greater guilt and condemnation of "the people," is the necessary result of your ministry. Every time you ascend the sacred desk you are sending forth influences and producing results as deathless as the spirits of those to whom you minister. To some you will be a savor of life unto life—to others a savor of death unto death. Well will it be for you and those who hear you, if you keep your own heart in lively sympathy with the spirit and solemnities of your vocation. Then will you often feel as Bunyan did, when ascending the sacred desk he declares he "did bear in his own bosom the fire which he bade them to beware of."

This, then, my brother, is your work—your great work; to watch for souls and win them to Christ; and, by continued watching, and teaching, and holy living, to perfect them as saints, that you may at last present them "faultless before the Father with exceeding joy." To this, all else must be secondary and subsidiary if you would be a good minister of Jesus Christ. Other interests may be important, but God has other heads and hands to attend to those other interests. Go thou and preach the gospel! Concerning every thing that solicits your time and toil, inquire what will be its influence upon your chosen and appropriate work—will it help or will it hinder? And if the solicitation come to you commended by the prospect of ease, or popular favor, or worldly interests in any form, be cautious—scan with jealous scrutiny your motives and your heart, before you yield to solicitations so commended. Here is the

"Enchanted Ground" where many a minister has been lulled to sleep and stripped of his armor, and here is an evil of such appalling magnitude in our day, so contagious in its nature and deadly in its effects, that every young minister has need to fortify himself with a firm and unfaltering purpose to resist it, and to go forth to the conflict with sin, constantly repeating the battle-cry of that great model of his profession, "God forbid that I should glory save in the cross of our Lord Jesus Christ."

But there is peculiar significancy in the expression employed by the apostle — "*rightly* dividing the word of truth." The idea is that of such a skillful disposing of "the word of truth," as to meet effectually the varying dispositions and wants of men. Each one according to his knowledge, his circumstances, his habitudes of mind, his moral and spiritual estate, is to have "a portion in due season." When the skillful physician passes through a great hospital, he sees there almost every variety and type of human suffering, and he adapts his treatment to the various maladies and phases of malady in the sufferers;—now, he uses the lancet, and the scalpel—and now, the cordial and the balm. So the Christian minister will find himself in the midst of a great moral Aceldama — death and ruin are on every hand. Sin, the great moral malady of the race, assumes ten thousand forms and phases, and his business is, so to divide the word of truth as to meet the condition of them all. There are the ignorant to be instructed—the skeptical to be convinced—the careless to be alarmed, and the thoughtful wisely directed;—the sluggish to be quickened and the impetuous restrained—the weak to be strengthened and the stubborn subdued;—the gay and presumptous sinner must be made to weep for his sins, and the despending soul to rejoice in the hope of salvation. To meet this demand upon him, the Christian minister must know well what is contained in the great treasure-house of the gospel, and how to use its resources—when to employ the sword to slay, and when the healing balm. Some he must save with fear pulling them out of the fire, and on others have compassion, making a difference. In your ministry you are to proclaim the acceptable year of the Lord, and to declare also the day of vengeance of our God.

3. We have thus far considered the minister of Christ as "a workman," we have also seen the nature of his work, one who is placed in charge of "the word of truth," rightly to divide it for the salvation of sinners and the edification of saints. There is yet one other consideration, growing out of this general idea, and it is one of great moment, viz., *the scriptural standard of qualification for this work.* This also is given us in the suggestive phrase, "a workman that *needeth not to be ashamed.*" Here, a low mediocrity of ministerial qualification is distinctly forbidden; and on this point the Scriptures are exceedingly emphatic. "Not a novice—faithful men—a good report of them that are without—able to teach others also—sober, just, holy, temperate—able by sound doctrine both to exhort and to convince the gainsayers—able ministers of the New Testament." No one can duly consider these and similar passages without feeling that the standard of ministerial qualification, morally, spiritually, and intellectually, is exceedingly elevated. He who is satisfied with a low mediocrity of ministerial attainment, barely sufficient to enable him to maintain a migratory existence among his brethren, has assuredly never duly pondered the import of Paul's teaching upon this subject—such a man has not espoused worthily his holy vocation. *Eminence* must be the watchword of the true minister — eminence in holiness, in self-discipline, in mastery of the Scriptures, and in skill to use them; or, as the passage which we have chosen for our present instruction has it, "a

workman that needeth not to be ashamed."

It is a source of peculiarly keen mortification to any noble-minded man when he has cause to be ashamed of his work, and it is also a source of just pleasure to such an one that his works praise him. God could look upon all his works with holy and unmingled delight—so could holy angels—so to a very great extent could Paul as a minister of reconciliation. Though often oppressed with a sense of unworthiness, he was never ashamed of the Gospel; and amid reproach and hardship, he never failed to his utmost power faithfully to declare that Gospel to the wise and to the unwise, in season and out of season, by night and by day, with faith and with tears. We wonder not at the victor-song of such an one, and at the close of such a ministry—"I am now ready to be offered—there is laid up for me a crown of righteousness, which God, the righteous Judge, will give me at that day."

But, O, how many ministers there have been and are, who have cause to be ashamed of their work, and not a few who have been most flattered by their fellows have had the greatest cause to be ashamed before God!

"A workman that needeth not to be ashamed," means, I suppose, one who is master of his business and executes it in the best manner. No wise and good minister ever yet felt that he had fully attained in this respect. We hear even a Paul exclaim, "who is sufficient for these things." The best ministers often feel deeply humbled in view of their performances; nevertheless, this is the mark—*a finished workman*—to which every such minister will continually aim. He will "study," not to dazzle, not to be popular, nor necessarily on the popular side, not to be great nor to be called great, but to be a finished workman in the Gospel of Christ. He will feel that to be master of his business as a Christian minister implies much; too much to allow time for trifling, and quite enough to fill up the "study" of the longest and best spent lifetime.

It implies a *mastery over one's own heart*—or rather, the bringing of the heart under the mastery of the Gospel —"the word of truth." Without this, in some good degree, no man has a right to enter the ministry, or can be in any manner fit for its duties. A heady, high-minded, passionate, ambitious man in the ministry, is a disgrace to his profession; and whatever other qualifications he may have, of learning, eloquence, human knowledge, or human skill—as a *minister* he is miserably unfit for his work. This, my brother, is a matter of the very first importance to you. Your heart will often be sorely tried if you intend to be a good minister of Jesus Christ. You must know how to hope and to endure all things in and for the gospel. You will not fail to be placed in circumstances where the mastery over your heart, and its complete subjection to gospel rule will be indispensable to mastery in your work. You will have weak men and wise men—pliable men and perverse men—conceited men and humble men —men that are true and men that are false to deal with, and if you deviate from the gospel rule in dealing with yourself, your power of usefulness with them will be ruined. One great element of power with Paul was, that he kept his own body under, and brought it into subjection.

Again, he who would be master of his work as a minister of Christ, must understand well *what the gospel teaches, and how it teaches*. This must be to him the knowledge of all knowledges. He may be erudite—he may make himself familiar with the sciences, the languages, and the philosophies of the world, yet these must be to him not as independent sources of knowledge in the work of guiding souls, but as tributaries—always subordinate—useful mainly for the purpose of illustrating and enforcing those Divine truths which are found only in the gospel of Christ.

And not only is it indispensable to the ministry that they be skilled in the teachings of the gospel; it is also of the highest importance that they catch *the spirit, the genius, and comprehend the method* of its teachings. Here it seems to us, that the present ministry is greatly deficient. We have the great distinctive features of the gospel in our creeds, and it may be, sufficiently in our teachings; but its own Divine method of presentation, as peculiar as the truths themselves, we have failed sufficiently to study, and for want of it, the truths themselves are often comparatively powerless.

You, my brother, will never attain the eminence contemplated by Paul, without this knowledge—a knowledge which you must draw directly from the fountain-head; "the word of truth." This you must study for yourself, with your own eyes, your own brains, your own heart, and your own earnest toil; and not through the eyes, the brain, the heart, and the toil of another. You must experience it for yourself; for, be it remembered, gospel truth is not truly learned until it is experienced. You must be able to comprehend not merely the general design, but the peculiar spirit and genius of the gospel, and its method of presenting truth, if you would be an able minister of the New Testament, and do well and worthily the work of your calling. Often has it been observed that men of slender educational resources, who have caught the spirit of the gospel and rightly apprehend its own peculiar method of presentation, have wrought wonders in the kingdom of God, when able men, without this peculiar skill, have been well nigh powerless. Learn, then, my brother, to think in the thought, and the spirit, and the Divine idiom, so to speak, of the New Testament, as you would desire to be an able minister and mighty in the scriptures.

And yet again, to be such a minister as Paul intended by a workman that needeth not to be ashamed, you must have a deep and abiding conviction of the fitness of the gospel which you preach, *to meet the wants and heal the maladies of the race of man.* Without this, if your faith in this respect is feeble, your hand will be palsied, and often turned aside. Herein was an important element of power, with Paul and the early ministers. They believed, and therefore spake. They believed that there was no other name given whereby men must be saved. They believed that there was no sophistry so subtle, and no form of sin so sturdy, but the gospel was able to refute that sophistry, and vanquish that form of sin. They believed unwaveringly in the power of the gospel to enlighten, to reform, and to bless as no other; nay, as all other means and influences combined could not do; that when the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. All this was with them, matter of unwavering faith, and it was a faith that made them mighty.

Now, we think this faith is far too feeble in the Church and in the ministry at the present time; and hence it is that so many expedients are multiplied by even religious men and ministers for the improvement of society—like ancient Israel going to Egypt for horses, and Assyria for help, in their troubles. The ministry will never be distinguished for strength, and you, my brother, never will you be such a minister as needeth not to be ashamed, without an unwavering faith in the power of the gospel to accomplish all it purposes.

And yet again, to be such a minister as Paul enjoined Timothy to be, you must guard your heart with watchful and holy jealousy, against *the depressing influence of a low standard of piety around you.* I do not mean the piety of undisguised formalism, which you will be sure to meet with, but the deficient piety of those whom, in the judgment of charity you may esteem and love as the children of

God. Ministers are more in danger from this source, than is generally supposed. We often call ourselves to an account for the influence which we may have exerted upon others, but perhaps quite forget that we have been meanwhile the subjects of an influence from those others, and that this influence has been all the more powerful as they have been the more esteemed and loved by us. It is but reasonable to expect that the piety of the minister should be in advance of that of his brethren—it must be so, if he would successfully lead them in "the paths of righteousness," his example must be an improved copy of holiness for them to imitate; and to this end Christ alone must be his pattern.

And once more would you attain the eminence which Paul inculcates upon the rising ministry, it will be indispensable that you possess a large measure of *Christian patience in carrying out the aims and ends of your ministry.* You will often see the fairest blossoms of promise blasted. Brethren—good brethren whom you love in the Lord will sometimes be indiscreet—now actuated by over-much zeal, and anon, through timidity, allowing the golden moment of opportunity to pass by neglected. Those on whom you had most relied, may, perhaps, fail you in the time of greatest need. During the personal ministry of our Saviour, multitudes who thronged him and shouted hosannas to his name, when they thought the kingdom of God was about to be set up, forsook him at the first blush of adversity; and Paul, that great man, whose influence was so potent over the minds of his disciples, yet plaintively testifies on a memorable occasion, "Demas hath forsaken me, having loved this present world." "At my first answer, no man stood with, but all men forsook me." But here the unfailing power of Christian patience reveals itself, for he adds, "I pray God that it may not be laid to their charge." In your work you must imitate the husbandman who casts the precious seed into the earth, and then with long patience, but diligent and unintermitted culture waits for it.

And finally, to be a workman needing not to be ashamed, *your manner must comport with the end you seek to accomplish.* Your work is the care and the cure of souls — a work in which gaiety, and frippery, and pertness are not only out of place, but indecently unbecoming. Levity in the pulpit is as if one were sporting on the brink of the bottomless pit. And remember there is not only the levity of vulgar minds, but the levity of unsanctified learning, which would please the imagination with rainbow fancies, when the heart should be assailed with the loud sounding appeals of God's truth. It will be your duty to seek out acceptable words, and not to offend by carelessness of manner or coarseness of utterance; but let them be words such as will show you all forgetful of the praises and censures of the present hour, and impressed only with a sense of your great commission as an ambassador of Christ to dying men!

4. There is yet one more thought to which time allows us but briefly to advert, but it is one to which too much importance cannot be attached; and I present it to you now as a theme to be often pondered when alone, and upon your knees, and never lost sight of till the master shall say, "Give account of thy stewardship." I refer to what should be *the actuating motive of your ministry.* This the apostle has clearly stated when he says "Study to show thyself *approved unto God.*" From God you have received your commission—not from any Presbytery. Far from it. Your authority as a minister of Christ is not from earth, but from heaven, and to Him who has called you by his gospel, you must give account for the discharge of the duties of your high commission. As a Christian you are responsible to your brethren for your deportment as other Christians

are; but as a minister, your responsibility is to Him who hath counted you faithful, putting you into the ministry. You are to preach when, where, so much, and such doctrines as you believe he requires at your hands. And counsel upon all these subjects you are to seek by much prayer, study of the word, candid survey of the respective necessities of different sections of the great field of labor, and by maintaining ever a spiritual mind, susceptible of Divine teaching. Study, then, not to please men, but God, in all your ministerial work, to show yourself approved unto God.

You perhaps will recollect how strongly the venerated Judson expressed himself upon this subject in addressing the young men at Waterville College, as reported in the late memoir by Dr. Wayland—"If any of you," he says, "enter the gospel ministry in this or other lands, let not your object be so much to do your duty or even to save souls, though these should have a place in your motives, as to *please the Lord Jesus*. Let this be your ruling motive in all that you do." . . . . "Some one asked me," he continued, "not long ago, whether *faith* or *love* influenced me most in going to the heathen. I thought of it a while, and at length concluded, that there was in me but little of either. But in thinking of what *did* influence me, I remembered a time, out in the woods back of Andover Seminary, when I was almost disheartened. Everything looked dark. No one had gone out from this country. The way was not open—the field was far distant and in an unhealthy climate. I knew not what to do. All at once that last command seemed to come to my heart directly from heaven. I could doubt no longer, but determined on the spot to obey it at all hazards, for the sake of *pleasing the Lord Jesus Christ.*"

This language at first seems extraordinary. Not "*so much to do your duty*"—and yet was there ever a man whose whole heart, and intellect, and soul, and body, in labors and sufferings, seemed more thoroughly disciplined and absolutely obedient to the stern behests of duty than this same eminent missionary of the cross. "*Or even to save souls.*" But since the apostolic age, where has there been exhibited a more perfect specimen of quenchless zeal to save souls than was furnished by the whole life of this remarkable man. That "passion for souls" spoken of by Payson, assuredly has in him a most striking exemplification. This, then, was not the language of one who would inculcate low views of duty, or who had learned to sit calmly by while men were pressing their way down to hell— it was the language of one whose heart felt deeply the power of a principle that gave duty its greatest force, and invested the work of saving souls with its most inspiring motive, and its richest charms. Be thou my brother often in thy solitary place of prayer, and there, with your ears open to the words of "that last command," listen to it again and again, till your whole soul is brought under the sovereign sway of that great Christian motive—an unconquerable desire to *please the Lord Jesus Christ!*

This may involve toil, and struggling, and sacrifice, and suffering, for the world hates as intensely as ever, both Christ and his doctrine, but it will bring present peace to your soul, and the gracious assurance that your ministry is accepted—"a sweet-smelling savor to God both in them that are saved, and in them that perish." It may cost you, and very likely will, the hatred of wicked men, and at times the displeasure of your own brethren, but it will insure you an hundred fold in this present time, and when the Chief Shepherd shall appear, you shall receive a crown of glory that fadeth not away.

Biographical Sketches.

REV. ZENAS L. LEONARD.

BY REV. F. W. EMMONS.

THE REV. ZENAS L. LEONARD was born at Bridgewater, Mass., Jan. 18, 1773. During the first seventeen years of his life, the only information which the writer of this sketch has, is derived from a clause in his private journal, stating his *early* inclination "to the ways of vanity and sin," and the gracious, yet unheeded calls of God to him, to leave those "ways" and "seek eternal things." In the early part of his 18th year, he was brought, by the Spirit of God, seriously to consider his ways, became deeply and thoroughly convicted of his sinfulness, and by the constraining power of the love of Christ, was brought to trust in him for redemption and salvation. This was a period, which he then felt would "never be forgotten,"—it was to him "the beginning of days." In the religion of Jesus, he felt that he had "obtained a treasure, more valuable," to himself, "than worlds of silver and mountains of gold." On the 1st of July, 1790, he was baptized, and on the following Sabbath united with the Baptist Church in Middleboro', under the Pastoral care of the Rev. Isaac Backus. From this time, he states in his journal, that he went on his way rejoicing," and "the candle of the Lord shone around his pathway." Very soon his mind became powerfully impressed with the importance of spending his days in such a manner as would benefit his own soul and the souls of his fellow men. After much reflection and prayer to God for direction, he became satisfied that it was his duty to commence a course of study, and pursue it as far as Providence should permit. From the diligence and success with which he pursued his studies, under very unfavorable circumstances, we infer the conclusion, that he possessed a more than ordinary thirst for knowledge, and capacity for its attainment.

In *two years*, having pursued his studies most of the time *without an Instructor*, and without the suspension of manual labor, he was prepared to enter Brown University, about a *year and a half in advance.* While connected with this Institution of learning, with all his ardent zeal for the cultivation of his mind, he did not forget the interests of his soul, nor neglect those means, which God has appointed for his children's growth in grace. He loved the conference room and the circle for social prayer; and from attendance upon these, he has left his recorded testimony, that he "gained great advantage in point of spiritual concerns." He was graduated at Brown University, Sept. 3, 1794.

Passing over many interesting circumstances, illustrative of his Christian character, such as his trials with reference to the duty of preaching the gospel—the conscientious manner in which he sought directions from above, and his willingness to follow the teachings of the word of God, and the leadings of his Providence, I proceed to notice his settlement in the ministry.

He had contemplated a journey through some of the New England States, and in the prosecution of it he came to Sturbridge, on the 13th of May, 1795. From the kind reception which he met from the Christian brethren in this place, and from some other peculiar circumstances, by which he thought he could trace the leadings of Providence, he "felt convinced that the Lord had directed him to this place, and was disposed to wait and see if the Lord had any work for him to do here."

I mention these things, because they show us his Christian character—they exhibit him to our view, as a man having a firm belief in an over-ruling Providence—as a man trusting in the Lord with all his heart, not leaning to his own understanding, but committing his way unto the Lord.

After laboring some months with the Baptist Church in Sturbridge, by which

they became well acquainted with his talents, moral and religious character, he received a pressing invitation to become their pastor, which, after three months' serious and prayerful reflection, he accepted, and was accordingly ordained, Sept. 15, 1796. From that time, he continued the faithful and beloved pastor of the church till, by an inscrutable providence of God, by which his mental faculties, in the full strength of manhood, became impaired —he asked and obtained a dismission from the pastoral office of this church.

In looking at the records of the church, of that date, I find the following resolution, expressive of the views and feelings of the church, relative to his past services, and resignation of the pastoral office, passed unanimously:

"*Resolved*, That the church highly appreciate the labors of the Rev. Mr. Leonard, and, in granting him his request, feel that we have great reason to bless God that his life and usefulness have been continued to us so long."

Thirty-six years and *one month*, was our departed Father, the pastor of this church. And he labored *not in vain* in the Lord. During this period there were added to the church, as nearly as we can ascertain from its records, 229 persons. Of this number, 205 were added by baptism, and of this number he, probably, baptized 176. This does not give the sum total of his success, under God, in winning souls to Christ; since he labored, for a number of years, a part of the time in other places, where we have now no means of ascertaining the amount of his success.

In addition to the numerous and weighty responsibilities and arduous labors, connected with his pastoral and ministerial office, he was often called to a distance, beyond the bounds of his own church and congregation, to attend funerals, to assist in councils and ordinations; and besides all this, he was occupied much in the business of teaching and manual labor, that, like the Apostle Paul, he might, with his own hands, minister to his necessities, and have to impart to the wants of others.

It is asked, How was it possible for him to accomplish so much? We answer; He was blessed by his Maker, with a firm constitution, and endowed with an intellect of uncommon energy and activity—with a heart brought by divine grace, under a Saviour's love, which constrained him to "do with his might what his hands found to do."

He enjoyed, not only the love and confidence of the church and congregation, over whom he was placed as a religious teacher, but also the confidence and respect of the citizens of the town, whose interests he was frequently called to represent and sustain in the Legislature of the State.

As a man, he was intelligent, patriotic, courteous, affable, and judicious; as a husband, affectionate, kind, and social; as a father, exhibiting great paternal affection and solicitude, blended with a suitable parental authority and decision; as a Christian, conscientious, circumspect, and devout; and as a minister, sound in doctrine, consistent in practice, faithful and persevering in his ministrations, clear and forcible in his illustrations, strong in faith, self-denying and cross-bearing, and ready, on all emergencies, to every good word and work.

Such were the character, labors and successes of this man of God. I am aware, however, that this is but an imperfect sketch of them; and rejoice that he has a more perfect "*record in heaven*," where also is "*his reward*."

REV. JOSIAH S. LAW.

BY REV. H. M'INTOSH, EUFAULA, ALA.

JOSIAH SPRY LAW was born in Sunbury, Ga., Feb. 5th, 1808, and there received a good English and classical education, principally under the instruction of the Rev. James Shannon. In 1827, that gentleman having removed to Augusta at the so-

licitation of the Baptist church in that city, and desiring an assistant in his school, offered the place to Mr. Law, who accepted it, and at the same time prosecuted his own studies. Here, during a revival of religion, he was converted, and united himself with the Baptist church. Up to this time he had designed entering the profession of the law, for which his mind was peculiarly adapted, and in which he would no doubt have been distinguished. But God had other purposes for him; and his grace touched a chord in the bosom of his young servant that had never vibrated before, and which now responded with the inquiry of the great Apostle, "Lord, what wilt thou have me to do?" Duty was not long a doubtful question. Throwing aside the ambitious aims which had hitherto attracted him, he resolved to give himself, without reserve, to whatever work the Lord had appointed him. That work he felt to be the Gospel Ministry, and in the autumn of the same year he entered the Theological Institution at Newton, Mass., where he remained three years, and graduated with credit. Upon his return home he was called to the care of the Sunbury church, and was ordained in December, 1830.

In January 1831, he entered upon his ministerial duties, which were discharged with so much zeal and ability, that he at once won the confidence and affection of his brethren. In October 1832, he was invited to the charge of the Baptist church at Macon, but did not long remain in that place, and returned in the following spring and resumed his connection with the Sunbury church. In 1835 he has was called to the pastorate of the Baptist church in Savannah, and after spending a year with them, he was again invited to his first charge, the Sunbury church; and in consequence of the declining health of his father, felt it his duty to return. In 1840 he became the pastor of the North Newport church, in Liberty county. He was also for several years pastor of the South Newport church, in M'Intosh county.

The Baptists in Liberty county have at no time been very numerous, except with the colored population, among whom they are the prevailing denomi nation. Of late years the number of white communicants has been greatly diminished, by removal and death. Sunbury, where their chief strength lay, has been almost entirely forsaken. The dead who sleep in its quiet graveyard, and whose faces are not forgotten by the present generation, outnumber by far its living inhabitants. The old church is still there, like a lonely sentinel, amidst surrounding desolation. Faithful to its office, its bell yet breaks the silence of the Sabbath morning, to herald the coming of the missionary to the negroes, who for convenience meet there from different points in the neighborhood, and for whose sake a church organization is still preserved. North Newport has also suffered severely, but not to the same extent, from the same causes. Winn, and Scriven, and Dunham, and the elder Law, whose names are fragrant in the memory of Baptists, have years ago entered upon their rest. Those who have succeeded them in the ministry have been called to other fields of labor, in our own and in heathen lands. He whose memorial it is designed that these pages shall preserve, remained, and toiled through all discouragements, in a position that promised but little reward beyond the consciousness of a faithful discharge of duty.

Deeply concerned for the spiritual welfare of the negroes, from the commencement of his ministry, he had been accustomed to devote a part of his time for their special benefit, and for several years past the largest part of his services was given to them. He was successful in his labors among them—an evidence of which is found in the fact that a short time previous to his fatal sickness, he baptized thirty-six, and had at the time of his

death about sixty candidates for baptism. This was no unusual occurrence. Nor was it the result of excitement. They were well instructed and intelligent converts. It was his custom, (as it is that of the Presbyterian brethren engaged in the same work in Liberty county,) not only to preach to them, but also to teach them orally, old and young, upon every occasion, either before or after the sermon. He felt that the soul of a black man was as precious to the Saviour as that of his master; and every heart that loves Christ and the souls of men, can appreciate the interest which he felt for this class, and sympathize in the reluctance with which he would contemplate a removal from his charge, that would perhaps leave them without a shepherd and a guide. His ambition was not for worldly distinction, but to do his Master's will, and to do it well. had he sought distinction, it would not have been in vain. The positions that he could have commanded, opened to him a field in which he could have gratified such a desire, had he cherished it. But a few years since he was elected to a professor's chair in the theological department of Mercer University, which he declined, and was content to labor for the good of his race, wherever he believed the indications of divine providence pointed.

He continued in the field of his early ministry until attacked by a malignant disease, to which he was much exposed in attendance upon sick and dying friends, and which terminated his life on the 5th of October 1853, in the vigor of manhood. From the commencement of his illness his sufferings were great—so great that he was unable to converse; but he was calm, patient and resigned; and although sometimes bewildered, he was frequently heard to say, "Thy will, O Lord, not mine, be done," and to repeat some scripture quotation suitable to himself and his surviving family. The longest expression that he uttered, and his last words, were two verses of that beautiful hymn—

"There is a land of pure delight."

It is no unmerited eulogy we pronounce, when we say that the subject of this notice, in intellectual endowments, in devotion to his high calling, in earnest eloquence, and in fidelity to his office, occupied the first rank in his profession. Gifted with talents that might have qualified him for any station, he knew no ambition but to serve God acceptably, and he coveted no honor but that of being "found in Christ." The buoyancy of his spirit, and the warmth of his heart, his frankness, and the high tone of feeling which gave a refined polish to his character, rendered him a fascinating companion and a valued friend; while his integrity and manly independence secured the respect of all. His society was remarkably attractive to the young, over whom his influence was happily exerted. Social in his feelings, he did not seclude himself in a cold isolation from the world around him; but having a heart that could participate in the happiness, and sympathize in the sorrows of others, he gave freedom to the noblest emotions of the soul, and endeared himself to his friends by identifying himself with them in every scene of life.

As a preacher, he was nice in his discrimination, unfolding the doctrines of the gospel with clearness, and applying them with great power to the practical duties of life. Independent in thought, and bold in declaring the "truth as it is in Jesus," his sermons were rich in matter, logical, and habitually instructive. His preparations for the pulpit were thorough; and when he entered the sanctuary, it was with "beaten oil." Ardent in feeling, his eloquence was often highly impassioned. This was peculiarly characteristic of his last sermon, preached upon the day in which he was assailed by the disease which resulted in his death. "Christ crucified" was the

burden of his preaching, as it was the ground of his faith. But from his lips we shall never more hear the words of salvation. He has completed his task; he has "finished his course," and through grace has entered upon his reward. Like Enoch, he "walked with God, and is not, for God has taken him."

Infant Baptism.

A BRIEF ARGUMENT AGAINST IT.

BY REV. GEO. SPRATT, SR.

TWO things diametrically opposite, and therefore irreconcileable, cannot be taught by the Spirit of God in the Sacred Scriptures. The Pædobaptist affirms, that the application of water, in any form to infant or adult with design to baptize is Scriptural Baptism. The Baptist denies, and avers, that the immersion of the whole body in water, on a profession of faith and repentance is the *only* Baptism taught in the New Testament, as a Christian ordinance. Both sentiments cannot be true—one must be an error.

Again, *every historical detail* of Baptism is that of a believer or believers, on a profession of faith. Not a solitary instance is mentioned of an infant baptized or sprinkled.

Still further, evangelical Pædobaptists, as well as Baptists, believe that in due time the earth shall be full of the knowledge of the Lord, and exalted measures of devotion characterize the universal Church; errors which have crept into the creeds and organizations of the Church through the corruption of the heart, and the influence of the man of sin shall be expunged, and Christianity stand forth in all its pristine simplicity and purity.

Let us now imagine that the glorious day has arrived. Jews, Heathen, and Mahomedans, as well as nominal Christians, are all converted. Deep piety and exalted spirituality prevail. Error is detected, and amidst the now discarded rubbish of ages, the erroneous notions of the Baptists are dismissed. Every parent, mindful of duty, now brings his infant to receive the seal of the Covenant. No individual grows up unbaptized. On *this supposition* what is the consequence? It is this; in all the four quarters of the earth, among the teeming millions of the members of the Redeemer's kingdom, not a single instance occurs, or can occur, of a baptism, bearing any resemblance to the detailed histories of that ordinance in the New Testament. In that record all were adults, in this state all are infants; in that all baptisms were of those who professed faith in Christ; in this all are speechless babes; in that, baptisms were performed in rivers and streams, in this from a pint of water in a bowl.

But let us now reverse the picture, and assume that Pædobaptism is the error, and discarded. What is the consequence on *this* supposition? No infants are baptized. In due time God in the riches of his grace gives each a new heart. They feel their obligations. To the minister they apply and say, "I repent, I believe in Jesus." They are conducted to the stream, and are immersed in the name of the Lord Jesus. Every Baptism now performed in the whole Church is a perfect *fac simile* of the recorded details of Baptism in the word of God.

Which is truth? That practice, which, if universal, completely obliterates all resemblance to the New Testament histories of the administration of Baptism, or that which if universal, renders every Baptismal act, as it occurs, a renewed exhibition of Apostolic times, and harmoniously and beautifully accords with the very letter and facts of the New Testament?

Baptists—Tyrrell Co., N. C.

BY REV. J. J. LANSDEL.

UP to the year 1852 there had been but little preaching in this county by regular Baptists. Occasionally, like a wandering star, a minis-

ter would pass through some parts of the county and preach as he went; but so transitory were such visits, that but little was effected. There were, I believe, two churches which barely maintained an existence; and indeed, one of these had never been properly constituted into a church, and subsequently those claiming membership were called together and regularly recognized by a presbytery. There was one other small church in Washington county, not far from the Tyrrell county line. Of the number of regular Baptists in the county and near its boundary in Washington county, I am able to say, only, that it was very small. In fact, Missionary Baptists were hardly known in that whole section of country. There were some Antinomian or Anti-missionary Baptists in the county, the ignorance of whose ministers, with their constant tirade of abuse of every body and every thing differing from them, caused the very name of Baptists to be odious and despicable in the eyes of most intelligent and reflecting people.

But some time in March, I think, during the year 1852, Elder J. D. Elwell visited the county, and began to preach the doctrines of salvation by grace, of personal effort in doing good, of the immersion of believers, &c. At his first appearance in different places he could get but few hearers, on account of the great Pedo-Baptist influence at work, but he continued from day to day, and gradually his congregation increased, until very large crowds attended his ministry.

Soon he began the work of baptizing, and among those baptized were many Pedo-Baptists. This very much excited those in the ranks whence they came. Consequently, some set themselves to the task of stopping the work; but it could not be stopped! In every place when the word was preached, there were many who gladly received it, and were baptized.

In June, another minister came to aid in the mighty work, who assisted in the constitution of several churches, and labored in that region the residue of the year. During the year but between 200 and 300 were baptized.

Since that time the work has gradually advanced! We have now, in Tyrrel county, seven churches, and in Washington, two, numbering in the aggregate, according to the last returns, five hundred members.

We can truly say, that where weakness was, now there is strength; and, "Truly, God hath been good to Israel." To his name, then, let the praise be given!

The Troubles in Baden.

THE small dukedom of Baden has for some two months been the theatre of an exciting struggle carried on between the Government and the Roman Catholic Clergy, headed by the Archbishop of Freiburg, and advised and incited by the Jesuits. It must be borne in mind that in Baden the Catholic population is almost twice as numerous as the Protestant, while the Government—that is, the reigning Grand Duke—belongs to the latter denomination. It is also the fact, that to Protestantism the country owes its civilization, its liberal aspirations, and its eminent political and scientific men. Thus, previous to the events of 1848, Baden took the lead among the liberal States of Germany, as it did in the succeeding revolutionary movements, since the call for a National Congress in 1848, which for a moment shook on their thrones all the small and great potentates of Germany, issued from Heidelberg. At that time the Catholic clergy yielded to the current, some of its members being, so to say, liberalized, while others who were more retrograde, seeing that their admonitions found no access to the people, made the best of a bad case and waited for a better opportunity. Then nothing existed in Germany to foster the ultramontane influence; the Jesuits were on the wane, and the Kaisers of Austria

wore the title of Apostolic only as a formality, without taking much to heart the religious affairs of other German States.

When the revolutionary efforts of continental Europe were overthrown by cannon and bayonets, the awe-struck rulers, aristocrats and other night-owls, Catholic as well as Protestant, looked around them for means and forces to chain and destroy the spirit of progress and civilization, which on that continent is essentially revolutionary in principle. In their deadly anxiety, they could neither imagine nor discover a better resource than an alliance with ultramontanism against liberty, and the introduction of that body-guard of darkness, the Jesuits, into their dominions. This was done by both Prussia and Baden. With the exception of Hanover and some few small principalities in the North, Germany was overrun with these new missionaries under various appellations. A crusade against liberty was preached along the Rhine, in the Dukedom of Posen, in that of Baden, in the old University of Heidelberg, which was erected exclusively for Protestantism. Not only churches, but church-yards and public places resounded with the exhortations of impassioned preachers against every form of freedom. The Government of Baden is now gathering the fruits of this sacrilegious conspiracy. Freiburg, one of its cities, is the seat of an Archbishop, and of a Catholic University of less than secondary worth as an institution of learning, frequented only by the theological students of that region. It is also a note-worthy fact, that some of the Catholic professors and theologians of Freiburg, distinguished themselves at the German national diet in Frankfort in 1848, by a steady opposition to every progressive idea and measure. When subsequently the country was thrown open to the Jesuits, they very naturally made Freiburg their headquarters, whence they directed their batteries against light and civilization. To their influence is to be traced the present struggle between the Government and the proud and encroaching Archbishop.

As the clergy are salaried by the State, the Government very naturally considers that it has the right to exercise a strict control over them. It requires that in matters concerning marriage and baptism, the clergy shall obey the established laws of the country. It also insists upon its right to appoint curates, and to allow none but its nominees to be confirmed by the Archbishop and receive canonical consecration. This was, to a certain extent, the course previous to the events of 1848–50, with the tacit consent, or at least the submission of the clergy. But since the concessions made to ultramontanism for the sake of extirpating all revolutionary aspirations, the spirit of clerical encroachment has arisen with new strength. The Archbishop, after a protracted official correspondence, finally fulminated a long and tedious pastoral letter, enumerating his grievances, and ordering the clergy to disobey the laws of the Dukedom. The government, in its turn, prohibited the clergy from reading this incendiary document from their pulpits. Those of the priests who disobeyed this administrative order, had their salaries stopped, were fined, put under arrest, and in some instances sent away from their parishes. On the other hand, a few who obeyed the civil power were suspended by the Archbishop from the exercise of their spiritual functions, and menaced with excommunication, and there the case now stands.

All this is a revival in a different shape, of the old struggle for the power between Church and State. It is essentially the same as that for the right of feudal investiture, which for centuries occasioned such bloodshed in Germany and Italy — which in the eleventh century brought the excommunicated Kaiser, Henry IV., barefooted to the gates of Canossa, before the haughty Pope Gregory VII., and

Matilda of Tuscany. At that time, this struggle gave occasion for the establishment of celibacy for the clergy, and ended with the expulsion of the same Pope from Rome, and made him die in exile. To this contest are to be ascribed some of the greatest misfortunes in the history of the Papacy. It gave birth to the quarrel between Philip the Handsome, of France, and Boniface VIII., which ended with something like the corporal punishment of the ambitious Pontiff. Just as is the case now in Baden, all these events in the past originated in the insatiable thirst for political dominion and supremacy, which is the everlasting torment of ultramontanism.

The grievances of the Archbishop of Freiburg may be reduced to one, relating to the right to appoint curates independent of the interference of the Government. He claims this in open violation of old customs, and of prerogatives inherent for long centuries in the civil power, and confirmed even by the Council of Trent. The right to bestow a curacy or living was maintained as belonging to the "*dominium directum*" over the parish, which dominion rested with the lord of the manor, the owner of the estate, village or community, who was generally the nobleman who founded, or whose ancestors founded, the church and parish. In technical language he is called the *collator*, and the right to select the curate is called *presenta*, as the lord presents the candidate for the curacy to the approbation of the Bishop, who, according to all the law on the subject, never could and never can appoint a curate in opposition to the choice made by the lord or *collator*. In all Catholic countries as well as in the Episcopal Church of England, the lord of the manor still exercises this right. The same is the case in Austria, Bohemia, Poland and Gallicia. In other countries, the Government has absorbed or transferred to itself the exercise of this prerogative. Nor can it be disputed that the State naturally inherits it from the barons of old, and that its claim is good against all pretensions of the clerical hierarchy. On this question a sort of war now rages in Baden; there the Jesuits have been expelled, and the recalcitrant clergy are short of supplies. The Catholic party are disseminating inflammatory pamphlets through the country, but these are everywhere seized by the police. The people at large, with few exceptions, are not much influenced by the clerical fulminations and keep quiet. Only a few aristocrats and obscurants are agitated by the controversy to such a degree as to take part with the priesthood.

Dying Counsel.

LAVATER mentions the last visit he paid to his most intimate friend. All present having left the room, the dying man said, "Let me tell you in few words that I have not led the life of a Christian.

"I have not been a hypocrite—nor what the world calls a hypocrite; but I have not been a Christian. And I trust you will thank me in the next world for this wound I must inflict on your heart.

"*We have not been Christian friends.* The love of Jesus has not dwelt in us. Our friendship was not founded on Him. How many hundred hours of our short life have we killed by useless conversation, with plans of ambition! What the world calls noble ambition is abominable in the sight of God; an evil destroying poison to the soul; a bane to all virtue; a hell to the heart which perceives it is at the gates of death, which begins to be sensible of the eternity of God, of Christ's unspeakable majesty, and His incomparable humility. O my friend! that passion has caused me a thousand burning tears of unutterable grief. Unspeakably have I been afflicted by every impulse of that monster now I am on the brink of eternity. O how heavenly true are the words of my

Saviour.—'Whosoever shall exalt himself shall be abased!' Jesus Christ was humility itself. It is enough that the disciple be as his Lord. O friend! heaven and earth shall pass away but not the words of Christ. How my best actions dwindle away on the brink of the grave. How horribly are my faults and foibles which I formerly thought *little*, towering up! Alas! how little do we know ourselves, though the bustle of life be ever so gentle! O, how dreadful is the stillness of death! how terrible the heavy load of our own heart! Creator! Father! What name shall I give to Thy Mercy, which will forgive forever those enormous acts of thoughtlessness; and destroy, through Jesus Christ, all the bad consequences, they produced to me and others? THOU ART—YES! THOU ART—LOVE."

Russian Intolerance.

IN one of the western provinces of Russia, where the *raskolnicki* (Protestants) are very numerous, a young priest of the Greek Church received a letter from his bishop, by which he was ordered to convert *immediately* all the dissidents of his jurisdiction, under the penalty of being imprisoned should he not obey and execute the orders of his prelate.

"On the next day the young priest began his mission; gathered together all the *raskolnicki* he could meet with, and preached to them according to his capacities.

"But the unbelievers in the Greek faith would not listen to the priest.

He was almost overcome with despair at this ill success, when the *iprawnik* (governor) entered, and inquired how far he had progressed in his mission.

"'Very bad, very bad,' answered the priest; 'the heretics will not come to the point; it is all time and labor thrown away.'

"'Do not despair,' said the officer, 'I will convert them.'

"The following day, escorted by numerous soldiers, each one of them provided with a *knout*, he inquired of the heretics whether they were ready to become Greeks. All answered with a decided *No!*

'"And why?' demanded the priest governor, quite angry.

"'Because neither our parents, nor their fathers, ever taught us such a religion.'

"'Two hundred lashes each!' cried out the monster missionary; and the poor sectarians were most barbarously beaten, many perishing under the fatal blows.

"But these atrocities could not convert the Lutherans from the Gospel. The rage of the governor was at its height; and having had all the victims fettered with heavy chains, he ordered them to be removed to a dark place covered with ice, and there he left those unfortunate beings all that night.

"Early the next morning the officer and the young priest visited their prisoners.

"'Ah, sons of dogs!' exclaimed both, 'what do ye think of our means of persuasion? I hope that you will renounce now your impious faith.'

"'No!' answered the Lutherans, with firm voices.

"'No!'

"'Two hundred blows more!'

"The blood of the martyrs splashed all over the executioners, and from time to time the governor suspended the flagellation to make new inquiries.

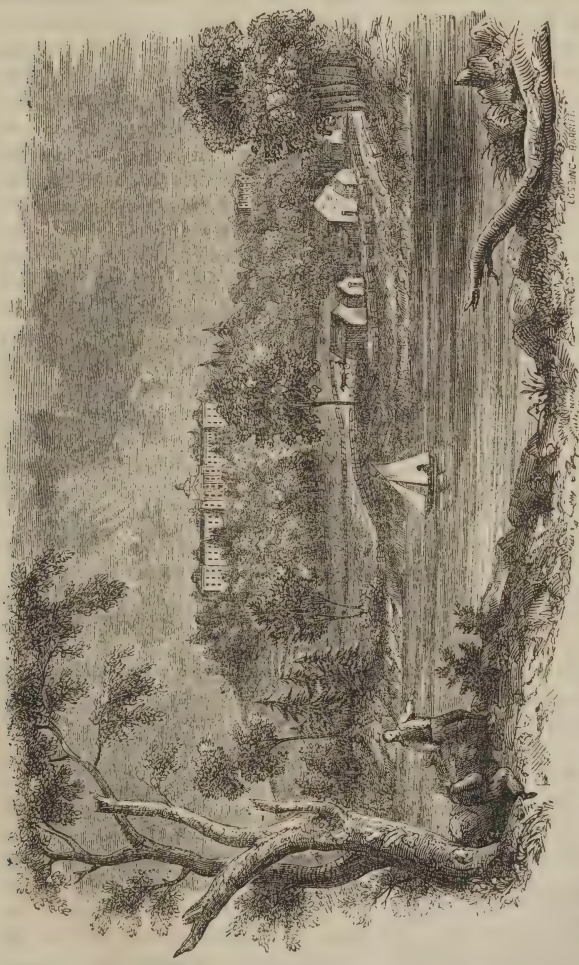
"Finally was heard but a low murmur, from which it was impossible to distinguish whether the miserable prisoners said *yes* or *no;* and without any further chastisement he had the two converts brought by force into the church, where the young priest administered to them confession and communion.

"A few weeks after these atrocious barbarities, the priest was rewarded with a complimentary letter from his bishop, and with a decoration from the Emperor!"—*Crusader.*

University at Lewisburg.

BY REV. THOMAS S. MALCOM.

No feature in the religious history of America is more conspicuous than the number of Collegiate Institutions founded by the prayers and alms of the churches. A special blessing has rested upon our Colleges and frequent revivals of religion have awakened and deepened the missionary spirit of pious students. Hundreds, yea thousands of students have been renewed by the Holy Spirit, replenishing our pulpits and our mission fields with laborers who look back to College halls not only as places of intellectual discipline, but with the ever brightening recollections cherished by pious hearts, in connection with the memorable hours when the heart was unreservedly surrendered to the Saviour. We rejoice that the Presidents and Professors of our Colleges are so generally ministers of the gospel, seeking to cast the salt of divine grace into the fountains of influence just as they begin to gush forth. As Paul a prisoner at Rome, wrote epistles to guide the churches in all ages, and as John Bunyan for twelve years in Bedford jail wrote the Pilgrim's Progress, while shut out from pastoral duties, so do we regard it as a striking Providence that God should have placed such men as Manning and Maxcy, Chaplin and Chapin, Staughton and Giddings, Kendrick and Going, (we speak only of those who sleep in Jesus,) at the head of the Colleges of our beloved country. The religious influence of our Literary Institutions has been beyond all estimation.



The Baptists of Pennsylvania at a very early period in their history united cordially in founding the College in Rhode Island now so widely known as Brown University. At a meeting of the Philadelphia Baptist

Association, in 1764, it was "agreed to inform the churches to which we respectively belong, that, inasmuch as a charter is obtained in Rhode Island government, toward erecting a Baptist College, the churches should be liberal in contributing towards carrying the same into execution."[1] Conspicuous among those who exerted themselves in behalf of Brown University, the first born of our Baptist Colleges, was Rev. Morgan Edwards, A. M. Pastor of the First Baptist Church in Philadelphia. This eminently useful minister was born in the county of Monmouth, in Wales, in 1722. He was bred a churchman, but embraced the principles of the Baptists in 1738, "entering on the ministry in the sixteenth year of his age." He arrived in Philadelphia in 1761. In a brief sketch of the venerable church of which he was an honored pastor, he says that he "labored hard to settle a Baptist College in Rhode Island government, and to raise money to endow it; which he deems the greatest service he has done or hopes to do for the honor of the Baptist interest."[2] In less than ninety years from the time these words were penned, and in less than sixty years from his death[3] the College for which he labored became a star of the first magnitude in the midst of a brilliant constellation of twenty-two Colleges and ten Theological Seminaries, sustained by 9,584 Baptist churches, clustered into 480 Associations, and embracing eight hundred thousand communicants.[4]

As the rainbow, with its matchless beauty, cheers us after the storm, so do we delight to view the instances in which the precious promise is accomplished: "There is that scatteretb and yet increaseth." Pennsylvania Baptists had taken a prominent part in founding Brown University, at Providence, R. I., Columbian College, at Washington, D. C., and other institutions; Presidents had been selected from her churches for Colleges in other States, but no bright star of hope shone in her own horizon. Pennsylvania had long furnished students for Brown University,[5] for the Hamilton Literary and Theological Institution, at Madison, New York, and other Institutions, but we feared that the time would never come when a well endowed University would be located in the very centre of the Keystone State. The writer can well remember the incredulity he felt when listening to the glowing description given by Rev. Eugenio Kincaid, the esteemed Missionary, who visited Louisville, Ky., in 1845. His public appeals were for Foreign Missions, but his heart was full of the idea of a University for Pennsylvania Baptists, and in private conversations he delighted in picturing the importance of the proposed undertaking. The scheme seemed impossible, but the hand of God was in it, and His blessing attended the efforts which were put forth. The noble plan was carried out, and we are now reviewing its brief but prosperous history.

The University at Lewisburg was chartered by the legislature of Pennsylvania, in February, 1846. The location is in the midst of a region of country unsurpassed for beauty and fertility by any in the State. Lewisburg is the principal town of Union county, on the west branch of the Susquehanna River, about sixty miles above Harrisburg, the capital of the State. There is a prospect of the

[1] Minutes of the Philadelphia Baptist Association from A. D. 1707 to 1807; being the first one hundred years of its existence. Philadelphia, American Baptist Publication Society, 1851.

[2] Materials towards a History of the American Baptists. By Morgan Edwards, A. M., Fellow of Rhode Island College and OVERSEER of the Baptist Church in Philadelphia. Philadelphia, 1770.

[3] Rev. Morgan Edwards died in 1794.

[4] American Baptist Register for 1852. J. Lansing Burrows, Editor. Philadelphia: American Baptist Publication Society. This valuable work should be issued triennially, if not annually. We hope that the Society which published it may be encouraged to issue a Register for 1855.

[5] The first copy of the Minutes that appear to have been issued by order of the Philadelphia Baptist Association, in 1769, contains the following paragraph, "voted, that £14, Jersey currency, be given Mr. Thomas Eustick, towards defraying his expenses at College; he giving bond to return the money in case the association should be disappointed in him." The plan of aiding poor young men in preparing for the ministry is no novelty or innovation.

speedy completion of a railroad which will connect Lewisburg directly with Philadelphia, Baltimore, New York, Erie and Pittsburg.

In the month of October, 1846, the provisional committee who had the control of all the incipient movements, resolved to open a high school at Lewisburg, preparatory to the University. S. W. Taylor, A. M., who had for a short time acted as the General Agent was appointed Principal of the school. He was assisted during the first year by his son, Alfred Taylor, A. B. The increasing number of students made it necessary in the following year to call in further aid, and the services of Isaac N. Loomis, A. B., were secured.

In 1848, S. W. Taylor, A. M., was elected Professor of Mathematics and Natural Philosophy. In April, 1851, he was elected "acting President." In August, 1851, he resigned his post to enter upon the duties connected with the Presidency of Madison University,[6] at Hamilton, New York. The success which attended his labors as an instructor contributed greatly to rouse the zeal and liberality of the churches, in founding the University. He fills his new sphere of duty with honor to himself and the Institution of which he is the President.

In 1849, the Rev. George R. Bliss, A. M., was chosen Professor of the Greek language and literature, and George W. Anderson, A. M.,[7] Professor of the Latin language and literature.

At a meeting of the Board of Trustees in August, 1851, the Rev. Howard Malcom, D. D., at that time pastor of the Fifth Baptist Church, (Sansom Street) Philadelphia, was elected President, and entered upon the duties of his new office in October, 1851. Having been the President of "Georgetown College," in Kentucky, for nine years, he brought to his new post of duty the combined experience of a pastor and a college officer. A native of Pennsylvania,[8] and yet for many years residing in the Eastern and Western sections of our country, he had been identified with the interests of the State and of the country at large. Identified for many years and in many ways with the cause of Foreign Missions we shall hope to see not only the waste places of Pennsylvania supplied with preachers, but shall also hope to hear in coming years that many "ambassadors" of Christ in foreign lands can look back to the University of Lewisburg as their alma mater.

In August, 1851, Charles Sexton James, A. M.,[9] was elected Professor of Mathematics and Natural Philosophy, and Alfred Taylor, A. M., Professor of Belles Lettres. The former still continues a member of the faculty; the latter resigned in 1853, and is now connected with a Literary Institution in another part of the State.

Rev. Justin R. Loomis, A. M.,[10] formerly connected with Waterville College, Maine, and recently engaged in a scientific expedition in South America, has entered upon the discharge of the duties of "Professor of the Natural Sciences and Curator of the Cabinet." His experience and ability make the addition to the Faculty a valuable accession to the University.

The Buildings now erected furnish a "Chapel" sixty feet square, a "Library room" forty feet square, a "Cabinet" forty by sixty feet, six large Recitation Rooms, three Society Rooms, a Reading Room, sixty-five Dormitories, and thirty-two Studies. The buildings[11] are on an elevated spot, overlooking the village and a large region of country. The first engraving in this article presents a view taken from the east side of the Susquehanna river. The accompanying engraving represents an outline of the main building, as it will appear when completed. The *campus*

[6] Garrat N. Bleecker, Esq , of New York city, recently deceased, bequeathed $12,000 to be added to the $3,000 previously given as an endowment for the President's chair, now filled by Dr. Taylor.

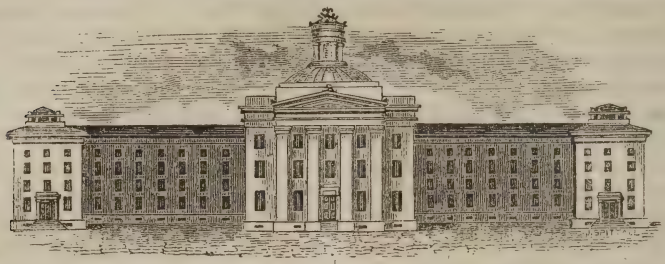
[7] Previously Editor of the "Christian Chronicle," published in Philadelphia.

[8] Born in Philadelphia, in 1799; baptized by Rev. William Staughton, D. D , in 1815.

[9] A graduate of Brown University.

[10] Author of a text-book on Geology.

[11] The designs were prepared by Thomas U. Walter, Esq., the distinguished architect of Girard College, and now the architect of the Capitol extension at Washington City.



embraces a beautiful grove of seventeen acres. The Institution owns seventy acres of land around the buildings, which are becoming valuable as town lots.

The University owns a very superior apparatus for philosophical experiments, embracing a powerful telescope, solar microscope, &c. A cabinet of minerals,[12] fossils, birds, fishes, &c., second to few in the country, a costly Manikin,[13] and a Library containing 3,000 volumes, furnish superior advantages to the students.

The "Euepian" and "Theta Alpha" Societies, have weekly meetings for debates, essays, &c. Each has a convenient hall. The "Society for Inquiry" is a religious body, receiving religious periodicals, and corresponding with kindred societies as well as with missionaries in various parts of the world. Its meetings are held monthly. It has a valuable library of missionary works and a museum.

The usual College course is pursued thoroughly, but the studies are so adjusted, as that by a three years scientific course, a student may obtain all the benefits of the institution, excepting either the Latin or Greek language. Moreover, persons who by age or other circumstances are debarred from either of these courses, are allowed to pursue any branches of study taught in the regular classes, and thus to employ profitably even a single year at the institution. Thus the recent arrangements of Brown University are virtually adopted, without abandoning that which has always existed heretofore in American colleges.

The Preparatory Department offers great attractions as an "Academy" and boarding school for youth. It has a separate edifice, of ample dimen-

sions, eighty feet by sixty, and three stories high, with able teachers, (H. D. Walker, A. M. Principal; Charles M. Deitz, Assistant,) devoted to it exclusively, under the general supervision of the President. The pupils have many advantages arising from its intimate relation to the College.

The Trustees have also under their care, and intend permanently to continue the "Lewisburg Female Seminary." This institution is pleasantly located within half a mile of the College buildings. It is designed as a Boarding and Day school. The Seminary building is large, airy and commodious, furnished in the most suitable manner, without regard to expense. The course of instruction comprises three years, and when completed, entitles the pupil to a diploma; but pupils wishing to spend only a single session, can pursue their studies with such classes as they are prepared to enter. The sessions commence on the third Wednesday in October, and on the third Thursday in May. The teachers are Miss H. S. Scribner, Principal; Mrs. P. Thompson, Assistant; Melville Malcom, Professor of Music.

The "Fourth Annual Catalogue of

[12] In October, 1852, 2200 specimens were purchased in Paris by Prof. Anderson for Dr. Malcom, by whom they were presented to the University.

[13] Presented by Israel E. James, Esq., of Philadelphia, and his son, Professor Charles S. James, of the University.

the Trustees, Curators, Officers and Students," just issued, is now before us, showing an aggregate of 217 pupils, of whom 80 are in the College classes, 66 in the Academy, 41 in the Female Seminary, and 30 in the Primary Department.

The first class (seven) graduated in August, 1851. The Annual Commencement occurs on the third Wednesday in August. The sessions commence on the third Thursday in October, and the third Thursday in May.

In reviewing the history of this noble enterprise, our first attention is directed to the fact, that in a little Church, scarcely known in the State, the idea was cherished by a few hearts, that a Literary Institution was needed, and that Lewisburg was the place for it. Rev. Eugenio Kincaid, on his return from Burmah, visited the churches along the Susquehanna, where he had labored with a true missionary spirit before going to a foreign land. The plans and hopes cherished for years, were communicated to the returned missionary. They found a warm response. Soon after, in the performance of an agency for Foreign Missions, a visit was made by Rev. Mr. Kincaid, to Hamilton, N. Y.,[14] where the plan was unfolded by him to Prof. Taylor. The services of Professor Taylor were secured for a short time as a General Agent, and then as the efficient instructor, under whom the "working model" was constructed. Soon after, the services of Rev. Eugenio Kincaid were secured as a General Agent, and were continued about three years, till 1849. His wife's health being restored, he was enabled to return to Burmah, where God has so signally blessed his labors.

In 1847, Rev. William Shadrach, D. D.,[15] resigned the pastoral care of the Fifth Baptist Church, (Sansom street,) Philadelphia, and became the General Financial Agent of the University. He continued to discharge the duties of this office, with the exception of a year,[16] till August, 1853, making an aggregate of five and a half years. The importance of those laborious and successful years, will be seen and felt increasingly in years to come. During two years, Rev. J. V. Allison[17] was associated with Bro. Shadrach. Rev. A. K. Bell is the present efficient "Treasurer and Financial Agent," engaged in collecting the sums already due, and in securing new subscriptions to complete the large University building.

Several revivals of religion have been already enjoyed by this youthful institution. In 1853, there were *thirty-*

[14] Rev. Eugenio Kincaid was one of the earliest students of Hamilton Institution.

[15] The present Corresponding Secretary of the American Baptist Publication Society.

[16] During this interval he was the Pastor of the Berean Church, in Pittsburg.

[17] Now of Mount Carroll, Carroll Co., Illinois.

eight hopeful conversions, including thirteen in the Female Seminary. Much labor has been performed by the pious students, in Sunday Schools, in Lewisburg and vicinity, and at preaching stations in adjacent towns and villages. Many have acted in vacation as Colporteurs for the American Baptist Publication Society, and others in the service of the American Sunday School Union, have established new Sunday Schools in destitute parts of the State. The President and several of the Professors have performed mnch ministerial labor, with many sheaves to reward them. The religious history of the University, is, of all others, the brightest part. The buildings and endowment are necessary, but they form after all, only the candlestick, while the religious influence of the Institution is "the shining light." Beside the usual daily service in the chapel, at which every student is required to be present; there is a weekly prayer meeting in College, and a Bible Class on Monday, for the critical study of the New Testament, taught by the Greek Professor; "attendance on which is optional." We wish that in this institution, and in all of our Colleges, the Greek Testament may become a regular text book.

This historical sketch would be incomplete without a brief mention of the "Pennsylvania Baptist Education Society."[18] There can be no doubt but that, in the language of the last Annual Report of this Society, there is "a harmony, a unison of interest, which renders earnest prosecution of the interests of each, necessary to the highest efficiency of the other. The University at Lewisburg would never have been endowed by the churches of Pennsylvania, but for the consideration always held prominent, that its chief object should be the education of young men for the Christian ministry. The benefit it promises to dispense to society, by the education of young men for other professions, and for the secular occupations of life, are, by the churches, deemed subordinate to the benefits promised to the churches, by the education of her young ministers. But this grand object of the University cannot be efficiently prosecuted without the labors of this society, or of some agency having the same end in view. May we not then without presumption, urge that this society is necessary to the University, in answering the highest purpose of its organization? The Churches, the University, and the Education Society, are all bound together by a common interest and end, and neither can say to the other, 'I have no need of thee.'"[19] The Education Society, during its last year, had *twenty-two* beneficiaries. The amount received from all sources, was $2,670. The esteemed General Agent, Rev. G. M. Spratt, during the last year, reported 160 sermons, and 3,288 miles travelled.

The University at Lewisburg has been favored with liberal benefactors, among whom stand conspicuous the names of Jayne, Crozer and Bucknell,[20] who contributed last year, at one time, an aggregate of $25,000, and the names of Wattson, Creswell, Ludwig, Moore, Keen, Davis, and others who have given time, and money, and prayers. The whole amount thus far secured, including the New Jersey Professorship, exceeds $150,000. Located in the heart of a vast State, which contains one-tenth of the population of the whole Union, and specially sustained by the Churehes of Pennsylvania and New Jersey, we anticipate a bright career of usefulness. The completion of its buildings would at once largely increase the number of its students, and we hope that generous hearts may not be wanting to complete in every respect that which has been so nobly begun.

[18] Rev. John Dowling, D.D., is the President of this Society; Rev. J. Lansing Burrows, Corresponding Secretary, and Levi Knowles, Jr., Treasurer.

[19] Fourteenth Annual Report of the Pa. Bap. Ed. Soc., presented at Lewisburg, Aug. 16th, 1853.

[20] The first gave $12,500; the second $7,500, and the third $5,000.

Editor's Garner of Gleanings.

The King of Prussia; *Reforming the Reformation.* — Mr. Oncken furnishes a translation of an extraordinary declaration from the King of Prussia. It seems that the ecclesiastical authorities of Westphalia and the Rhine provinces desired the royal approbation for certain improvements in church order, from which they anticipated great benefit to the national church. A cabinet order, printed "for public information," informs the consistories that the attempt to assist the church by constitutions and external ordinances is erroneous and pernicious: "I recognize," is its language, "alone in the apostolic directions for the external form of the church, and in their pure acceptance, the sole pledge for the well-being of our church. . . . In a word, I see, in obedience to the institutions of the primitive church, *the consummation of the Reformation.*" The conclusion of the document shows with some distinctness what are his majesty's views of the primitive churches, and of his present ecclesiastical supremacy.

"As regards my position in the Evangelical National Church, and towards its organs the consistories, I have expressed my firm determination years ago,—to place my inherited position and authority in the Evangelical National Church into the 'right hands.' The 'right hands,' however, are 'apostolically formed churches,' of small apparent size, *in each of which* the life, the order and the offices of the universal church of the Lord on earth are brought into activity, as in a little world, working for them; in short, they are the independent, self-increasing creations by which, as with living stones, the apostles of the Lord commenced the building of his visible church, and in the fire of persecution secured victory for her. These 'churches' are the 'right hands' into which alone I shall joyfully place my ecclesiastical power, which weighs heavily upon me."

Accessions.—Rev. Mr. Ringelsdorff, pastor of the Reformed Church at Volmarstein, a town not far from Elberfield, has laid down his office, been baptized, and united with the Baptists. What a trial of faith! So severe was the conflict that, he declared that death appeared to him a small matter, and he even desired that the Lord might take him away. This the Lord did not do, but gave him power to break through every obstacle.

When he communicated to the Superintendent his resignation of his pastoral charge, he received for answer that he would be formally discharged from it on the following Monday, and that meanwhile he might officiate once more in his church. The edifice was crowded. He read for the last time the liturgy of the church, then mounted the pulpit, and in an affectionate discourse answered the question "Why goest thou?" He concluded: "For your sakes and for God's sake I was compelled to lay down my office. But to the end of my days I shall bear Volmarstein on my heart and continue to love all of you." Eighteen members of his late church have applied for baptism, and the case has aroused a remarkable spirit of inquiry in all that region.

Mr. Ringelsdorff has since been preaching in various places with evident power and effect.—Of course he has opposition, but nothing has happened to him of a violent character more serious than to have mud thrown at him by a mob of boys.

In Hesse, a brother who has been employed as a missionary to the Jews, has also come forward, against strong opposition, to bear witness to the truth and order of the gospel, and three school-masters recently converted have renounced the state church. These occurrences are such as we can hardly appreciate, from the strong prejudices against the dissent that prevails in all Germany, and the stern opposition of governments like that of Hesse. Thus God is raising up men for our German churches, and the demands on our liberality will be increased in proportion.

Rev. James Colder, a missionary of the Methodist Episcopal Church in China was baptized by Rev. Mr. Johnson, at Fuh-chau on the 10th of November, together with three Chinese converts. Thus both at home and in foreign lands, "true union," in the "one Lord, one faith, *one baptism,*" is continually gaining ground.

Rev. Richardson Griggs, a Cumberland Presbyterian minister, who was baptized last August, in Bond county, Illinois, has lately been ordained pastor of a newly constituted church, consisting of *seventeen* baptized Methodists.

Sweden.—The great religious movement in Sweden has for some time attracted the interested attention of all Evangelical Christians. Not finding their spiritual wants met in the established churches, large numbers of the Swedes are obliged to seek their Christian edification in other ways. Many have become Baptists. They are persecuted under obsolete laws, revived and enforced under the instigation of the Lutheran clergy. The king is understood to be decidedly in favor of toleration. The sufferings of these pious people have aroused public attention to the rights of conscience, and measures will undoubtedly be taken to secure changes in the laws. It is said that two Baptists have been elected to the Diet.

Baptist College at Huntsville, Mo.—At a recent meeting in Huntsville, B. N. Tracy, Esq., chairman of the Executive Committee, reported that $6,500 had been raised for the purpose of erecting in that town a College, to be under the control of the Mt. Pleasant United Baptist Association, "who have obligated themselves to endow said institution with the sum of $25,000, provided we erect a building, worth not less than $10,000, of which $3,500 are yet to be raised." A committee was appointed to report a plan for the building, and provision was made for contracting for its erection.

The Greenbrier Baptist Association, of Virginia, are endeavoring to endow a High School, at Grey Sulphur Springs. A lot of 20 acres has been obtained, and efforts are making to raise $5,000 for buildings, &c.

Another Missionary Gone.—The painful intelligence has been received that Mrs. O. C. Harris, wife of the Rev. Norman Harris, of the Karen Mission, died at Shwaygyeen, one of the new mission stations in Burmah, on the 25th of Nov. This is the sixth member of our foreign missionary corps whose decease has been reported since the last annual meeting of the Union.

Sudden Death in the Pulpit.—Rev. John B. Meachum, colored, pastor of the First African Church in St. Louis, fell dead in the pulpit on Sunday, February 20th, while reading his text. His disease was an affection of the heart. He was formerly a slave in Virginia, but was set free, and went to St. Louis, where, at one time, he was at the head of a large coopering establishment, and next an extensive dealer in real estate, and owner of a large amount of steamboat stock. But for reverses of fortune, it is supposed he would have left his family $300,000 or $400,000. As it is, he leaves them a comfortable fortune.

Wonderful Revival.—The whole number of converts baptized by Rev. J. D. Black, in the Kentucky Penitentiary, is twenty-one. The utmost caution and scrutiny has been employed in the examination of the professed converts.

A Laborer.—Rev. A. B. Harris, Colporteur of the American Baptist Publication Society, gave the following synopsis of his labors for the past year in Illinois.

I have travelled 3,406 miles, made 944 family visits, preached 208 sermons, delivered 223 public addresses, baptized 122, held 144 prayer meetings, witnessed of hopeful conversions 210, sold 90 volumes. Amount of cash collected $209 68.

Interesting Statistics.—From the census of 1850, it appears that the total white population of the United States, was found to be 19,552,068; Free colored, 434,495; Slaves, 3,204,213; total 23,191,376.

The total square miles of the territory of the United States, is stated at 3,306,865.

The number of churches in the United States, is set down at 38,061. The value of church property estimated at $87,328,801, and the number of attendants at 14,234,825.

The total number of children, attending common schools, during the year 1850, was 4,089,507.

In the United States and territories, there are 235 colleges, with 1,651 teachers, and 27,159 pupils. Their total annual income is—from endowment, $452,314; taxation, $15,485; public funds, $184,549; other sources, $1,264,280; total, $1,916,628.

Of public schools, there are 80,091; of teachers. 92,000; of pupils, 3,354,173. Their total income is—from endowment, $182,594; taxation, $4,686,414; public funds, $2,574,669; other sources, $2,147,-853; aggregate, 9,591,530. Of Academies and other schools there are 6,032 with 12,207 teachers and 261,362 pupils.—Their annual income is: from endowments, $288,-855; taxation, $14,202; public funds, $114,788; other sources, $4,235,987—total, $4,653,842.

The total number of individuals in the United States over 20 years of age, in 1850, who could not read or write, was 962,878 whites, and 90,522 free colored: Natives, 858,306; Foreign, 195,514; total, 1,053,420.

Celebrated Churches in Europe.—In an exchange, we find the following extract, giving the statistics as to the comparative capacity of the most celebrated Churches in Europe—

	Persons.	*Sq. Yards.*
St. Peter's,	54,000	13,500
Milan Cathedral,	37,000	9,250
St. Paul's, at Rome,	32,000	8,000
St. Paul's, at London,	25,000	6,400
St. Petronia, at Bologna,	24,000	6,100
St. Sophia's, Constantinople,	23,000	5,750
Florence Cathedral,	14,300	6,075
Antwerp Cathedral,	24,000	6,000
St. John, Lateran,	22,900	5.925
Notre Dame, at Paris,	21,000	5 250
Pisa Cathedral,	13,000	3,250
St. Stephen's, at Vienna,	12,400	3,100
St. Dominic's, at Bologna,	11,000	3,000
St. Peter's, "	11,400	2,850
Cathedral of Vienna,	11,100	2,745
St. Mark's, Venice	7,000	1,750

Religious Denominations in Massachusetts.—The Mass. Register states the numerical strength of the different religious sects in Massachusetts as follows—Baptists, 32,330, under the care of 265 pastors. Congregationalists, (Trinitarians) 67,688, with 380 pastors. Christians, 2000, with 31 ministers. Episcopalians, 5,609, with 57 pastors. Freewill Baptists 1500, with thirteen clergymen. Friends, about 800, Methodist Episcopal Church, 24,000 with 300 stationed ministers (including local preachers having charge of societies). Roman Catholics, 240,000, with a Bishop and 65 priests. Shakers, about 600, divided into four united societies. Swedenborgians, nearly 2000, with 5 ministers. Unitarians, 150 societies (members not stated,) with 125 clergymen. Wesleyan Methodists, 1000, with 15 pastors.

Brazil.—A gentleman who for months has been engaged in distributing the word of God in this Roman Catholic country, finds the Brazilians quite willing to be addressed on the subject of a purer and better religion than their own; they acknowledge their need of it, and never refuse the Bible or religious tracts. Portuguese Testaments and tracts are received with eagerness by Custom House officers, coffee stowers, and sailors, (Portuguese or Brazilian,) and they are read; applications are often made for them by Romanists themselves. The conviction is deep and earnest that the country, at least a portion of it, is quite prepared for the sowing of the seed of God's truth, with the prospect of a rich and abundant harvest. He suggests to the A. and F. C. Union, to send out six colporteurs as soon as possible. Excellent men are the Portuguese converts for this work, and when the funds for their support are secured, they will be sent forthwith.

In the reign of William III., or 150 years ago, the freeholders of England and Wales were divided into Conformists, 2,477,254, Protestant Nonconformists, 108,676, Roman Catholics, 13,856. In 1851, out of 34,967 places of worship, the Nonconformists have 20,890 chapels, capable of containing 5,034, 864 persons,—the Established Church, 14, 077, capable of holding 5,217,915 people. The churches are much less frequented than the chapels, so that the dissenters have a decided majority of worshippers in the kingdom.

The Particular or Calvinistic Baptists in England and Wales had 926 chapels in 1842. In 1851, they had 1,947, having built in nine years half as many places of worship as the Established Church did in twenty years.

The Liquor Law.—Of the 544 ministers of Massachusetts, who were asked by the Massachusetts State Temperance Committee "Are you in favour of the Maine law?" 537 said yes, and 7 no. Of those saying no, 3 were Congregationalists, 2 New Jerusalemites, 1 Unitarian, and 1 Baptist.

The Augsburg Confessional comprehends the creed of the Lutherans, while the Heidelberg Catechism is that of the German Reformed. The former have nearly 1,000 ministers and two thousand churches in the United States, while the latter report 197 ministers and 562 churches. The former have eight or ten theological seminaries and a large number of colleges, while the latter report two or three of each. The former have about thirty-one synods, while the latter have two or three.

Fatal Accidents in 1853.—During the year 1853, there were, on the different railroads in the United States according to the Philadelphia *Bulletin*, about 150 fatal accidents. The number of persons killed was about 250, and of wounded about 500. Of fatal steamboat accidents there were about 30, with an aggregate of about 330 killed and 200 injured. There were about 130 lives lost in the United States by conflagration. By disasters at sea, in all parts of the world, not less than 15,000 lives have been lost. Of fatal accidents caused by natural phenomena, the chief has been three terrible earthquakes, one at Cumana, in Venezuela; one at Shiraz, in

Persia, and one at St. Jago de Cuba. There was loss of life to a moderate degree by various less violent earthquakes, and by numerous tornadoes in America and elsewhere, making for the year, 100,000 killed.

Presbyterian Theological Seminaries (O. S.) are said to have the following numbers in attendance: Princeton, 108; Allegheny, 58; Prince Edward, 25; Columbia, 35; Danville, 21; and New Albany, 4. Total, 251.

Order of Translations.—The following table shows the manner and order of time in which the Bible was translated into English:

Date.	*Translators.*
A.D. 706,	Adhelm, Saxon Psalms.
" 721,	Egbert's four Gospels.
" 734,	Bede's St. John's Gospel.
" 880,	Alfred's version of the Psalms.
" 1340,	Rolle's (or Hampoles's) Psalms.
" 1380,	Wiclif's Bible.
" 1526,	Tyndale's New Testament.
" 1530,	——— Pentateuch.
" 1531,	——— Jonah.
"	——, G. Joye, Isaiah.
" 1534,	——— Jer., Psal., Song of Moses.
" 1535,	Coverdale's Bible.
" 1537,	Matthew's (*i. e.* J. Roger's) Bible.
" 1539,	Cranmer's Great Bible.
"	——, Taverner's Bible.
" 1560,	Geneva Bible.
" 1568,	Bishops' Bible, (Parker's.)
" 1582,	Rheims' N. Testament, (*Cath. Trans.*)
" 1609,	Douay Bible, (*Cath. Trans.*)
" 1611,	Authorized Version.

The Russian who loses a friend by death, in winter, puts him behind the door, and makes a room-mate of him for some months. This seems out of order to us; but when you come to reflect that people "keep" in Russia, and that the ground is so frozen in mid-winter, that digging graves is tantamount to hewing granite, the practice assumes a degree of reasonableness that quite excuses its want of decorum.

Wonder if it is so? that the richer one grows the more *stingy* he becoms. A friend has just remarked, that he is acquainted with some Baptists who gave liberally when they had but little, but now thousands fill their coffers, they give just about the same sums as before.

Relative Population of the States.—The New York Times contains a diagram illustrating the relative progress in population of the several States and Territories of the American Union during the last sixty years. Arkansas is the only State which held the same relative rank at the end of the course as she had at the beginning, and her position has been changed every ten years since her existence. Thirteen of the States stood higher, and fifteen lower in 1850 than when they started. Those which have risen and fallen, with their rank at the beginning and end of the period embraced, are the following:

Risen.

Pennsylvania, from	3 to 2
New York	5 to 1
Georgia	12 to 9
Kentucky	13 to 8
Tennessee	16 to 5
Ohio	17 to 3
Mississippi	18 to 15
Alabama	19 to 12
Indiana	20 to 7
Missouri	22 to 13
Illinois	23 to 11
Michigan	24 to 20
Wisconsin	30 to 24

Fallen.

Virginia, from	1 to 4
Massachusetts	2 to 6
North Carolina	4 to 10
Maryland	6 to 17
South Carolina	7 to 14
Connecticut	8 to 21
New Jersey	9 to 19
New Hampshire	10 to 22
Vermont	11 to 23
Rhode Island	14 to 28
Delaware	15 to 30
Maine	12 to 16
Louisiana	17 to 18
District of Columbia	18 to 33
Florida	26 to 30

A Splendid Diamond.—The following paragraph in regard to a remarkable Diamond found in South America. appears in the money column of the London Times:

"One of the largest diamonds known was deposited yesterday at the Bank of England by a London house, to whom it was consigned from Rio Janeiro. Its weight is 254 carats, or 2½ ounces, and its estimated value, according to the scale, $1,250,00 It is said to be of the finest water, and without flaw, and was found by a negro slave, who received his freedom as a reward.

French Protestants.—A precious discovery for the history of the Reformed Churches of France has lately been made by M. Eugene Hagg of Paris, in the public library of Geneva. It is the manuscript history of French Protestants in the various places whither they fled for refuge, a work composed about a century ago by Pastor Antoine Court. As is well known, Court was one of the men whose faith and zeal principally contributed to sustain Protestantism in France, during the reign of Louis XV., when its legal existence was interdicted, and the chiefs of the Reformed Churches were either banished or dead. Court published, in 1760, a History of the Camisards, but he had not time to bring to light his great work, L'Histoire du Refuge. In 1784, after the death of Court de Gobelin, son of Antoine Court, the unedited manuscript of this work was lost, and from that time no trace of it could be found. It is, therefore, a most unexpected circumstance that it has at length been discovered amongst other papers deposited in the library of Geneva. It will be curious and interesting to compare L'Histoire du Refuge, by Court de Gobelin with that published by M. Weiss, who had not seen the former, and to show how each confirms the other, up to the time when that of M. Weiss necessarily leaves behind that of an historian who died in 1781.

Paid Back.—The first free church edifice in Scotland was erected in Perthshire, at the expense of a member of the British House of Commons, who was active in the measures resulting in the famous Disruption. He had seen such structures built of wood in America, and employed that material for his church. On his estate were immense quantities of larch timber, previously valueless.—His carpenters were so pleased with the larch, and extolled it so highly, that it soon came into vogue for various purposes, and the result has been that he has since received a sum *annually* from the sale of his larch-trees greater than the entire cost of his church. Thus is benevolence rewarded.—"There is that scattereth, and yet increaseth."

This most eminent and excellent gentleman was waited on for a subscription at the time that efforts were in progress for the erection of the manse fund of the Free Church. He had then but recently come into the possession of his estates, which were much encumbered, and knew not where he should secure the means for the liberal donation he desired to make. Trusting, however, in God, he subscribed £300 to the fund. *The same night* he received a remittance of just £300 from a debtor, whom he had regarded as a bankrupt, and who had previously evaded all attempts to collect the sum due.

A Noble Hearted Wife.—A romantic story of female devotedness has just been circulated at Valence. It is stated that a Prussian woman, named Hipson, has been working in male attire as a navvie on the railways, for more than five years. She had an infirm husband and four children; their family were starving; she disguised herself, worked hard, and had her wages advanced for her assiduity; with her earnings she supported her pretended "father" and "brothers and sisters," her husband and her children. When her secret was discovered gifts poured in upon her from the neighborhood, and work more suited to her sex has been provided.

Misplacement of a Letter.—The Paris Moniteur, in announcing the presentation of the American Minister, makes one of the most delicious mistakes in English ever yet committed in France. It takes the Y which stands for Mr. Mason's middle name, makes a small y of it, and tacks it on to the end of John, thus: "Johny Mason was presented yesterday." Probably this was the first time that Johny ever figured in a State paper or an official organ.

Lent which Commences on Wednesday, is an old Saxon word, signifying Spring. The *Lenten Fast* means, therefore the *Spring Fast.* The first day of Lent is called *Ash Wednesday,* from a custom in the ancient church of fasting in sackcloth with ashes upon the head, in token of penitence and humiliation.

The Spiritual Tyranny of Systems.—Oh my God, may I count no man master, but make me as a little child, and may I take my lesson as the Bible offers it to me.

It's no my view o' human life, that a man's sent into the world just to save his soul, an' creep out again.—*Alton Locke.*

Insanity and Suicide.—Rev. H. S. Spencer, a highly respectable clergyman of the Baptist Denomination, who has been under treatment in the Lunatic Asylum at Utica, the last few months, committed suicide on Sunday, Feb. 26.

Editor's Book Shelf.

A Book of Plans of Churches and Parsonages. *Published under the direction of the Central Committee appointed by the General Congregational Convention, October, 1852, comprising designs by Upjohn, Downing, Renwick, Wheeler, Wells, Austin, Stone, Cleveland, Backus and Reeve. Published by Daniel Burgess & Co., New York.*

We are rejoiced to see a movement in the direction indicated by the issuing of this book. Nothing of a practical secular character was more needed among the churches in this country. The work is prepared and printed in really superb style. It contains eighteen fine colored lithograph prints of church buildings, models of chaste, convenient, economical structures for churches, which every congregation about building, unless they have the services of a professional architect, ought to examine. There are also cuts of sections, ground plans, etc., from which an intelligent mechanic could construct the entire buildings. The cost is varied from $800 to $2,500 and upwards, calculating the price of materials and labor in the vicinity of New York.

There are various valuable hints and suggestions in the letter-press of the volume which ought to be pondered and understood by those proposing to build. To some of these we shall hereafter allude. Several plans of neat and beautiful parsonages are also given.

We have often been grieved and pained at the miserable taste and economy that is exhibited in the erection of church edifices. We have seen not a few buildings that have cost from $4,000 to $10,000, which have been inferior in taste, capacity and convenience to some of these models, the cost of which is estimated at from $1,500 to $3,000. Building committees will find it the wisest economy, if they do not employ an architect, to invest $10.00 in the purchase of this volume.

A Home for all, *or the Gravel Wall and Octagon mode of Building*, is the title of a neat 12mo. volume of 192 pages laid upon our shelf by Fowler, Wells & Co., of 231 Arch street, Philadelphia. It attempts to show the superiority, in cheapness and stability, of gravel concrete walls, and the superiority in convenience and capacity of the octagon form of building. It proposes to construct the entire wall of lime, gravel and broken stones. A beautiful print of Mr. Fowler's own octagon dwelling, three stories high, and presenting a very handsome appearance, and various other cuts and drawings embellish and illustrate the work. Mr. Fowler contends that school-houses, church edifices, etc., can be erected of these materials and in this form more economically and with at least equal good taste as any other. The work we think worthy the study of builders.

Memoir of Mrs. Sarah D. Comstock, *Missionary in Arracan, by Mrs. A. M. Edmond.*

This is a new missionary memoir of 228 pp., well written, and issued in handsome style by the American Baptist Publication Society. Simply as a memoir of an intelligent, amiable and godly woman it is well worth the study of Christians; but when we add to this her relations to that most wonderful mission of modern times—the winning of the Karens to Christ—it possesses a charm greater than that of any romance. With the heroism, the adventure, the self-sacrifice, the strange scenes of a new land, the striking characteristics of an unknown people, there is associated a consciousness of truth, of reality, that invests it with an interest to which fiction can never attain. These missionary memoirs should be in every Christian family.

The Cave of Macphelah, *and other poems, by James Challen*, is an exceedingly neat 12mo volume which the Pastor of the "Disciples' Church" in this city has given to the world. The author has been favored by the visits of the muses, and seems to have entertained them with enthusiasm, and to have translated their inspirations with a good measure of freedom and poetic spirit. We had marked several passages for mention, but have room only for a verse, describing the fall of the manna in the wilderness.

"The manna came unasked, unsought, unknown,
Where harvests ne'er were reaped and grain was never sown,
When wrapt in sleep it fell the camp around,
Gently as dew upon the thirsty ground.
Small as the tiny coriander seed,
It strewed the camp the hungry tribes to feed;
Pearly and white around their tents it lay,
The bread of heaven sufficient for each day.
At early dawn the morning task begun,
To gather what they need ere spoiled by summer's sun."

FOUR SERMONS *preached in reply to Dr. Baker's work on Baptism, by Rev. J. W. D. Creath of Huntsville, Texas.*

Dr. Baker, the well known Evangelist of the Presbyterian Church, and more recently the President of the College at Huntsville, Texas, preached the sermons, designed to be the basis of a book on this subject, in Huntsville, and a reply was at once elicited from the Pastor of the Baptist Church. We are glad to know that we have brethren in every section of the country fully competent to answer the arguments, or rather refute the assertions, of our learned Pedobaptist friends however far they may wander. Brother Creath has very effectually and in a good spirit demolished the structure which Dr. Baker took great pains to build, from corner stone to coping. Since the discussion last Spring Brother Creath has baptized between sixty and seventy converts in his field of labor, and the strength and influence of the Baptists in the county have greatly increased.

Our Own Nook.

BACK NUMBERS.—The unanticipated demands for the "Memorial" delight us much, and yet distress us a little. The distress is occasioned by the fact that the first numbers of the present volume are exhausted, although more than 10,000 copies were printed, and yet they are called for. We will send the Memorial for a year to subscribers, commencing with any month. Yet many desire the entire set, that they may be preserved for binding. We are yet at a loss to determine whether or not to reprint the January and February Numbers. It will depend upon the number of copies called for. We will keep a list of all requesting them, and if there should be enough to warrant the expense, will furnish them hereafter. Meanwhile we will send the numbers, regularly, from March onward to the close of the year, or will commence with any subsequent month subscribers may indicate, and forward twelve consecutive numbers for $1. We will do the best we can to satisfy the desires of our friends. Our brethren who have sent us clubs will please notice this, and explain to subscribers.

PORTRAIT OF REV. J. G. ONCKEN.—The Proprietor of the Memorial not having been previously aware of the unavoidable perplexing delays almost necessarily connected with the issuing of such a work, very much regrets that he has not been able to secure the completion of the portrait of Mr. Oncken for the present number. It is in the hands of the artist, who is pushing it forward as rapidly as is consistent with the faithful execution of the work. We trust that its superior beauty and excellence will justify the delay to our readers. It will, certainly, be ready for the May number, when it will be accompanied by a sketch of the progress of the Baptist cause in Germany, and a notice of the life and labors of this apostle to the land of Luther, and of his inchoate reformation. The cost of this engraving alone will equal the expense of publishing an entire number, including paper, printing, binding, etc.

FORMER VOLUMES.—We made out a list for numbers of last year's Memorial, requested by our friends who had failed to receive them, and sent it to Mr. Hatch, the former Proprietor. He writes us that his office has been burned out and the list, and all the back numbers, except some complete volumes, that were in the Bindery, have been destroyed.

A GROUP OF PORTRAITS.—We are making arrangements to procure on a steel plate, for a future number of the present year, the portraits, in one group, of the three brothers —Rev. Elisha Tucker, D.D., Rev. Levi Tucker, D.D., and Rev. Charles Tucker, who have so closely followed each other to the home of the redeemed. The plate will be accompanied with biographical notices of each.

IT IS FOLLY; to send back numbers through the Post Office and not to write the Name, Post Office, and State of the Person wishing it discontinued, on the cover or on the wrapper. We have no means of discovering which one of our thousands of subscribers is foolish enough to want it discontinued; though we should think that any one capable of sending such a message, without giving their name and residence, likely to be the very person. We do not wish to send the Memorial to any who imagine that they are favouring us by taking it. Whenever it is not worth to the reader $1 a year, pray stop it. We ask no charity. We can erase a name from our books a little quicker than we can insert one, if we only know where to find it.

The Monthly Record.

Baptisms Reported.

Alabama.

Churches.	Counties.	Administrators.	No.
Sand Mount'n,	Jackson,	H. A. Williams,	13
Greensboro'	Greene,		21

Arkansas.

Hot Springs,	Hot Springs,	J. T. Craig,	8

British Provinces.

Harvey,	N. B.	L. H. Marshall,	12
Horton,	N. S.	Jas. Stevens,	10
Hughton, 2 ch.	C. W.		60
Wallace Road,		J. E. Cogswell,	44
Walsingham,	"		52

Connecticut.

Wilkinson,	Windham,	C. Willett,	10
Waterford,	New London,	W. Munger,	54
Bridgeport,	Fairfield,	Wm. Reid,	6

District of Columbia.

Washington,	(Navy Yard,)	J. Cole,	27

Georgia.

Smyrna,	Cobb,	H. A. Williams,	6
Concord,	"	" "	7
Macedonia,	Carroll,	" "	10
Pleasant Hill,	Paulding,		15

Illinois.

Peach's Mill,	St. Clair,	R. C. Keele,	9
Goshen,	Vermillion,	G. W. Carter,	24
Rockford,	Winabago,	J. Smith,	12
Dell Prairie,	Adams,	C. L. Fisher,	8
Monmouth,	Warren,	R. Newton,	6
Upper Alton,	Madison,		42
Berlin,	Sangamon,	L. Schofield,	30
Paris,	Edgar,	G. W. Riley,	10
Mt. Olive,	St. Clair,	J. Brown,	8
Harmony,	Macoupin,	J. V. Rhodes,	54
Peoria,	Peoria,	H G. Weston,	12
Barry,	Pike,	S. F. Holt,	10
Carrollton,	Greene,	Alvin Bailey,	28
Ottawa,	La Salle,	W. G. Clark,	37
Winchester,	Scott,	H. H. Stockton,	23

Indiana.

Stilesville,	Hendricks,	J. Mugg,	5
Morgantown,	Morgan,		46
Bethlehem,	Pike,		13
Rossville,	Clinton,	J. H. Smith,	29
South Bend,	St. Joseph,	T. S. Ames,	3
Bethel,	Henry,		9
Little Flock,	Vigo,	D. M. Stark,	17
Burnett's Ck.,	White,	M. A. Kerr,	9
Mud Creek,	Rush,	Wm. Golding,	15
Pennsyl'burg,		Mr. Roberts,	16
Claton,		" "	19
Belleville,	Hendricks,	Jno. Vawter,	13

Indian Territory.

Dela're Town,	(Cherokees,)	L. Downing,	7
Tuckabachee,	(Creeks,)	H. F. Buckner,	6

Iowa.

Churches.	Counties.	Administrators.	No.
Davenport,	Scott,	E. M. Miles,	9
Jefferson,	Henry,	Wm. Elliott,	15
Burlington,	Des Moines,	G. J. Johnson,	65

Kentucky.

Louisville,	(Walnut st. ch.)	W. W. Everts,	21
Louisville,	(East ch.,)	S. H. Helm,	25
Sulphur Spr'g,			
Union,	Simpson,	O. H. Morrow,	67
Liberty,	Logan,	R. Woodward,	9
Newhope,	Warren,	T. W. Felts,	7
Long Lick,	Scott,	S. Arnet,	13
Salem,	Barren,	O. H. Morrow,	13

Louisiana.

Concordia,	Catahoula,	W. J. Lacy,	53

Maryland.

Baltimore Churches,			91
Vienna,	Dorchester,	J. H. Phillips,	5

Massachusetts.

Lowell,	(1 Ch.,)	D. C. Eddy,	2
"	(3 Ch.,)	Howe,	2
Boston Churches,			4
Southwick,			18

Mississippi.

Vicksburg,	Warren,	T. J. Fisher,	21
Spring Bayou,			41

Missouri.

St. Louis,	(2 Col'd Ch.,)	I. R. Anderson,	10
St. Louis,	(2d Ch.,)	D. D. Reed,	9
St. Louis,	(3d Ch.,)	J. Teasdale,	33
Union,	St. Francois,	R. P. Gentry,	41
Belleview,	Washington,	" "	31
Liberty,	Washington,	" "	20
Trenton,	Grundy,	A. F. Martin,	39
Bear Creek,	Clark,	P. Turner,	30
Versailles,	Morgan,	S. Driskell,	7
Sugar Creek,	Browne,	B. B. Black,	6
Oak Ridge,	Knox,	J. W. Row,	23

New Jersey.

Plainfield,	First Ch.,	S. J. Drake,	42
Plainfield,	Second Ch.,		41
Flemington,	Hunterdon,	T. Swaim,	23
Allowaystown,	Salem,	F. T. Cailhopper,	8

New York.

New York,	(Laight st.,)	I. Westcott,	29
" "	(Norfolk st.,)	T. Armitage,	45
" "	(Lex Avenue.)	P. F Jones,	4
Albany,	(Germans,)	J. G. Oncken,	9
Carmel,	Putnam,	D. T. Hill,	10
Brooklyn,	(Strong Pl'e.)	E. E. L. Taylor,	6
Palmyra,	Wayne,	W. R. Webb,	49
Cuba,	Allegheny,	A. T. Cole,	18
Factoryville,	Tioga,	W. Coley,	17
Weedsport,	Cayuga,	Ira Bennett,	6
Clyde,	Wayne,	S. P. Gilbert,	10
Kendall,	Orleans,	Wm. Putnam,	8
Owasco,	Cayuga,	W. H. Delano,	10
Clifton,	Monroe,	H. K. Stimson	5
Fabius,	Onondaga,	L. S. Livermore,	7

OHIO.

Churches.	*Counties.*	*Administrators.*	*No.*
Urbanna,	Champaign,	D. Bryant,	52
Rock Hill,		T. Jones,	9
Fredericktown,	Knox,	E. D. Thomas,	48
Zanesville,	(First ch.,)	D. E. Thomas,	6
"	(Market st.,)	L. G. Leonard,	9
Ironton,	Lawrence,	J. M. Kelley,	10
Duck Creek,	Hamilton,	B. F. Harmon,	29
King's Creek,		W. Hawker,	21
Dalton,	Wayne,	J. W. B. Tisdale,	9
Wooster,	Wayne,	E. T. Brown,	6
New Carlisle,	Clark,		13
Newark,	Licking,	B. Thomas,	62
Nicholasville,		G Sapp,	11
Rowsburg,	Ashland,		6
Ashley,	Delaware,	Jas. Frey, Sr.,	6
Four Mile,	Morgan,	J. T. Herbert,	7
Mohawk,		J. Frey,	12
Unity,	Columbiana,	D. L Clouse,	7
Evans Creek,	Coshocton,	R. R. Whitaker,	7
Corsica,	Morrow,		13
Cambridge,	Guernsey,	B. Y. Seigfried,	43
Lancaster,	Fairfield,	S. T. Griswold,	7
Duncan's Falls,	Muskingum,	Geo. Sedgwick,	6
Round Head,	Hardin,	S. M. Brower,	3
N. Hampshire,	Auglaize,	"	6
Cincinnati,	(Welch ch.,)	J. E. Jones,	3
Huntington,	Lorain,	J. B. Cresinger,	8

PENNSYLVANIA.

Philadelphia Churches,			80
Philadelphia,	Fourth Ch.,	B. Griffith,	20
Germantown,	Philada.,	J. M. Richards,	17
Flatwoods,	Fayette,	W. Hickman,	18
Readsburg,			9
White Deer,	Lycoming,	I. W. Hayhurst,	13
Derry,	Montour,	H. Essick,	10
Zion,	Clearfield,	S. Miles,	26
Upper Chest,	"	"	8
Hilltown,	Bucks,	Chas. Cox,	27
Saltsburg,	Indiana,	T. J. Penny,	3
Logan's Valley,	Blair,	A. B. Still,	9
Carnarvon,		J. Duer,	8
Mt. Moriah,	Fayette,	J. M. Purinton,	80
Tamaqua,	Schuylkill,	E. S. Widdemer,	3
Laceyville,	Wyoming,	D. D. Gray,	95
S'th Auburn,	Susquehan'h,	E. Sturdevant,	
Pottsville,	Schuylkill,	J. H. Castle,	2
Greensboro,	Greene,	Wm. Wood,	18

SOUTH CAROLINA.

	Anderson,	A. Williams,	12
Little River,	Abbeville,	"	4

TENNESSEE.

Nashville,	(1st Church,)	J. M. Pendleton,	22
Caney Valley,	Hawkins.	N. Cate,	5
Pleasant Hill,		B. Roberts,	6
Smart's,		— Billingsly,	10
Rehoboth,	Choctaw,	J. K. Ryan,	30

VIRGINIA.

Walker's Cr'k,	Giles,	J. B. Lee,	30
Newport,	"	" "	24
West Warren,	Monongalia,		11
St. Paul's,	"		3
Union,		J. Barnett,	12
Wheeling,	Ohio,	J. Winter,	6
	Wood,	E. Rector,	17
	"	W. C. Barrett,	19

WISCONSIN.

Churches.	*Counties.*	*Administrators.*	*No.*
Union,	Rock,		33

FOREIGN BAPTISMS.

Bassein,	Burmah,	By Native Pas's,	130
Hong Kong,	China,	J. Johnson,	3
Barisal,	India,	Mr. Page,	8
Port au Prince,	Haiti,	W. S. Judd,	6
TOTAL,			3226

Churches Constituted.

Names.	*Where.*	*When.*	*Memb.*
Woodville,	Wilkinson, Mi.,	Jan.	
	Simpson, Ky.,	"	20
Wilson's Creek,	Knox, Ia.,	" 28,	16
West Warren,	Monongalia, Va.,	" 28,	12
South River,	Warren, Io.,	" 29,	7
Rock,	Rock, Wis.,	Feb. 1,	16
Weymouth Landing,	Mass.,	" 7,	20
Nyack,	Rockland, N. Y.,	" 9,	
Friendship,	Anderson, Ky.,	" 14,	
Spring Branch,	Switzerland, Ia.,	" 18,	29
Sterling,	Philips, Ark.,	" 18,	6
Hartford,	Washington, Wis.,	" 25,	19
Washington,	(Fourth ch.,) D C.,	Mar., 4,	
Clayton,	Hendricks, Ia.,	" 11,	59
Jones' Set'ment,	Pa.,	" 14,	19

New Church Edifices.

	Where.	*When.*	*Cost.*
Union,	Armstrong, Pa.,	Jan. 1,	$600
Fork,	Fluvanna, Va.,	" 1,	1,500
Briscoe Run,	Wood, Va.,	" 8,	
Sante Fe,	New Mexico,	" 15,	4,000
Booth's Creek,	Va.,	" 29,	
Lima,	La Grange, Ia.,	Feb. 1,	
New Carlyle,	Clark, O.,	" 1,	
Genessee,	Allegheny, N. Y.,	" 15,	2,500
	Chemung, N. Y.,	" 16,	2,200
Strattanville,	Clarion, Pa.,	" 19,	2,500
Barry,	Pike, Ill.,	" 22,	4,300
Fitchburg,	Worcester, Mass.,	Mar. 1,	16,000
Corinth,	Fluvanna, Va.,	" 5,	1,600
Downers Grove,	Du Page, Ill.,	"	
Westfield,	Chautauqe, N. Y.,	" 9,	3,500

Ordinations.

Names.	*Where.*	*When.*
Pah-Poo,	Newton, Burmah,	Oct.
Moung-Shaw, A,	Maulmain, Burmah,	Nov. 29,
Jesse A. Hollis,	Utica, Miss.,	Jan.
Wm. R. Green,	Clarksville, Tenn.,	" 29,
J. M. Robinson,	David's Fork, Ky.,	Feb. 3,
J. N. Williams,	Grand Ligne, C. W.,	" 7,
Wm. D Ross,	Oak Hill, Ill.,	" 11,
Thos. Weaver,	Richland, Ia.,	" 11,
R. S. Johnson,	Canton, O.,	" 22,
H. H. Tinker,	N. Stonington, Ct.,	" 22
S. De Blois,	Chester, N. S.,	" 26,
J. H. Thwing,	Fejee, Mo.,	" 26
N. Judson Clark,	Southington, Ct.,	Mar. 8,
Thos. Mathews,	Liberty, Ga.,	" 10,
W. E. Watkinson,	Manayunk,	" 23,

Ministers Rec'd from Other Denomin's.

Names.	*From what Body.*	*Where.*
James Colder,	Methodist,	Fou Chau, China.
Wm. Kone,	Methodist,	Baltimore, Md.
M. Montgomery,	Presbyterian,	Wilkinson Co., Mi.
F. Holland,	Moravian,	Curwensville, Pa.
Mr. Ringelsdorff,	Lutheran,	Volmarstein, Ger.
Asa Stephens,	Methodist,	Ia.

Deaths of Baptist Ministers.

Names.	*Residences.*	*Time.*	*Age.*
James Tripp,	Assam,	Nov. 18,	25,
Geo. Walker,	Madison Co., Fla.,	Dec. 16,	68,
Hermon Mercer,	Ocheesa, Fla.,	Jan. 13,	70,
J. D. Green,	Scotia, N. Y.,	Feb. 16,	35,
J. B. Meacham,	St. Louis, Mo.,	" 19,	54,
Reuben Coffey,	Owen Co., Ia.,	" 21,	69,
Horace Spencer,	Utica, N. Y.,	" 26,	
Harris Harding,	Yarmouth, N. B.,	Mar. 8,	97,
W. S. Lloyd,	Montgomery, Ala.,	" 12,	

Clerical Removals and Settlements.

Names.	*Whence.*	*Where.*
Alden, B. M.,	Rome, N. Y,	Petersburgh, Va.
Baker, S.,	Nashville, Ten.,	Willm'bg., N. Y.
Capps, J.,	Mt. Pisgah, Mo.	Windmill, Mo.
Clark, J. H.,	Clopton's Mills,	Henderson, Ga.
Cloud, A. E.,		Monticello, Ga.
Cookson, J.,	Reading, Mass.,	Dover, N. H.
Conn, G. F. C.,		Morgantown, Va.
Culver, L. W.,	Ontario,	Rhinebeck, N. Y.
Daniel, D. G.,		Thomasville, Ga.
Davis, T.,	Wantage, N. J.,	
Edwards, R. A.,	Watertown,	Newton, Mass.
Fitts, H.,	Ashland,	Middleb'o, Mass.
Freeman, R.,	Hinchley,	Westfield, O.
Going, Eliab,		Wales Cen., N. Y.
Gratton, Ira,	Palestine,	Oswego, Ia.
Graves, J. M.,		Brighton, Mass.
Green, M.,	Murfreesboro',	Somerville, Ten.
Greenleaf,		Ithica, O.
Hardwick, J. B.,		Riceville, Va.
Hicks, Bela,	W. Woost'k, Co.	Somonauk, Ill.
Hickman, W. W.,		Flatwoods, Pa.
Hill, R. C.,	Knoxville,	Kingston, Mo.
Hood, W. J.,	Camargo, Mi.,	Ark.
Hotchkiss, V. R.,	Buffalo,	Rochester, N. Y.
Hunt, S. G.,	Middleburg, Ia.,	Indianola, Io.
Johnson, A.,	Warren,	Bluffton, Ia.
Kimball, J. A.,		Wharton, Tx.
King, Dan.,		Kings Mt., Cal.
Maine, R. H.,	Saybrook,	Winthrop, Ct.
Main, H.,		Russell, N. Y.
Mellichamp, T. W.,	St. Helena,	Barnwell, S. C.
Merritt, C. D.,	Henry,	Metamora, Ill.
Morton, R. S.,	N. Germany,	Wilmot Mt. N.S.
Murphy, D. R.,	Freemont,	Bodark, Mo.
Newgent, A. G.,	Benn'ville, Ky.,	Mo.
Orr, James,	Harrison Co. Va.,	Ill.
Osborn, D.,		Exch'ville, Pa.
Pendleton, G. W.,	Colchester, Ct.,	Jack'ville, Ill.
Purinton, J. M.,	Smithfield, Pa.,	Rowlesb'g, Va.
Remington, F.		Frederickst'n, O.
Ripley, N.,	Tioga,	Oxford, N. Y.
Runyan, A. B.,	Two Lick,	Brush Val., Pa.
Sansing, J.,	Perryville, Ala.,	Cedar Bluff, Mi.
Silliman, H.,	Panama, N. Y.,	Mystic Riv., Ct.
Skaggs, G. E.,	Gentryville,	Cannelton, Ia.
Slater, J.,		Pt. l'vaca, Tex.
Smith, Ira,	Waverly,	Rochester, N.Y.
Taliaferro, R. H.,	New Market,	Princeton, Ala.
Towne, E. O.,	Bonaparte,	Pella, Io.
Thwing, J. W.,		Fejee, Mo.
Wallace, M. M.,	Camden, Ark.,	Nach'd'es, Tex.
Wheelock, A.,	Rochester,	Elbridge, N. Y.

Associational Record.

RETURNS OF 1853.

Associations.	*Churches.*	*Bap.*	*Total.*
MAINE.			
Cumberland,	17	78	1940
Damariscotta,	19	116	1812
Saco River,	17	19	1028
Hancock,	31	50	2098
Waldo,	23	48	1364
Penobscot,	27	97	1467
York,	15	18	923
Oxford,	22	3	1434
Kennebec,	24	46	1481
Lincoln,	22	129	2325
Piscataquis,	20	23	927
Bowdoinham,	22	63	1475
Washington,	27	48	1588
Total,	291	738	19,862
NEW HAMPSHIRE.			
Newport,	9	121	1202
Dublin,	15	64	1120
Portsmouth,	14	12	1381
Meredith,	19	62	1206
Salisbury,	15	3	1263
Milford,	16	73	1884
White Mountain,	5	10	189
Unassociated,	3		130
Total,	96	345	8376
VERMONT.			
Add'son county,	10	10	560
Barre,	12	3	339
Danville,	12	17	559
Lamoille,	28	51	1711
Shaftsbury,	7	8	783
Vermont,	10	18	934
Windham county,	13	26	913
Woodstock,	18	45	1952
Total,	110	178	7751
MASSACHUSETTS.			
Barnstable,	16	53	1345
Berkshire,	20	56	2030
Boston, South,	28	132	4503
Boston, North,	28	118	5339
Franklin,	13	42	957
Lowell,	14	52	2171
Old Colony,	18	67	1563
Salem,	23	85	4405
Sturbridge,	11	19	899
Taunton,	15	61	2059
Wachusett,	16	76	1569
Wendell,	13	33	917
Westfield,	16	79	2008
Worcester,	21	29	2359
Total,	252	902	32,124

AMERICAN BAPTIST MEMORIAL.

MAY, 1854.

Rev. J. G. Oncken.

THE time will come when the name of Oncken will be uttered in the same breath with those of Luther and Calvin. His name will be as necessary to complete the catalogue of German Reformers, as his work is necessary to the completion of the Reformation. Fitted by the grace of God, and guided by His providence along "a way he knew not," he has been led to a position of immeasurable influence, and at greater personal sacrifice and suffering than his predecessors endured, has laid the foundations of a more scriptural and thorough Reformation than they attempted. Taking the Apostles for his pattern and their instructions for his guidance, without waiting for the approval or permission of civil authorities, and even in defiance of their decrees, he has organized the churches of the disciples, according to the only principles of polity recognized in the New Testament, upon an independent, voluntary and self-sustaining foundation. Every other method has proved a failure. The embrace of the state has suffocated every church that has endured it. Oncken has started with the fundamental principle, that the interior spiritual life of individual Christians is the only reliable basis for the organization and perpetuity of pure and efficient Christian churches. This grand principle lies back of all controversies about ordinances. The essential difference between Baptists and all other Christian sects, is not, in the manner of the administration of a rite, nor even in the character and qualifications of the subjects of scriptural ordinances; it is rather involved in these questions: Is the Church of Christ to be perpetuated in the earth through spiritual influences, or by hereditary descent? by a polity that keeps it separate from the world, or by a polity that renders the aid of unregenerate communities necessary to its existence? Standing upon the platform, that a gospel church can properly be composed of such persons only as have practically received the gospel by faith, been justified by the righteousness of Christ, and voluntarily confederated together to observe His laws, aid each other and promote His glory; Oncken has repudiated the authority of the state, renounced its aid, and even braved its hostility. He has expunged the dogma of infant membership—that ingenious scheme for enlarging the church by bringing the world into its communion—which, necessarily, by its own legitimate workings, undermines the spirituality of the church that adopts it, and gradually but surely obliterates its essential primitive characteristics. In a word, he depends upon nothing in building up the churches of Christ but the grace of the Holy Spirit operating upon individual hearts, and thus fitting them for holy fellowship and for efficient, loving and voluntary labor. That these were the principles upon which the primitive churches were constituted, is clear to every candid

mind familiar with the "Acts of the Apostles." The history of the world proves that this method of church extension, devised by our Lord and practised by inspired Apostles, is the best and most efficient for attaining the ends proposed to be secured through the agency of Christ's churches.

The Rev. J. G. Oncken has been honored by God as the prominent agent in commencing this Evangelical Reformation in Germany, and we have therefore deemed that a brief sketch of his life and labors would prove interesting and instructive to our readers.

John Gerhard Oncken was born of humble parentage in Varel, a small town in the Grand-Duchy of Oldenburg, January 26th, 1800. He was religiously educated in the Lutheran church, and was a Christian according to its mode of making Christians in that land. That is, he was sprinkled in infancy, catechized, confirmed, in due time admitted to the Lord's supper, and enrolled as a full member of the church. His Pastor at his confirmation advised him to record in a journal, every day the deeds he had done; —to be sure and record the good on the credit side, and the bad on the debtor side, and then at the close of the week to cast up accounts, and he would come out very well. "Alas" said he, "I soon found the *debtor* side was filled, and nothing recorded on the *credit* side. So I closed the book and gave up keeping an account."

During a visit to Great Britain in his early manhood, he says:

"I heard the gospel faithfully preached, for the first time in my life. It led me to study for myself, the revealed will of Christ. I gave myself to him, and resolved to carry the truth back to Germany."

Immediately upon his conversion he commenced those personal evangelical labors, which wherever pursued prove so successful in winning souls to Christ. Before leaving England his first convert—a poor mulatto lad—was won to Christ. He says:

"When I discoursed with this boy on the love of Christ to us poor sinners, his large beautiful eyes moistened and the tears freely flowed. We knelt together in prayer and supplicated for mercy. God answered our prayers. He became a Christian."

He returned to Germany to labor for the evangelizing of his countrymen, and for several years was Missionary of the Continental Society and agent of the Edinburgh Bible Society.

For several years the mind of Mr. Oncken was much exercised in relation to the subjects of baptism and the true principles of church organization. Without any acquaintance with Baptists, and without having ever read any of their controversial writings, from the simple statements of the New Testament he was convinced, against all his educational prejudices, associations and interests, that baptism was immersion, and that believers alone were the proper subjects of that ordinance. In this state of mind he wrote to the late Robert Haldane, of Edinburgh, requesting him to come or send some one to baptize him and his associates. Mr. Haldane advised self-baptism, after the manner of Roger Williams and his brethren—but "this advice" says Mr. Oncken "we could not follow, since we had resolved to take the Word of God as our only guide in religion, and we found no self-baptism in the Bible."

The Rev. Barnas Sears, D.D., in 1833–4 visited Europe, and was requested by the Executive Board of the "Triennial Baptist Convention," "to make enquiries in Germany respecting the religious state and wants of the country." Through Rev. Dr. Cone he had heard of Mr. Oncken, and in a letter to the Board written from Germany, Dr. Sears says: "On my arrival in Hamburg I called on Mr. Oncken, whom I found to be in all respects an interesting man. He is a German, a little more than thirty years of age, married in England, has two children, is perfectly master of the

English language, and though not a man of liberal education, has a very strong acute mind, is a man of much practical knowledge, and is very winning in his personal appearance and manners. From 1823 to 1828 he was a Missionary of the Continental Society, and preached in Hamburg and vicinity with very considerable success. Since that time he has been agent of the Edinburgh Bible Society, and has more influence than any other man in selecting the publications of the Lower Saxony Tract Society. He has the confidence of Tholuck, Hahn, Hengstenberg and many other individuals of the Evangelical party, and has their co-operation in circulating Bibles and Tracts. He has at length become so thoroughly a Baptist that he cannot be satisfied without being a member of a Baptist church, and the second day after my arrival he requested me to baptize him."

This was the introduction of Mr. Oncken to the American Baptists. Dr. Sears after his first visit to Hamburg passed over to England, and on his return a few months after, Mr. Oncken with six others were prepared for the ordinance of Baptism. At 9 o'clock at night on the 22d of April, 1834, to avoid the notice and interference of the police—fit guardians of the purity and prerogatives of the established church—the little party embarking in a small boat, sailed to a small island toward the south shore of the Elbe. opposite the harbor of Hamburg, Here hidden from the eyes of their enemies, by the light of the same stars that smiled serenely upon the night of the Redeemer's birth, it was the blessed privilege of Dr. Sears to perform the great act of his life, to "bury with Christ in baptism" this little band of disciples, and thus unostentatiously to inaugurate the new Reformation in Germany. As Mr. Oncken, like his Lord and Saviour, "came up out of the water," he exclaimed in the fullness of a pious heart, and as if anticipating some of the results of that hour's consecration, "Bless the Lord! O my soul, and all that is within me bless His holy name!" As when Christ was born, so now, the inhabitants of the city slept, as the unnoticed company came peacefully within the walls, and knew not that salvation had come unto them.

Upon the next day in Mr. Oncken's "own hired house," the first church of baptized believers was formally organized, in the city of Hamburg.

For a time the church had rest. Through the influence of one of the Senators—an evangelical man—they were permitted unmolested to meet for the worship of God. Their numbers increased and they were edified in Christ. But soon a formal appeal for the suppression of this new sect, was drawn up by the Lutheran Clergy, and presented to the authorities. They represented that Mr. Oncken was seducing the people from the orthodox faith as by law prescribed.

A single instance, from many, will illustrate the measures adopted for crushing the heresy:

"A young man who, like Luther, had felt for a long time a deep and melancholly interest for the salvation of his soul, but who was an entire stranger to the great consoling doctrine of the gospel, became acquainted with a Baptist. Astonished at the manner in which he spoke of his assurance of his acceptance with God—his smiles of gladness and inspiring hopes—he asked him how it was? The Christian gave him a reason for the hope that was within him. He asked him whom he heard preach? The Baptist told him Oncken. He determined on the following Wednesday to attend the meeting. The subject was justification by faith. He listened with interest. Light poured into his mind. He found peace with God. Soon he desired to be baptized. When this became known, an effort was made by his parents to prevent his uniting with the church. His kindred were called in. When they were all assembled in

the house of his parents, he was brought in before them. They commenced with kindness. The stern farmers, who were called in from the country to the family council, wept as they entreated him to abandon his design. But his heart was fixed—he remained firm. Then they tried knottier weapons. Threats and imprecations were uttered; and, finally, the civil power was called into requisition. But, before this was resorted to, the school-master was called in. Still though always tractable when a boy, he was unmoved in his purpose now. Then the pastor, who had confirmed and absolved him, was sent for; and having, on entering the room, been requested to be seated, the young man handed him a New Testament, saying, 'Sir, I have no predilections in favor of the Baptists, and if you can show me from this book that the step which I propose taking is wrong, I shall remain where I am.'

The pastor, however, did not even open the New Testament, but sneered at the upstarts in those days, and spoke of the impertinence of children who thought themselves wiser than their teachers and parents. When the pastor had left, a younger brother, in whose presence the conversation had taken place, said:—"Brother, I do not understand much about these matters, but I am sure if a learned parson will not take the trouble to open the New Testament and convince you, the truth must be on your side, and whatever may be the consequence, I will stand by you."

Policemen were next sent for, and both the young men were escorted to jail. On their arrival the whole Cæsar's band gathered around them, threatening them with the "Rye chest" (an old prison) on black bread and water, with all the horrors of a gloomy dungeon. But firm as a rock, the young men were not to be moved, and having *done* nothing worthy of stripes, they were merely threatened, and escorted back to their parents' house. Here they were confined by their parents for a fortnight, to prevent them from going among the Baptists. But alas! alas! they had already drank in too deeply from the text-book of the sect every where spoken against—the word of God. Both in due time were baptized."

Soon after the organization of the church, Mr. Oncken was offered a commission as a Missionary of the Baptist Board of this country, which, in September, 1835, he accepted, and which relation has ever since continued. He did not confine his labors to the city of Hamburg, but aided by an assistant, Mr. C. F. Lange, he made frequent excursions into Bremen, Oldenburg and other districts in the north of Germany, preaching, distributing bibles and tracts, and soon baptizing converts to the faith. The membership of the church in Hamburg rapidly increased, and it has become pre-eminently among the churches of modern times, a working body of disciples devoting themselves generally to voluntary and systematic labors for the spreading of the truth and the conversion of souls. Before three years had passed, churches had been organized in Oldenburg and Stuttgart—converts had been baptized at Marburg, Jever, and at other points, and the baptized disciples numbered about one hundred and fifty.

The Lutheran clergy became alarmed at the spreading of what they styled a pernicious heresy, and repeated applications were made to the civil authorities to prevent the labors of these missionaries. The Senate of Hamburg summoned Mr. Oncken and several of the members of the church before them, and after remonstrances and threats, in April, 1839, issued a decree, "informing said Oncken, and his associates, that the Senate neither acknowledges the society which he denominates the Baptist church, nor himself as its preacher; on the contrary, that the Senate can only view it as a criminal schism, of which he is the author." He was ordered to "re-

frain from all further exercise of his unauthorized and unrecognized ministerial functions, and his associates were commanded to cease all further participation in the same culpable and unlawful proceedings." Their reply to this prohibition was in substance the same as that made by the Apostle Peter to a similar command, when he was told by the authorities of the church, as by law established, that his functions were "unauthorized and unrecognized,"—"we ought to obey God rather than man"—and they persevered in preaching the gospel and in laboring to glorify God by winning souls to the truth. Though the decree of the Senate prohibited absolutely all meetings of the disciples, threatened Mr. Oncken with severe penalties if he conducted any religious meeting, and even forbade the admission of any person into his house to attend family worship, still, with the threatened persecution suspended over them, they continued to assemble in Mr. Oncken's house for the worship of God—numerous converts were added to their fellowship, and the church in Hamburg numbered ninety-three members. On every side the truth was spreading, and the labors of missionaries and colpor. teurs were cheeringly successful. In February, 1840, Mr. Oncken closes a letter, in which he furnishes a most interesting account of the prosperity and prospects of his mission, in these words: "The cause in which I am engaged is dearer to me than ever, and whatever difficulties may await us, I am persuaded it will triumph over the errors and prejudices of men. The Lord reigns, let Mount Zion rejoice, Hallelujah!"

His next letter to the Board was dated,—"In Prison."

On the evening of Wednesday, May 13, 1840, as the disciples were gathered together for prayer, a file of soldiers and policemen marched into the midst of the congregation, dispersed the worshippers, and haled Mr. Oncken, and his assistants, Brn. Kobner and Lange, to the felon's prison. Here his first heroic utterance is: "The Lord Jesus has counted me also worthy to suffer bonds for his sake." After one or two examinations, in which he was threatened, and in which he declared his right and announced his determination to persevere in the line of conduct he had hitherto pursued, on the 23d of May, the following sentence, reciting the crimes for which he was condemed, was read to him, and ordered to be executed.

"Whereas John Gerhard Oncken has continued to preach, baptize and administer the Lord's Supper, according to his own confession, notwithstanding the prohibition of the authorities, therefore it is ordered that he be imprisoned for four weeks, and pay the costs of his prosecution, and be informed that severer measures will be resorted to, in case of any future transgression of the orders of the Senate."

Brn. Kobner and Lange were his fellow prisoners, though for a shorter period. His wife was suffered to visit him in prison, but not without the presence of the keeper—not to utter a word, in confidence, of sympathy or affection, not to converse about any thing relating to his imprisonment. He was even permitted to write, but no letter could be sent to a friend without being first submitted to the officers for inspection. He inscribed all over the white walls of his prison room, passages from the word of God, to be pondered by his successors. With cheerful patience and trust in God this barbarous imprisonment was endured, and he wrote from his cell—"I am perfectly happy without fear or anxiety, and I find it good to be here." "I am sure that this is the best way for me and the Lord will liberate me in his own time." As an evidence that no such persecution could subdue his courage or cause him to waver in his devoted obedience to his Master, he thus writes: "One of my first acts after my release will be to baptize several dear

converts who have been already accepted by the church."

As he conscientiously declined to pay the unjust fine inflicted by the sentence, after the period of his imprisonment had been served out, the authorities sent five Jews to take away his furniture, to pay his fine, the expenses of his imprisonment, and for the services of two watchmen employed to guard the meeting house and prevent it being opened. During his imprisonment the little church driven from their humble meeting place, instead of quailing before the storm, according to previous arrangement, providing for such contingency, assembled in sixteen different meeting places to worship God and pray for their imprisoned Pastor. The blow intended to crush out the flame, only scattered the embers, to kindle on new material elsewhere.

Great interest and indignation were excited in this country, and in England, by these and similar persecutions, inflicted at various points on the continent against dissenters, and especially against Baptists—and remonstrances and petitions were addressed to the Hamburg Senate, and to the other governments, signed by some of the most distinguished citizens of both countries. They have not been without effect, for though the laws authorizing such barbarities have not been repealed, yet popular sentiment grows strong against them, and they are enforced at longer intervals, and with less and less cruelty.

Mr. Oncken, in answering the many calls for evangelical labors, has travelled extensively over Germany and into the neighbouring countries, entering cities und towns in defiance of the authorities, baptizing converts privately; preaching and administering the Lord's Supper, at midnight, with closed windows and barred doors; chased by the police when they received an intimation of his visit; abused and vilified by the clergy and magistrates of the established church; stoned and mobbed by the populace; and yet he has nobly persevered in proclaiming a pure gospel, in baptizing converts, organizing churches, ordaining and stationing ministers, instructing the new churches in matters relating to polity and doctrine, thus exercising the functions of an Apostle; and doing the work of an Evangelist.

When the history of these movements in Germany shall be written—and it will be written—and the world shall see, through how much tribulation and sacrifice these disciples have pressed their way into the kingdom of Christ—with what earnestness and faith in God, they have persevered—with what fines and confiscations they have been harrassed and impoverished, —what prolonged and cruel imprisonments, as in the case of the Brothers Mönster—at Copenhagen, and many others, how visited at midnight by the police and dragged from their beds, that search might be made for stranger Christians—how compelled to meet in the woods, in the dark night for prayer and mutual exhortation—how banished from their dear homes for their adherance to Christ—we shall be able to present a counterpart, that will awaken surprise by its accuracy, to the history of the primitive Christians, both in the character of the persecutors, in the spirit with which persecutions were endured, and we trust too in the results that follow.

In May, 1842, Mr. Oncken and the church in Hamburg, cheerfully embraced an opportunity for inflicting Christian revenge upon their persecutors. A fearful conflagration that raged for three days destroyed one quarter of the city. The large warehouse rented and occupied by the church stood unscathed amid the ruins. His own dwelling, and those of his associate laborers, Brn. Kobner and Lange, were thrown open to the sufferers, and the first and third stories of their meeting house were filled with the homeless victims of the conflagration. Their meetings were continued in the second story, and many of these godless men,

thus driven as it were to the house of God, heard the messages of salvation, and found their sudden poverty the introduction to everlasting riches.

In May, 1843, Mr. Oncken was a second time thrown into prison, though in very bad health, on the charge of "administering the sacraments" but after four days' confinement, on application being made to the Senate, he was released. Our space will not permit us to dwell upon the details of his labors. These will doubtless in due time be given to the world. In the very teeth of hostility and prejudice he has borne the messages of truth into all parts of Germany, and the great success has attended his labors, and the labors of his associates. These associates include all the members of the churches and not the ministers merely, for in Germany all the disciples are expected to be working Christians. "We have no one in our church," says Brother Oncken, speaking of the Hamburg congregation of believers, "that will not work; 'no drones in the hive' is our motto. In this way we grow; 'not slothful in business, fervent in spirit, serving the Lord.' We believe almost in the infallibility of such a church; not of the minister, or deacons, but of the church." So labor the brethren connected with the German churches. To be a church member is, with them, to be a missionary. These "new-born churches" are, like the churches in apostolic times, fresh in their spiritual life, and full of vigor for their work. The private members, laboring as city and village tract distributors, and as travelling tradesmen (like the Waldenses of old,) "perform a surprising amount of missionary labor; so that the ordained missionaries often find it necessary to follow in their train, for the purpose of baptizing converts and forming them into churches or branches of churches."

The gospel thus proclaimed in a country where the common people, wearied of the scholastic discussions and dry dissertations which they are accustomed to hear in the establishment, are famishing for the bread of life, and witnessed by the sufferings amid persecution and hardships, of those who preach it; the simple truth as taught in the gospel, has, like a flame driven by the winds, 'been continually spreading wider and wider, and ever breaking forth at new and unexpected points.'" The number of converts and churches have greatly increased.

The principles which amid so great persecution were promulged in Hamburg, have been disseminated in most of the German States, in Denmark, in Holland and in Sweden. Baptist churches have been organized in Hamburg, Berlin, Bremen, Berne, Stuttgard, Vienna and Copenhagen, and in a number of lesser towns and rural districts. The little stream of evangelical truth has been widening and deepening, and promises to become a mighty river—a river of the "water of life." Two efficient and thoroughly educated Lutheran Pastors—Messrs. Ribbeck and Ringlesdorff—a Missionary in Hesse—and three State school teachers—beside numerous laymen, have recently united with the Baptist churches.

One of the most cheering indications of progress is the "Cabinet Order" recently issued by the authority of the King of Prussia, in which he declares his desire to resign his position and authority as Head of the National Church, into the hands of "Apostolically formed churches, of small apparent size, in each of which the life, the order and the offices of the universal church of the Lord on earth are brought into activity—independent, self-increasing creations by which, as with living stones, the apostles of the Lord commenced the building of His visible church."

With such right royal sentiments as these, Kings promise to become "nursing fathers" in the church.

During the past year Mr. Oncken has been in the United States, preaching so far as his impaired health would

admit and collecting funds for building chapels in Germany.

He has never entirely recovered from the injuries and shock to his nervous system received in the terrible calamity at Norwalk, Conn., immediately after his arrival in the country, when the train of cars, in which he was passenger, plunged into the river while running at full speed, the draw-bridge being out of its place. The crash, the wreck, the mangled forms of the dead, and the severe injuries which he personally endured, produced an effect upon his health, before enfeebled by protracted labors, which still leaves him weak and infirm.

The following Table which has been prepared after a good deal of research, does not purport to give exact statistics, except for some four or five years including the two last. The time of the reckoning is the beginning of each year. The statistics of the churches have not been accurately reported until within the last two or three years. It will give perhaps as correct an idea, as figures can, of the work that has been commenced on the Continent of Europe by this "Apostle of the Germans."

Table showing the progressive statistics of the Baptist Churches of Germany, Denmark and Sweden.

Years.	Churches.	Ministers.	Total Comm'ts.
1836	1	1	13
1837	1	2	42
1838	3	4	76
1839	5	5	121
1840	6	6	179
1841	11	9	235
1842	14	10	350
1843	16	12	620
1844	22	16	1200
1845	24	17	1450
1846	27	19	1600
1847	30	22	1870
1848	32	25	2360
1849	34	26	2700
1850	35	29	2860
1851	38	33	3150
1852	41	37	3888
1853	42	43	4215

Personal Responsibility.

BY REV. W. LAMSON—PORTSMOUTH, N. H.

ASSOCIATED action is a marked peculiarity of our times. The present is an age of societies. No sooner does an idea become prominent in a man's mind, jutting out from the ordinary plane of his thought, than he bethinks himself of a society, an organization to carry it out. It must be the nucleus around which he will gather an association. There is power in numbers. Thus our moral reforms, our charities, our political aims and our religious enterprizes are all carried forward by associations. We act in masses—falling into the ranks—and marching as the columns move.

We would not be thought to condemn concerted action for any good purpose. Great and blessed changes have been wrought, and highest objects attained by modern associations. He who is so independent that he will never for any purpose enroll his name in the lists of an organized body just denies himself of a most important means of making his influence felt. Our Saviour himself did not overlook this power of association, and hence laid the foundations of his church, in which all his disciples might be gathered, constituting one vast body, one grand unity. But all must admit, there is danger, especially in this age, of our losing sight of individual responsibility. Much is said of the duties and the sins of communities. Many are earnest and eloquent in denouncing the evils which exist in society, and in condemning the prevalent apathy in regard to these evils. And all this is very harmless and very safe, because this indefinite society, this impersonality, is not aroused to resentment. The same is true of the church. Much is said of the duty, the privileges, the omissions and the sins of the church, and the speaker may wax warm, glowing with the most indignant eloquence, and it is all very well. He has acquitted himself handsomely, to the satisfaction of all. I am

not the church, you are not the church, and your neighbor is not the church, therefore we can all sit most complacently to hear the faults of the church depicted—to see her arraigned, charged and reproved.

Now it is a fact, realized or not, that every child of God has a peculiar work to do, a work which no one can do for him. Our Saviour, in looking once for an illustration among human relations of his own relation to his church, chose that of the owner of an estate who having occasion to journey into a far country, on the eve of his departure called his servants around him and entrusted to them the care of his house and estate during his absence. And he gave authority to his servants, and to every man his work. Mark the expression. He gave to every man *his* work. He did not summon his laborers before him and announce to them, in a body, that such a work was to be done by them, and that he should hold them accountable for its performance, thus giving each one an opportunity of hiding himself and his delinquencies behind the whole body; but he gave to every man *his* work, that for the performance of which he would hold him personally responsible on his return. In this distribution there would be, if the master were wise, a nice reference to the capacities of each one, suiting the task to the ability and skill of each. Now Christ represents himself as conducting the affairs of his kingdom just as such an earthly master would conduct the affairs of his earthly estate, giving to every man his own work. We know the one work which Christ has given to the church, and the words in which it is expressed—"Go ye into all the world and preach the gospel to every creature." This is the work to be done by the church as a body. But how has he given to each individual *his* work—where is the evidence that he has made any such distribution of the one great task?

He has given to each one his own natural gifts and abilities. There is a general resemblance between all human souls, and yet every soul has its peculiarities. No two are precisely alike. There is a general resemblance among all human countenances and forms, and yet we should search probably through all the millions of the race in vain to find two individuals who could not be distinguished the one from the other. This difference, which pertains to outward form and expression, pertains in a still greater degree to the spiritual nature. There are no two whose intellectual powers and whose tastes are alike—no two therefore who are fitted for exactly the same work. The church of Christ embracing as it does persons of all varieties of natural gifts and temperaments embraces those who are fitted for every department, from the highest to the lowest, of the one great work to be done. We can readily see this individual adaptation in the apostles, an adaptation having its origin in natural characteristics. Paul differed widely from Peter, and they both differed greatly from John, and each of the three had a peculiar fitness for his own assigned work. There is the same variety in the natural gifts gathered into the church at the present day, and we see in this very fact a proof of the design of the Master that each should find his own place and do his own work, and that he will be held accountable for this. To one has been given by nature strong intellectual powers, and there is opportunity for their mightiest efforts, a field in which they may have full sway. To another is given less vigor of intellect, but a gentler nature, quicker sympathies, a compassion more readily moved and there is a place for him to labor. To one is given a natural address fitting him to interest and move assemblies; to another conversational talent by which he can make his influence felt in private and in the social circle; to one an especial power over children, and to another the same power over adults; to each his own gift. These are but indications of that variety

which obtains in the natural gifts of the church, and they reveal the fact, that as there is a natural peculiarity in each member, so there is a peculiar work for each to do. There is never in any of God's works, a want of adaptation of the means to the end, never a cause inadequate to the effect designed. The power that moves worlds and systems and preserves their exact order is perfect and unfailing. For the wafting of a feather and for the revolution of a planet, God has means perfectly suited to the end. Now this nice adaptation which may be seen in all the natural world, exists we believe as perfectly in the realms of morals and of grace, and God has, from infinite resources, given to each of his children just those gifts of nature, that power of intellect and those original tastes which fit him for the one work that he has given him to do. Paul's mind was fitted by its original structure to give to the church, under the influence of inspiration, just such a lofty and severe argument as that contained in the epistle to the Romans, and John's, for just such an outpouring of love as that which flows over his epistles. And if we now look through a church of two hundred members we shall find two hundred varieties of natural talents, indicating, as plainly as any form of words could, that no two were designed to fill precisely the same place or perform precisely the same work.

God has given to each one his own providential advantages fitting him for his own work. The circumstances of our early life were beyond our control. It was given to no one of us to determine the social position in which our being here should commence. All this was determined for us and necessarily without our consent. Our means of early culture were in like manner such as were bestowed on us by providence. The same providence has overruled and guided all the events of our lives that have tended to fix our position in the social scale, determining the circle in which we should move, the kind and means of influence which should be available to us. Has God given to one of his children the advantages of early culture and literary discipline, he designs that he should find his place in the great field where that culture and discipline will be needed. There is a task for him to perform to which the disciples destitute of his advantages would not be equal. Has he given to another large wealth—there is a work for him in which his wealth can be employed, a work most evidently which the poor man, however willing, could not accomplish. Has he given to another fine executive training so that he can easily place and carry forward whatever pertains to the business, the secular interests of the church? There is a work for him also. Whatever then, in our position or means of influence, has come to us as individuals from our providential advantages, indicates that the great Head of the church designed us to occupy a special place and perform a special work in that church. We cannot believe these providential varieties are without a design. There are no accidents under the divine administration. It was not chance that gave to one of the children of God wealth, and to another poverty, to one learning, while another is left destitute of it. This is no hap-hazard, chance arrangement, but the result of a wisdom, which while it comprehends the whole, extends also to the minutest parts, adapting each to the end it is to accomplish, suiting each wheel, in size and shape, to its exact position in the vast machinery.

This same variety may be found in the Christian experience of different individuals. There is a sense in which there is a remarkable similarity in the experiences of all true Christians, indicating that they have all been wrought by the same Almighty Agent. But there is in another view a scarcely less remarkable variety, as they have been modified by natural temperament, early culture, and means of grace which have been enjoyed. Let one hundred Chris-

tians relate faithfully the particulars of their conversion to God, and there will be substantial identity, with the greatest possible circumstantial variety, in these one hundred narrations. All will be essentially the same, and yet no two of them without marked differences. One was moved by fearful terrors, trembling from the first moment of his awakening, as did the Israelites at the foot of Sinai when Jehovah invested it with the awful tokens of his presence. Another was touched and melted at the very first by views of Gethsemane and Calvary. One was led through a hard fought intellectual conflict, battling it at every step with the evidences of the truth, and yielding only when the last weapon of scepticism was broken and wrested from his grasp. Another is an entire stranger to such conflicts, never for a moment seriously doubting the Bible to be the word of God, or the truth of its essential doctrines. One was brought through a long season of anxiety to the peace of a settled faith, hardly able to tell when that peace began. Another was aroused from the stupor of a perfect indifference in a moment, and passed into the state of conscious security in the same hour. And there is an equal variety in the means which the spirit employs to effect the change in different individuals. A startling providence; an earnest sermon; a religious tract; a word of private Christian counsel; the appeal of a Christian mother, long since dead, suddenly brought to the memory of the individual; all these and many other means have been used by the spirit in arresting the attention of individuals, and fixing it on the great interests of the soul.

Now who can doubt the design or that there is design, in all this vast variety in an experience which is essentially the same. The early experience has a great influence on the subsequent religious life and efforts, and does much in fitting an individual for his special work. One who was aroused by the terrors of Sinai, and led tremblingly to the cross, will attach especial importance to the views of truth by which he was first affected, and will be able to say with Paul, "*knowing* therefore the terrors of the Lord we persuade men." He will be fitted by his own experience to utter alarming appeals to the careless and hardened. Another whose heart was first moved by the agonies of Gethsemane, or the blood of the cross, or the dying prayer of Jesus, will ever dwell in his own thoughts with deepest interest on those tender scenes, and will strive to bring other souls to see them in the light in which he first saw them, and was subdued by them. One who has had a hard conflict with scepticism, into whose heart the truth has gained admission only after a vigorous contest with all manner of doubts, will see ever afterwards a special beauty and importance in the incontrovertible evidences on which Christianity rests, and will love to point others to their beauty and strength. Thus is it that the peculiarity of our Christian experience, as well as of our natural gifts and providential advantages, indicates that the Master has a specific work for each individual to do, and has given him a special adaptation for that work.

This view of our obligation, Christian reader, simplifies duty. It makes you accountable only for the work which has been given you, the talent which has been conferred. Your means may be small, but you are under a Master who requires of his servants according to what they *have*, and not according to that which they have not. The wealth that is not yours you are not called upon to use, nor the intellect, nor the learning. The noblest commendation ever uttered was that pronounced by Jesus—"She hath done what she could." I have my duty to do, my word to speak, my deed to perform, my confession to make, my sorrow to feel, and my trust to exercise. And having done these, or so far as I have done them, I can rest there.

Many a Christian is wishing he had larger means, more wealth or talents or learning. The wish is a foolish one. It were far better to wish and to pray that he may never be found an unfaithful steward of what is entrusted to him, that he may diligently cultivate the little portion assigned him of the great field.

This view of religious obligation takes away a very common excuse. It is one sometimes uttered, but oftener cherished in secret. It is this, that the church is so backslidden and inactive that exertion is useless. And thus one and another folds his arms in indifference and casts off the responsibility on to others. But is this excuse valid? Suppose the landholder to have returned and found the work assigned to his servants not done. He calls them to account. The first called replies—The other servants did not work, and therefore I did not. Would such an excuse be listened too for a moment? Nay, would not the ready reply be, You had *your* work to do, and for that you are accountable. And is there a disciple of Christ, one in whom dwells the least love for him and feeling of obligation to him, who could think of presenting the coldness and inactivity of his fellow-disciples as an excuse for his own want of zeal and fidelity?

The subject may teach us what is needed for the highest efficiency of any church. It is simply that each one should do his own work. It is fabled that once, during a time of distressing drought, a cloud came sailing along the clear blue sky, and hung motionless over a field where vegetation was withered, and the earth parched and cracked by the long continued drought. As it hung there over the broad acres thirsting for its refreshing burden, the drops refused to fall. One drop said—It is useless; what could I do towards watering an acre of ground. And another drop caught the strain and said—it is useless—I could not moisten a single spire of grass. And another said—I should as likely as not fall on one of the heated stones and be instantly evaporated. Thus said they all, and so the cloud folded itself up and floated away leaving the suffering field as it was. Now it was true that one drop of water would not do much towards watering an acre of ground. But the accumulation of drops all descending consentingly, would have made a shower under which broad acres would have been refreshed and revived. Christian, your drop of influence seems too small to accomplish any thing. But let it fall! let it fall! and mingling with the influences from thousands of others, it shall help to constitute a rich shower of blessings.

Biograpical Sketches.

REV. GEORGE WALKER,

OF FLORIDA.

GEORGE WALKER was born in St. Bartholomew Parish, Colleton District, South Carolina, on the 18th of December, 1785; was married to Miss Ann Sims, December 31st, 1805; and continued to reside in his native district until 1845, when he emigrated to Florida. By the partiality of his friends he was, while yet a young man, called from the quiet pursuits of husbandry to represent them in the Senate of the State, which post he honorably occupied for nearly fourteen consecutive years. Subsequently he was elected by the Legislature of South Carolina, "Superintendent of Public Works," a position of great responsibility, and one calling for a clear head, sound heart and active business habits. In all his engagements, public and private, he justified the confidence of his friends by a faithful devotion to his various trusts.

In 1833, his feelings underwent a change. The honor of office, and the glitter of worldly distinctions lost their charm for him. His heart was arrested by the grace of God, and turning from the already attained goal of his wordly ambition, he bowed himself at footstool of sovereign mercy, found

peace in believing in the Saviour, and was baptized into the fellowship of the Little Salt Catcher Baptist church. In this new position his ardent zeal and piety soon awakened the attention of his brethren and he was licensed to preach, and soon after called to ordination. He continued to preach the gospel, and to illustrate its holy teachings by a well ordered life and godly conversation, until he was stricken down by partial paralysis of body and mind, some two or three years since, of which affliction he was finally called to his final rest.

He died at his residence, in Madison county, Florida, on Friday, the 16th of December, 1853, aged sixty-eight years.

Thus lived, and thus died, this patriot and Christian—a devoted husband, kind parent and true friend. The poor often found relief in his bounties, the widow's tears were often dried, and the orphan's cries hushed by his liberal benefactions. Unostentatious in his hospitalities, and liberal in his charities, his house was the preacher's home, and the welcome resting place of the way-worn pilgrim. The aged companion of his youth and sharer of his fortunes still survives him, while a large family of children and grandchildren mingle their tears with hers in affectionate respect to his memory—"who being dead yet speaketh."

REV. WILLIAM PALMER,

OF CONNECTICUT.

FOR almost a century, until within a few weeks of his death, Mr. Palmer was a devoted preacher of the truth as it is in Jesus. He became a subject of divine grace at the age of 18; was licensed to preach at 20; was ordained at 26, at Colchester, Conn., where he labored ten years, divided by an interval of three years, which was spent at North Lyme. In 1824, he settled in Norwich, where he remained, with the exception of an interval of seven years, until the time of his death. The last nine years of his life he was not a settled pastor. When called to suspend his labor he was supplying a congregation in Mohegan with the bread of life. He was Clerk of the New London Baptist Association for twenty-four successive years from its organization, and the *last* of the original members of that body. On the 25th of December, 1853, he ceased from his labors and entered upon his rest, at the age of 68 years, after a sickness of about four weeks' duration.

REV. OWEN OWENS,

OF OHIO.

WAS born in North Wales, May 26th, 1793, and emigrated to America with his father, Dea. Thomas Owens, and three sisters, in the year 1800. They lived several years in Cambria county, Pennsylvania, and in 1809 removed to Ohio, and settled near Granville. Here he was baptized by Elder Henry George, and united with the Welsh Hills Baptist church in 1811. He was licensed to preach the gospel in the same church in 1822, and ordained to the ministry in 1823.

He labored faithfully in the ministry to the end of his life, and the Lord blessed his labors to the conversion of many souls, rendering him eminently useful in gathering churches—healing divisions and reconciling offended brethren. He was pastor of several churches during his ministry, and parted with each of them in peace and friendship, having baptized between three and four hundred converts.

He labored three years in the service of the Ohio Baptist State Convention, most of the time at a salary of twelve dollars and fifty cents per month, and was one of the most faithful, devoted and useful ministers, in the new settlements, ever employed by the Board.

He was a plain honest man, never dissembling; a lover of all good men; a firm supporter of every institution for the spread of the gospel. He was pastor of the Chester church about three years, during which time the church increased from one to two hun-

dred members. The victim of an excrutiating disease, the last two or three years his sufferings were intense. He expressed entire resignation to the will of the Lord, and only wished to recover his health in order to preach the gospel, and to be useful in the cause of Christ. He died as he had lived, in peace with God and with all men, on 1st February, 1854, in the sixty-first year of his age.

REV. WILLIAM S. LLOYD,

OF ALABAMA.

By Rev. A. T. M. Handey.

THE subject of this notice was born in Hyde county, N. C., on the 27th February, 1811. With his parents he removed in early life to the State of South Carolina, and settled in Edgefield District. He became the subject of early religious impressions, and when about 18 or 19 years of age, he professed to find faith in Christ, and was baptized into the fellowship of the Baptist Church. He entered upon the service of his divine Master with much zeal and love, and felt early impressions that it was his duty to preach the Gospel. His promising gifts and fervent zeal in the cause of religion soon attracted the attention of his brethren to the subject of his call to the ministry, and on the 16th March, 1833, he was licensed by the Church at Big Stevens' Creek (called Hardy's Church,) in Edgefield District, to preach the Gospel of Christ.

Mr. Lloyd's education, up to the time he made a profession of religion, having been limited, it was thought advisable by his brethren, that he should pursue a course of studies preparatory to the work of the ministry. He accordingly entered the Furman Institute, S. C., and received his Theological training under the teaching of that excellent and pious man, Dr. Jesse Hartwell.

After he left the Institution, he was called to ordination by the Stevens' Creek Church, July 18, 1835. From that time until his removal to Alabama, Mr. Lloyd continued to preach to the Churches in Edgefield District, and the surrounding country, with great zeal and entire acceptance.

In 1844, he removed to Alabama, and he settled near Tuskegee, in Macon county. He was for several years the pastor of the Tuskegee Church. He subsequently moved near the Cubahatchee Church, in the neighborhood of which he continued to reside to the close of his life.

For several years previous to his death he had suffered much from chronic rheumatism, and more recently from disease of the heart. He knew the uncertainty of his life, and to his family and intimate friends, frequently spoke of death with the utmost composure, and often remarked that he wished to die at the post of duty, and if he could be allowed his choice, he would prefer to die in a revival of religion.

On Saturday morning, the 11th of March, 1854, though somewhat unwell, he rode about eighteen miles from his residence. He hoped that he would be able to go and fill his regular appointment at the Antioch church. He preached with more than ordinary zeal and power. The next day (Sabbath) he felt well, and was again found at his post. An unusually large congregation assembled to hear him preach. He ascended the sacred desk, performed the usual introductory services, and then arose solemnly and announced his text as follows: "*And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.*" Matt. xxiv. 14. He had been speaking for about ten minutes in his usual fervent and eloquent style, when the summons of Death came; he paused; an arrow had pierced his heart, his countenance suddenly changed, he gradually sunk down in the pulpit, and before his brethren reached him, the vital spark had fled. Like a faithful sentinel, HE DIED AT HIS POST.

REV. ROBERT MARSH.

OF MISSISSIPPI.

HE was born in Edgefield District, S. C., on the 29th August, 1773, and died near Carrolton, Miss., aged 80 years.

He professed faith in Christ, and was baptized into the fellowship of the Church at the age of 13, commenced preaching at the age of 26, and one year afterwards was ordained to the full work of the ministry. He was married in the 26th year of his age, to Miss Jane Robertson, who, for about 55 years, shared with him the troubles, cares, joys and blessings of life; and who still lives to mourn her loss. In 1829, Father Marsh moved from South Carolina to Tuscaloosa county, Ala., and remained in that county eight years, four of which he was Pastor of the Baptist Church of Tuscaloosa, and aided in the constitution of most of the churches in that part of Alabama. When over three-score years of age, he moved to Texas, to share in the hardships and privations incident to a frontier country. He settled in Montgomery county, Texas, in 1837, and during a residence of eleven years was eminently useful, both as a minister of the gospel and physician. After having lived out his more useful days, and feeling that the infirmities of age had, to some extent, palsied his energies, he left Texas, to reside for the remainder of his days, under the hospitable roof of his son-in-law, Daniel McLeod, near Carrollton, Carroll county, Miss., and at which place he finished his work on earth. Here, after he had attained his four score years, his voice was often heard from the pulpit comforting Christians, and warning sinners to flee the wrath to come.

DEA. LEVI KNOWLES,

OF PHILADELPHIA, PA.

AT the advanced age of 81 years, this venerable servant of God—long known among the churches of Philadelphia, and for the past ten years a Deacon of the Broad st. Baptist Church—has been called to his everlasting rest. He was born in Hopewell, N. J., in May, 1773—and resided there for nearly fifty years—raising a large family, honored by various civil appointments, and manifesting, after his conversion in 1794, an earnest and unabating interest in the prosperity of Zion. The two churches with which he was there consecutively connected, and the second of which was organized and built up mainly through his instrumentality, and both of which were then flourishing and efficient churches, have been blighted by the dire heresy, whose fundamental principle of error is, that there rest upon Christians no obligations or responsibilities to labor for the extension and increase of the kingdom of Christ; a heresy that puts to sleep with opiate drugs all Christian zeal and activity, that chants monotonous lullabys to indolence, that insists that God himself shall do the work which he requires of His people, that prompts its adherents to answer the commandment of God—"Son, go work to-day, in my vineyard," with the insolent refusal "I will not," and that has no motives to induce that subsequent obedience which deserves the record—"He repented and went."

Often, with sorrowing heart, has Dea. Knowles lamented the defection of the churches of his first love from the living practical faith of the Gospel, and mourned over the deadly blight that destroyed their influence as churches of Christ over the community, and has well nigh obliterated their very existence. No church, no individual Christian can settle down to do nothing positive and earnest in the kingdom of Christ without losing the evidences of God's favor, and inducing spiritual barrenness and desolation.

Father Knowles had the peculiarity, not usual among aged men, of looking to the future rather than to the past, calculating what was required by the necessities of the present stirring pro-

gressive age, rather than dwelling fondly upon the measures and views of a former generation. His heart did not grow old. In relation to the kingdom of Christ, he always felt and spoke like a young man. He was never identified with those who are forever "holding back," for fear the vehicle will go too fast, but was among those who are "ready to every good word and work." Yet his judgment, aided by a long experience, was sound, and his counsels, though essentially aggressive and active, were wise.

He was a man of strong faith in God. He believed that His promises would be fulfilled, and found in those promises the great motive to labor. His faith was also exhibited in the views he took of himself. While he renounced all self-righteousness, and lamented his own deficiencies and infirmities, he never seemed to doubt that he was spiritually interested in the atonement of Christ, and that through His mediation his own soul was safe. In speaking of his own religious experience, his language in substance was uniformly that of the Apostle, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him." His piety too was of a cheerful type. He was not petulant, sour, or fault-finding, but always looked upon the bright side, and instead of magnifying faults or discouragements by dwelling upon them, his mind was fruitful of measures for remedying or overcoming them. He was always ready to give the cheerful, encouraging word, urging progress—never yielding to unavailing regrets, or seeming to suppose that any thing ought to discourage or depress the disciples of Christ.

His whole heart and energies were given to the interests of the church. Whenever he was absent from any of the meetings of the church,—the only thought concerning him, awakened in the minds of his brethren, was, "Father Knowles must be unwell." Many and many a time have his crutches borne him slowly to the house of God, when healthful youth and robust manhood, have found an excuse in the inclemency, cold or heat of the evening, for staying at home. His chair was never vacant in the sanctuary except from "sickness or necessity."

Deacon Knowles was first a delegate to the Philadelphia Baptist Association, from the Second Hopewell Church in 1804—just fifty years ago. Since that time he has been generally a member of the body, when residing within its bounds. A half a century, the active portion of the life of one man! What changes have transpired! His, we believe, was the last name of a living man in the published volume of the minutes of the first hundred years of the Association, ending in 1807. All are gone.

When he was first a delegate to the Association, fifty years ago, there were two Baptist churches in the city of Philadelphia, with an aggregate of two hundred and fifty-eight communicants. In the whole county there were five churches and four hundred and twenty-three members. Now in the county there are thirty-one churches, and about eight thousand communicants. What solemn responsibilities does this increase impose! O! if each of these professors were an active, zealous, prayerful, godly Christian, how immense beyond calculation would be their concentrated power in winning souls, and in strengthening and enlarging the Kingdom of Christ.

His work on earth is done, he served his generation by the will of God and has fallen asleep. Beyond the ordinary age allotted to man, he has lived, far beyond the earthly period to which the lives of most of us will extend. But however prolonged, the termination is always the same. Death or rather the beginning of life. Our beloved Father is not dead! We believe that his ransomed spirit rejoices with the holy, mingles in their raptures, joins in their songs, participates in all the felicity which the smiling presence of God and the Lamb secures.

HON. FRIEND HUMPHREY,

OF ALBANY, N. Y.

NO man ever better deserved that his very name should be "Friend," than Mr. Humphrey. His name was a good delineation of his character, in its relations to all the human race. A brief sketch of his life is worthy a place among the memorials of those good and useful men, whom the Church would not forget.

Mr. Humphrey was of Welsh descent, and was born in Simsbury, Connecticut, on the 8th of March, 1787, of pious parents. At the age of seven years his father died, leaving eleven children—and he the youngest of seven sons—and the only survivor, except one—Dr. Gideon Humphrey, of Burlington, N. J.— In early boyhood, his earnest efforts to aid his widowed mother, gave promise of his future energy and usefulness. When quite young he was taken into the family of Judge Burt, removed to Lansingburg with him, and here worked as an apprentice to the tanner's business, with great fidelity. Mr. Burt was a religious man, and a member of the Baptist Church. The attention of young Humphrey became early arrested to the subject of religion, and at the age of nineteen, he avowed his allegiance to Christ in baptism, and was received to membership in the Lansingburg Church. On the completion of his apprenticeship, in 1810, he removed to Albany, and soon after commenced business for himself, where his industry and enterprise were crowned in subsequent life with great prosperity.

Here he was known for more than forty years as an enterprising, upright merchant, a public-spirited and patriotic citizen, a discriminating, practical philanthropist, and a liberal, humble, zealous, Christian.

He was one of the constituent members of the First Baptist Church in Albany, at its organization, January 23, 1811. On the 11th of July, of the same year, he was appointed to the office of Deacon, in which he continued till he was dismissed in the autumn of 1834, with one hundred and twenty others, (of whom the Editor of the Memorial had the honor to be one,) to constitute the Pearl Street Baptist Church. Of this Church he continued an active and useful member, and its senior Deacon, till his death. Though he sought not places of distinction in Church or State, he was called to both, and a conscientious fidelity distinguished the discharge of duties in each. In the municipal Councils of the city he was called to share repeatedly; several times he was chosen to the office of Mayor, and in times too, which tried the courage of men. When abandoned ruffians have terrified even the police of the city, and the officers dare not enter the den in which they had entrenched themselves, he has put himself at their head, and directed them to follow. On his entrance, the criminals were appalled by his dauntless courage, and submitted to the arrests he ordered his men to make, without the least resistance. His personal courage was wonderful, but free from all ostentation. During the ravages of the cholera, he evaded no exposure, and in some of the most pestilential dens, where coffin after coffin would be carried out, he would be found exploring the premises, and giving directions for their purgation.

To the high position of a State Senator he was also called by his fellow-citizens, and he carried the same assiduity and industry into the Senate that he did into his counting-room. He never made unnecessary speeches, but when he spoke, spoke to the point, and always furnished something that secured special attention. His religion was carried into his politics as well as into Christian associations, and where intrigues or artifices were to be adopted, he was the last man to be invited to the conclave.

He was more than twenty times a candidate for the suffrages of his fellow-citizens, and was never but once defeated.

But the crowning excellence of his character was his uniform and steady devotion to the cause of Christ. His prayers went up for it in the family, in the closet, and among the company of his fellow-disciples. His contributions abundantly evinced the sincerity of his prayers, and it seemed to be his great privilege to deal largely of the profits of his flourishing business, for the benefit of his race. There was no improvement, no enterprise, no mission, no charity that commended itself to the wise or the liberal, for which Friend Humphrey did not open his ears, his heart and his purse. He was always both a liberal and a cheerful giver. But his public benefactions were no more liberal than his private charities. His contributions to benevolent purposes during his life could not have been less than $100,000. He was, in short, a noble specimen of a man—a universal philanthropist, and his memory is embalmed not only in the best affections of the disciples of Jesus, but in the heart of the entire community. The name of Friend Humphrey will never be forgotten in the city of Albany. He was "given to hospitality." His house was always the resort of Christian pilgrims, and often provision was made for them at great inconvenience.

His sufferings for nearly a twelvemonth had been excruciating in the extreme, with only brief intermissions, and for nearly three years they had been at intervals almost insupportable. Only with an iron constitution could life have been so long protracted. His last paternal counsels were given with great wisdom and calmness to his five dear children individually, from the eldest to the youngest, and soon after, on Thursday, March 28th, the parting hour approached. The messenger was welcome; he had long been anxiously desired, but with a gracious submission to his Father's will. In the midst of suffering his mind was bright and clear, and reason remained firm on the throne. Physical distress now seemed entirely to subside, and with the expression of a heavenly serenity, without the change of a feature, the spirit took its flight to the rest of the blessed.

According to previous direction, given by Mr. Humphrey himself, he was buried from his own house with the simple forms common to such ocsions, on Saturday, 18th of March, 1854. The stores of the city were closed spontaneously during the hour devoted to the funeral services, and a Sabbath-like stillness pervaded the place. The city government and a large concourse of citizens followed his remains to their final resting-place.

"The memory of the just is blessed."

Amazing Love—Base Returns.

BY MRS. C. H. CARTER.

The 2d verse of the 2d chap. of Jer. represents a husband calling the attention of his wife to the circumstances of their marriage union, which he introduces in aggravation of the charge he is about to bring against her. This charge is no less than that of *unfaithfulness to the marriage vows*;—a crime which would justify him in the eye of the law, should he see fit to "give her a writing of divorcement and put her away:"—indeed, the only crime which the law recognizes as warranting such a course.

That no unrighteousness might be attached to him, should he avail himself of the most rigorous measures, he summons to view the facts in the case, that were carefully preserved in the household records which he had caused to be made of all which pertained to the history of both parties from "the beginning." He also challenges his guilty spouse to testify to these things, and calls upon "heaven" and "earth" to witness against her. The examination of these records developes some of the most astonishing facts which ever occupied the mind of man.

It appears that this union was remarkable in all its circumstances, chiefly from the marvellous disparity in all that related to the persons concerned. The husband was a royal dignitary—being no less than the "King of Kings" and "Lord of Lords;" while the wife was a creature of the dust, base-born, and "less than nothing and vanity" in her best estate. Secondly—the

husband was infinitely holy,—" of purer eyes than to behold iniquity," and could not look upon sin;"—while the wife was "conceived, in sin and born in iniquity;"—her "heart was deceitful above all things and desperately wicked;"—and, worse than all,—the especial enmity of that heart was directed against the person and government of the King. Again—as if this was not enough to alienate him from her effectually and forever, there was an equal disparity in the condition of the parties previous to marriage;—the King dwelt in a state of infinite glory and blessedness, possessing all things and having "all power in heaven and earth;"—while the object of his choice and "everlasting love" was "wretched and miserable and poor and blind and naked," being sunk in the lowest degradation, and "cast out in the open field, to the loathing of her person, in the day that she was born," with "no eye to pity or have compassion on her, to wash her from her filthiness; and, more marvellous still, it was when she was in this very condition—lying polluted in her blood, that the King passed by and looked upon her, and said unto her, when she was in her blood—"live," yea, he said unto her *when she was in her blood*—"live!" He also spread his skirt over her to cover her nakedness;—yea, he sware unto her and entered into covenant with her and she became his!—and, as it was a "day of his power," he so conquered the enmity of her heart, that when raised up from the "horrible pit and miry clay," to get a view of "the King in his beauty," she beheld him as "the one altogether lovely," and willingly and joyfully yielded herself to become his—soul and body forever.

Nor was this all: the records testify as follows, in the very words of the King. "Then I washed thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil. I clothed thee also with broidered work, and shod thee with badger's skins, and I girded thee about with fine linen, and I covered thee with silk. I decked thee also with ornaments and put bracelets upon thy hands and a chain about thy neck; and I put a jewel on thy forehead, and ear-rings in thy ears, and a beautiful crown upon thy head. Thus wast thou decked with gold and silver, &c., &c.; and thou wast exceedingly beautiful and thou didst prosper into a kingdom, and thy renown went forth among the heathen for thy beauty, for it was perfect through the comeliness which I put upon thee," &c. And then follows the sad and shameful story of the conduct of this highly favoured one toward her liege Lord and King, which could not have been more treacherous and unwise had he "been a wilderness unto her." She not only forsook him, who had been a "husband unto her,"—a "fountain of living waters,"—but she suffered "other lords to have dominion over her," and "scattered her ways to strangers." Thus had she "despised the oath in breaking the covenant!"

The first step in this foolish and disgraceful course is thus recorded, as an admonition to future generations. After calling to her remembrance all that he had done for her, the King adds—"But thou didst *trust in thine own beauty*, and playedst the harlot *because* of thy renown!" Can any thing more forcibly demonstrate the native vileness of this faithless one! That she should so forget the abject state of degradation from which she had been raised up by the sovereign munificence of the King, as to glory in the "comeliness *which he had put upon her!*" That she should so lose all remembrance of her own poverty and wretchedness and her entire dependence upon his free bounty, as to convert her fair jewels and his gold and silver into images of "other lords," and deck them with the broidered garments, which the King had taken to cover her nakedness!

It will readily be supposed, now that this injured and offended husband sees fit to "set these things in order" before his sinful spouse, and call upon her to acknowledge her iniquity; great alarm must seize upon her guilty conscience under the apprehension that he would suffer the sentence of the law to take effect, and she be "put away" forever!

With deep anxiety she searches the book of records, where alone his will and intentions could be ascertained. "Is his mercy clean gone forever, and will he be favourable no more?" was now, with her, a question of life or death. At one time she would light upon such words as these:—"Come now and let us reason together; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." And again—"I will forgive her iniquity, I will remember her sin no more." "I am he that blotteth out thy transgressions for mine own sake, and will not remember thy sin." But though such declarations as these were to be met with on almost every page. Such was her consciousness of ill desert,

that she could not believe they had any reference to her own case, but that they merely expressed the boundless goodness, clemency and forbearance of the King, toward offenders in general.

Meanwhile the King was pleased to withhold from his erring wife the usual tokens of his regard, leaving her to "consider her ways." Yet did she earnestly seek an interview, with "weeping and supplications;" for while she was kept in ignorance of his intentions concerning her, it was impossible to find rest, night or day. Besides, a great change had taken place in the state of her own feelings toward her Lord; for, as she daily explored the family records, she discovered so many evidences of her husband's marvellous love, as melted her heart into contrition "for all that she had done:" sorrowing most of all, lest she was about to be separated from him, to see his face no more. Sometimes, in the vanity and waywardness of her mind, she conceived the idea of pacifying his displeasure and moving him to relent, by the greatness of her sorrows, and the faithfulness of her present course, which she foolishly thought would restore his confidence and regard;—forgetting that he looked not upon her at first, on account of any good thing he found in her, and having proved, that, after all he had done, her "heart was fully set in her to do evil," he would scarcely be likely to place much trust in goodness, which was "like the morning cloud and early dew." On the contrary, her Lord wisely determined to check this vain-glorious hope; so he continued to withdraw her customary supplies, ordered her to be stripped of all her ornaments, and left her "naked as in the day that she was born."

Thus was she "brought low, even to the dust," with but faint hope of ever being restored to favour. She, however, continued to search the *record book;* because from that, though it testified so much against her, still she derived what little comfort she was permitted to enjoy; especially from those parts which brought to view the great and glorious character and doings of him she had so greatly offended; indeed, this one theme so filled the book, that though her own ill deserts and misdoings abounded, yet the other "much more abounded." On one occasion, (which will doubtless never be forgotten by her) while she was thus engaged, her eye, (as if by accident) lighted upon the following words, which so directly applied to the circumstances of her own case, as to seem to her to be spoken by the audible voice of her Lord and husband. "Nevertheless I will remember my covenant with thee in the days of thy youth; and I will establish unto thee an everlasting covenant. Then thou shalt remember thy ways and be ashamed; * * * * and be confounded and never open thy mouth any more, because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord."

The Lay Ministry.

By a lay ministry—we mean the personal, zealous, spiritual labours of private Christians, in promoting the interests of Christ's kingdom on earth. The following incidents will illustrate what we mean, and may suggest some valuable hints to our Christian readers.

Lay preaching in London.—Several private members of the John St. Baptist Church resolved to establish a Sunday School and Church in a wretched part of London, Gray's Inn Lane.—They rented a room and commenced the work.

Six or seven earnest men thus labored for some years for the spiritual benefit of a poor but grateful congregation. None of them were ordained in the ministry; one of them, if not more, was a deacon of John Street Church, and all were laboriously employed in business during six days of the week. Great good was thus effected; sinners were reclaimed, and a healthy influence exerted in a vicious locality. A church was gradually collected in union with John Street, and the ordinance of the Lord's Supper administered regularly. The expenses attending the movement were borne partly by themselves, and partly by a society for the special purpose.

They have now there a mission chapel, well filled, and much good has been accomplished.

Mr. Ernest Noel, a son of Rev. B. W. Noel, preaches there frequently, exciting much attention, and drawing great crowds from the neighborhood. He is not a minister—has no idea, probably, of becoming one—but is a professional man, a civil engineer, yet finding a great work to be done, he attempts honestly to do it with all his might.

This is a noble example, and should be followed in all our large cities and sparsely settled neighborhoods. In nearly all our churches there are men who have talents

adapted to such work, but at present they too often hide their light under a bushel.

What one Man can do.—"An interest- and useful enterprize has been in progress for several years in Stirling, Scotland, which furnishes a fine illustration of the power of individual Christian Influence. Mr. Peter Drummond, a successful seedsman of ordinary education, became alarmed at the progress of Sabbath-breaking in his vicinity, and resorted to the publication of tracts bearing on the evil. His success in this effort encouraged the issue of publications on other moral and religious subjects, and he was thus led step by step to be the largest private tract publisher in the world. He has already put in circulation nearly nine millions of tracts and handbills, almost unaided by donations, his receipts being some £1,200 less than his expenditures. A part of his immense agricultural warehouse is fitted up as a tract depository; and while supplying the husbandmen of Scotland with seed for the natural soil, he furnishes ample stores of the good seed of the kingdom for a spiritual husbandry. An American gentleman suggested a motto for his establishment, which he seems to have adopted: "The field is the world: the seed is the word."

How Women may Preach.—A lady was about to leave home, for a summer's residence by the sea shore. Before she started, she was impressed by a discourse which her pastor had delivered upon the duty of "preaching the Gospel." He considered this subject with reference to the duty of private Christians, to do "all that in them lay, to spread far and wide the g od tidings of salvation;" said that "even females could preach the Gospel; that they could induce their friends to accompany them to the sanctuary to hear the Gospel;" and in many ways, by religious counsel, by the presentation and loan of serious works, by the powerful auxiliary of a holy life, they might preach the Gospel. Now, when our Christian lady reached Cape May, she cast in her mind how she should carry out her pastor's counsel. She found at her boarding house, a young lady gifted with many excellent qualities of head and heart, but void of that chief grace of the female character, without which the most lovely woman presents to the spiritual mind, an unlovely, ungracious aspect. This young lady "living in pleasure, was dead while she lived."

The Christian lady conversed seriously with her, and persuaded her to attend the Church, in which she had been favored to hear the well remembered discourse, the spirit of which she was now endeavoring to carry into execution. Her gay friend followed her advice, became interested and soon experienced that saving change, without which the most "amiable female," must be forever banished into "utter darkness." She has now been, for a number of years, a devoted Christian, abounding in good works, and if there is a more useful Christian in the whole extent of the Union than this same once gay, thoughtless girl, we have yet to learn it.

Christian females; let this truthful incident stir you up to active effort for those whom you meet. Let each one who reads this say,—"Do I know any whom I can lead to Christ?"

Some time since several benevolent women established in the neighborhood of Cherry and Roosevelt sts., New York, what is now called "The Fourth Ward Industrial School," connecting therewith an eating-room, to which the ragged and miserable girls who live in that neighborhood were gathered, and for the consideration of a good dinner induced to spend some hours daily in receiving instruction. One day Moses H. Grinnell called at the place, and being well pleased with the efforts, and finding the rooms badly situated and not adapted to the praiseworthy purpose, at once set about practical aid in the matter. He rented for $750 per year a neat house in Oliver st., near the Baptist Church, fitted it up for the purpose and gave it over free of charge for the use of the School, which is now thoroughly established and doing a most excellent work. Such an act needs no comment.

The Best Labors.—A British Justice in a charge to a grand Jury, recently paid the following tribute to a benevolent Christianity:

"Gentlemen, so deeply do I feel these things, that I assure you I would rather, fixing my eye on my deathbed, and anticipating the reflections of that awful moment, be the founder of a Ragged School, a Sunday school, a school of any sort or description which taught the heart its duties to God and man; I would rather, I say, then reflect on such an act, than strive to cheat my departing spirit with dreams of a glittering chaplet of earthly immortality, in respect of anything for which short-sighted human vanity or ambition might pant; and I believe there are good men living.—oh, would that I were among them!—who, for

what they have done in this direction, shall shine as the stars for ever and ever."

Father Burke.—Who that has been cognizant of things at the Five Points for a score of years does not know "Father Burke," long a resident in the dark chambers of the Old Brewery—long a drunkard, but for twelve years a strict observer of temperance. "For," says he, "it is twelve years this night since I signed the Washingtonian temperance pledge, with a full determination that I would keep it, and truly I have. And now, although an old man, I feel that my chance for a dozen years more, is far better than it was for a dozen weeks before I signed the pledge; for of all my old associates, all the men who lived at that time in the rat holes of that old building, every one of them is in a drunkard's grave. I alone am alive. Many too that commenced their downward career long after I commenced my upward one, have also gone to the grave."

Being asked why he continued to live there among such wretched company, after he had become sober himself he replied: "Because that was the very place for me to do good. If I could not save the parents, I could save the children."

"Yes, yes, you saved mine—saved me—saved my family from utter ruin. Yes," said a well dressed fine looking lab ring man—"yes you saved me from a drunkard's grave. Look at me now; do I look like the ragged, dirty loafer that used to live in yonder miserable garret? I wear good clothes now for I can afford it. I get two dollars a day at my trade, and I save the money. Look at that well-dressed woman. She is now the wife of a sober mechanic—a good mason, and she has a home, she does not live with a drunken husband in a hovel, not fit for the dogs to live in. Look at that girl, now almost grown to womanhood. That is my daughter. That is the little girl that Father Burke persuaded to sign the pledge, and who afterward refused to go after rum for her father, and who finally persuaded that father to sign it, and now here we are to commemorate this glorious independence from the worst of slavery, the slavery of drunkenness. I came to this meeting to commemorate the twelfth anniversary of Father Burke's redemption from a drunkard's fate—the fate of all drunkards."

A little girl, once a poor forsaken child in the Five Points, now adopted by kind parents, sent a letter and a little sum of money to remind Father Burke that once when she was near starving he had fed her, and that she still remembered the kind act with gratitude.

We asked the old man if he thought he wasted for liquor a sum equal to ten cents a day, and he replied that it was more than that.

"Then if you have saved from that worse than waste only ten cents a day for twelve years, which is 4,380 days, it makes the sum of four hundred and thirty-eight dollars, which you have had to apply to the comforts of life."

"It has done far more than that for me, for besides the temporal comforts, such as money can buy, such as I never had in my drinking days, it has given me such comfort of soul as no drunkard ever can feel."

Rev. Joshua T. Russell.—The sudden death of this individual, for many years a Presbyterian minister, and afterwards connected with the Baptist denomination, occurred recently at Jackson, Miss.

The Jackson, Mississippi, "Flag of the Union," thus states the affecting circumstances: "At a meeting of the Jackson Bible Society, ad association in which he was deeply interested, Mr. Russell made a brief and eloquent address upon the subject of the Bible. He sketched the agency by which the Scriptures had been given to man, how they had been transmitted through successive generations, and the means by which they had been so wonderfully diffused. He said, 'Millions now around the throne of God, singing the song of Moses and the Lamb, had been saved by the blessed influence of this book.' While he uttered this sentence, he looked up, as if he had a vision of what he described: He then paused a moment, and said, 'I have done.' These were his last words. He sank back in an apoplectic fit, and died in a few hours."

A Convert.—Rev. Stephen Spochynsky, late priest of the Roman Catholic church of Paterson, N. J., has been led to inquire into the nature and claims of Protestantism, and to renounce the errors and heresies of his former Church. It is believed that he has found "the pearl of great price," but he has been deposed by Archbishop Hughes, and is now at work to enlighten his Polish brethren of the Romish faith. He has addressed them through the columns of a newspaper, and has published a tract of forty-eight pages, treating ably some of the prominent errors of Romanism.

Editor's Garner of Gleanings.

The Bible in China.—We have just received a letter from Rev. J. I. Roberts, of China, correcting various erroneous reports in relation to the Chief of the Chinese revolution, and giving what he avers to be a true account of the means by which he has been instructed in the Gospel. Among other interesting items, is this:

"A copy of Genesis and Matthew have just come to hand from Nanking, printed and published under Tae-ping-wang's own direction, without note or comment, and approved for circulation by the stamp of his own seal, on the first page. Several hundred block-cutters and printers are said to be employed by him in this good work. Baptize is translated by a word signifying immerse.

Baptisms at Rangoon.—We have also received a letter from Dr. Dawson, dated Jan. 21, 1854, which says:

Last Sunday evening, a very interesting baptism took place on the premises of the Karen Mission, at Kemmendine. In a beautiful brook running at the foot of a hill, and shaded by trees, four candidates were immersed by Bro. Harris. One of the candidates was a Karen woman, two others were bright looking Karen boys, one eight, and the other ten years old. The other candidate seemed the happiest and most interesting of all, being the eldest son of the administrator. He is a lad about eleven years old, and is now proceeding home to attend school in America. The sight of the two Karen children and the son of Mr. Harris standing in the water together affected us all to tears. A Budhist priest was baptized Dec. 18th, in his yellow robes, and excited a great sensation. He came to the hospital as a patient, and for a long time treated Christianity with polite contempt, though attending at stated worship. A Budhist nun was baptized at the same time. Their "apostacy" would have cost them their heads under the Burman government.

Pegu Baptist Association.—An association known as the "Pegu Association" was recently organized, composed of ten Karen churches, whose statistics are as follows: Baptized, 160; died, 12; excluded, 1; present number, 665. Measures were resolved upon for more active exertions to convert the heathen still remaining within the local bounds of existing churches, and those in neighboring villages where no churches exist, and also to send evangelists unto new fields. Another association is to be organized, of churches lying between the southern boundary of this, and Rangoon, including the latter.

Idol Worship in New York.—A gentleman in New York city, while visiting in Cherry street for an industrial school, went into a room where were a little company of Chinese offering sacrifice to an idol. A Chinaman was kneeling in front of the idol, burning some sweet-smelling substance in a little cup floating in water. The gentleman apologized for the intrusion, but they did not seem troubled by it.

Protestants in Siam.—The King of Siam has been graciously pleased to purchase, for the Protestants residing at his capital, a spacious and convenient place of burial, the want of which has long been felt as a great inconvenience. The parties on whom this obligation has been conferred acknowledge his Majesty's kindness in suitable terms. This act of his Siamese Majesty accords with the whole of his past conduct since he ascended the throne, marking him as a wise and benevolent prince, anxious to promote the welfare of all who reside under his protection, whether subjects or foreigners.

Until the Spirit be Poured out.—*Until then—what?* A cold and inactive church—a gay and godless world—formalism fashionable—error rife—Popery intoxicating men and nations with the cup of her fornication—Infidelity spewing out its own shame—Devilism of all sorts rampant—the race rushing to eternal ruin!

After then—what? The church coming up out of the wilderness, leaning on the arm of her beloved—the world convinced of sin and looking to the cross—spiritual religion honored—truth prevailing—the man of sin destroyed—Infidelity lurking in secret places—the devil chained in the bottomless abyss—multitudes of men pressing onward to the city of God.—*Presb. of the West.*

NAGPORE, INDIA.—By the death of the Rajah of Nagpore without heirs, either natural or adopted, that magnificent territory has lapsed to the British Government. With an area of 76,423 square miles—half as large again as England—with a revenue of nearly fifty lakhs of rupees, and with a population exceeding four millions and a half, it pays a subsidy to the British Government of eight lakhs, and maintains a military force of 372 artillery, 2,424 cavalry, and 4,163 infantry, besides a Police corps of 2274 men. On this military array, and on the senseless pageantry of an Eastern Court, most of the revenue of the State has heretofore been wasted. The country possesses great resources, is inhabited by a race of quiet cultivators, and may become the principal State of Central India.

LOW CASTE SCHOOLS.—The *Bombay Times* publishes an interesting report of an attempt which has been made at Bombay, to educate the children of the very lowest castes. The condition of this class had attracted the attention of Jotee Govind Rao Pholgay. Some two years since, he opened a low caste school, for which his father turned him out of doors. He persevered however, and while working for his own livelihood, opened it again in a private house, lent by a friend. Another friend gave him some slates, and two rupees a month. Children flocked to the school, several European gentlemen came forward, a female school was set up, and at length a small grant was obtained from the Duxina Prize Committee. The funds, however, are still too small, but a considerable number of children are taught the elements of education, the history of India, and of the Mahrattas. If this narrative is correct, Jotee Govind Rao Pholgay is deserving of the highest honour. It is not often that natives are found voluntarily to ostracise themselves, to give instruction to the children of classes whose very presence is contamination.

CALCUTTA HIGH SCHOOL.—The Scotch Free Church Mission have commenced the erection of their new Institution near the Nimtollah Ghaut, Calcutta. They are prepared, we believe, to expend some Rs. 80,000, and with Messrs. Burn and Co. as their Architects, will probably succeed in obtaining a handsome building.

INCREASE.—The Canaan Church, in Wayne Co. Ohio, has nearly doubled its membership, during the present year, under the labors of Rev. J. W. B. Tisdale.

NEW ORLEANS.—The new Baptist church about being erected in New Orleans, was commenced Feb. 28. It is to be a Gothic structure, 62 by 127 feet, with a spire 174 feet in height. The estimated cost of the building is $40,000.

REV. J. M. PECK, D. D., is, by failing health, compelled to give up the idea of resuming the Pastoral Office, and returns to his old home in Shiloh, Ill., where he expects to devote his days to the preparation of certain long projected works for the press.

BAPTISTS IN CLEVELAND.—Several Baptist gentlemen have purchased the old Trinity Church building, and will remove it to the "Cottage Sabbath School lot" on St. Clair street, where they will fit it up for a free Church. The same gentlemen, a few years since, purchased the Second Presbyterian Church building, which is now the Erie street Baptist Church, in which one of the most flourishing congregations of the city worship. The Baptists of Cleveland deserve much credit for their energy in well doing.

ACCESSIONS.—At a recent meeting in Natchez, Miss., conducted by Rev. T. J. Fisher, Rev. Mr. Kenny, a *Methodist preacher* of fine talents, good character, and good scholarship, together with thirteen other members of the Methodist Church, six Presbyterians, and five Episcopalians, and others numbering about 70 in all, were baptized into the fellowship of the Church.

REV. T. B. COOPER, of Waynesville, Ga., writes us that he has recently baptized forty-nine colored persons into the fellowship of the church at that place. The church has 400 colored members, and the church at Darien, to which he also preaches, has 700. They generally give satisfactory evidence of a thorough change.

DEATH OF MRS. DENNARD.—The Religious Herald announces the sad intelligence that Mrs. Dennard, wife of Rev. J. S. Dennard, one of our missionaries to Central Africa, died on the 3d of January last.

COLLEGE FOR WISCONSIN.—A Convention from Baptist Churches, was held at Watertown, Wis., March 1, and preliminary measures adopted for the establishment of a Baptist Literary and Theological Institution in that State.

TEACHERS FOR THE WEST.—The whole number of teachers sent out by the Board

of National Popular Education, of which Gov. Slade is Secretary, is 350, of whom 273 have gone from New-England. The periods of their teaching amount in the aggregate to about 780 years, while the number of children and youth who have been for a longer or shorter time instructed is about 70,000. The money expended has averaged about $5000 per annum.

Scarcity of Ministers.—It is stated, says the Boston Chronicle, "that, from the southern border of Texas to the south pole, not eight evangelical ministers are to be found; and from the city of Morocco to the mouth of the Euphrates, thence to the borders of South Africa, and back to the starting point—in this immense triangle, with a population of 70,000,000 souls—there is not one Christian mission."

"The New York Juvenile Asylum," commenced practical operations in January, 1853. Its object was to rescue such street children of the male sex as might be legally entrusted to its care by magistrates and others. During the year, 626 boys were committed to its tutelage. Of these boys 253 were discharged within ten days, satisfactory proof having been presented to the magistrates of the propriety of such a course. The number fully committed to the Asylum for the year was 361; 100 have been indentured, 17 surrendered to parents, 7 sent to the House of Refuge, 4 to the Alms-House, 3 discharged by magistrates, 1 sent home by permission, 1 sent to England, 33 escaped, 1 died, and 193 remain. There were 50 without parents, 89 with mothers only, and 181 with fathers, or with both parents; 46 were from 5 to 10 years old, 284 from 10 to 14, beyond which none are received. There were born in the City, 149; Ireland, 80; Germany, 20; 65 in the United States beyond the City, and 47 in foreign countries, besides those named. Sixteen could read, write and cipher; 87 read and write; 91 read only, and 161 could not read. Of religion, if such children have religion, 117 were Roman Catholics, 84 Protestants, and 60 unknown. Of the parents of these children, as far as ascertained, 114 were born in Ireland, 24 in Germany, 19 in England, 16 in other foreign countries, and 47 in the United States. Of the children themselves, there were 47 vagrants, 45 truants, 48 thieves, 12 disobedient, 12 idlers, 30 of good habits. These are the materials that employ the attention of the founders and friends of this institution, which is conducted under a strictly paternal system of government.

The world is slowly growing up to the truth that it is better to prevent than to punish crime; that it is wiser to remove temptations from the beginning of the path of life than to erect gibbets at the end of it; that the spectacle of an Asylum vocal with the merry voices of children rescued from degradation, vice and ruin, is worthier of humanity than that of the gloomy and silent cells of a Penitentiary. Hence there is an encouraging outgrowth of wisdom in the form of institutions, for the care not only of the bodies, but of the souls of children.

"She hath done what she could."—A practical illustration of this saying was witnessed not long since in one of the towns of Southern Alabama. A poor, but pious female came to her pastor, and placed in his hands five dollars, the sum she had saved during the past year by laying aside a dime at a time. The money was appropriated to Domestic Missions, and a brother, who knows *how* to do such things, thought it ought to bring a good interest. He took the five dollars, and appealed to brethren present to add each five to it. He soon ran up the amount to $35, and thinks he will certainly get $100, if not $500. Let the above be an example of benevolence to Christians through the land.

A Difference.—The Christian world would be startled at what they would view as extravagance in a proposition for all Christendom to raise twenty-five millions of dollars in one year for the Bible cause, or for all good causes combined. But twenty-five millions are paid yearly, by the people of the city of New York, for intoxicating drinks to guzzle down their own throats. Now, if that class of people that patronize the groggeries, can meet all this expense in one single city, saying nothing of other expenses, it affords a remarkable commentary on the ability of the more sober, industrious, wealthy, and Bible-loving class, so numerous throughout this republic. And it should be a source of no small shame that money can be spent so much more freely for Satan, by his victims than for the Lord, by his professed followers.

In the city of Brooklyn, in 1853, 610 persons were licensed to sell liquor, of whom only 30 were Americans.

Noble Munificence.—Samuel Wilkes, a member of the Wesleyan Church in England, resolved two years ago to give a guinea a day to the Missionary Society. Last year, having prospered in his business, he gave seven guineas a day to the same cause. During 1854 he has resolved to give fifty guineas, or *two hundred and fifty dollars* a day, or more than ninety-three thousand dollars a year to the missionary cause. Mr. Wilkes began business with a very small capital loaned him by a friend. He has accumulated a fortune rapidly, and as his means have enlarged his contributions to the cause of Christ have increased.

Great Liberality.—"In the twelve Old School Presbyterian churches in Baltimore, there are upwards of 2,000 communicants, contributing last year for all religious purposes upwards of $83,000, or an average of $41 for each member."

Wigs or Whiskers?—Dr. Kingsford, in the columns of the Religious Herald, Va., lectures young ministers among other subjects, on the impropriety of wearing whiskers and long beards. Rev. Mr. Benton defends the custom, and contends that it is better to wear one's own hair on the face. than some dead man's—he might more truly have said woman's—hair on the head.

London Liquor-Trade.—Rev. R. W. Vanderkiste, author of "A Six Years' Mission among the Dens of London," is on the point of sailing for Sidney. In a letter to the Times, he says:

"London, according to the post-office directory, contained, in 1848, 2500 bakers, 990 buttermen and cheese mongers, 1700 butchers, 3060 grocers and tea-dealers, 900 established dairy-keepers, 400 fishmongers, 1300 green-grocers and fruiterers; total, 10,700; and 11,000 public-houses. We may build churches and chapels, and multiply schools; but, sir, until the drunken habits of the lower orders are changed, we shall never act upon them as we would wish. While the pot-house is their church, gin their sacrament and the tap-room their school-room for evening classes, how can we adequately act upon them for the conversion of their souls?"

The Chinese Wall.—In a lecture on China, delivered at Bolton, England, not long since Dr. Bowring said it had been calculated that if all the brick, stones and masonry of Great Britain were collected together, they would not furnish materials enough for a work such as the Wall of China; and that all the buildings in London put together would not have made the towers and turrets which adorn it.

A Suggestive Example.—There is, in a certain large city a Baptist church, located in a section or parish, as it is called, which contains 35,000 inhabitants. That church, with its pastor, have in a single year, visited every family in that populous community, conversing, praying, and distributing books.—It seems almost incredible, but our readers will receive the statement when we add, that the church is the German Baptist church in Hamburg, and its pastor, J. G. Oncken. How was this immense amount of labor accomplished? On the most simple plan possible. It was by a division of labor, on a system that brought each individual into service, and so carried out as that no one was improperly "eased" and no one "burdened." It was by adopting and putting in practice the Apostolic method for spreading the Gospel; when to every one the commission is given, "Go thou;" and when every one obeys it.

After the Whole.—Nineteen hundred and twenty-eight children regularly attend Sabbath School in Indianapolis. There are only three hundred and twenty in the city who do not attend, and of these one hundred and seventy-six have promised to attend. Such facts reflect great credit upon the city, and augurs well for its future morals.

A Thank-Offering.—A Mr. Beaumont, of Holmfirth, England, has erected at his own cost, as a thank-offering for his success in business, a neat church edifice which he has presented to the Baptist church of that place, and which was opened with appropriate services on the 4th of January last. Are there not many Christian Merchants who might go and do likewise?

Beating swords into plowshares, was a striking and forcible figure in its day, but compare it with the fact stated in an extract from a western paper, to the effect that, "Bennett, Marshall & Co., of Pittsburgh, have bought a quantity of large iron cannons in Canada, which they will convert into railroad iron. The cannon were used against the United States throughout the war of 1812, and it is said made sad havoc among our troops at Malden and Lundy's Lane."

Novel Baptism.—In looking over Rev. Henry Ware, Jr's history of the Old North and New Brick Congregational Churches of this city, we find mention made of a novel baptism which took place in the Second Church about seventy years ago. In 1781, a record is made of a baptism by immersion of a child ten years old, at the particular request of his mother. The Church Records say, "A bathing tub was prepared for that purpose in the meeting house." In a manuscript note to the copy of the history we read, it was stated that the tub used on this occasion was that of the "Old North Engine, then the largest in Boston." The apparatus was removed, so that the whole interior of the Engine could be filled with water. We venture to say that this singular case is the only instance in which a fire engine has been used in the ordinance of baptism.—*Boston Transcript.*

What hath God wrought.—An aged Baptist minister writes to the Home Mission Record from Holyoke, Massachusetts—"Through the mercy of God my life is spared, while the last member of the church, when I was ordained, is called home, after a pilgrimage of ninety years. Though I am almost seventy-eight, I am able to attend public worship every Lord's day, and on the 25th of December I preached two historical sermons, in which I stated that when I began to preach in this place there were ten Baptist members in a circuit of 30 miles in diameter. Now, on the same ground, there are eight Baptist churches, and eight good ministers, with 1360 members. What hath God wrought?"

A God committing Suicide.—The Citizen, (India) of the 10th February, states that the famous Car of Juggernauth of Muhes, near Serampore, was totally destroyed by fire on the night of Monday last, and the "Odekuries," or proprietors of Juggernauth have been overwhelmed with grief, attributing the accident to the fury of the god for causes of which they are not cognizant.

We wonder, if when the Car was in flames the god saved himself, or if he voluntarily perished in the fire, which his own wrath had kindled. The gods of India are evidently dying fast, and we shall sing hallelujah when there shall be no more of them to ride over the necks or debase the souls of their deluded victims.

Chinese Saying.—A drunkard's nose is said to be a "lighthouse, warning us of the little water that passes underneath."

The *Bombay Gazette* notices the remarkable fact, that an agitation has commenced in Melbourne for the introduction of the Maine law. In other words, the sale of spirits is to be considered a crime and treated accordingly. The movement is supported by the entire press, and by many members of the legislature. Such a law is opposed to English ideas, but it is succeeding in America, and it must be remembered that both in the States, and in Australia, alcohol is more dangerous than in England. In Sweden, the King has announced his intention of introducing a similar bill. The excessive use of spirits in that country is destroying the physique of the population. It amounts to more than six gallons a head per annum.

GIVE.

BY MRS. L. H. SIGOURNEY.

"It is more blessed to give than to receive."

Give prayers: the evening hath begun;
Be earlier than the rising sun:
Remember those who feel the rod;
Remember those who know not God;
His hand can boundless blessings give:
Breathe prayers, through them the soul shall live.

Give alms: the needy sink with pain;
The orphans mourn, the crushed complain.
Give freely: hoarded gold is curst,
A prey to robbers and to rust.
Christ, through his poor, a claim doth make;
Give gladly, for thy Saviour's sake.

Give books: they live when you are dead;
Light on the darkened mind they shed;
Good seed they sow, from age to age,
Through all this mortal pilgrimage;
They nurse the germs of holy trust;
They wake untired when you are dust.

Give smiles, to cheer the little child,
A stranger in this thorny wild;
It bringeth love, its guard to be—
It, helpless, asketh love from thee.
Howe'er by fortune's gifts unblest,
Give smiles to childhood's guileless breast.

Give words, kind words, to those who err;
Remorse doth need a comforter;
Though in temptation's wiles they fall,
Condemn not—we are sinners all:
With the sweet charity of speech,
Give words that heal, and words that teach.

Give thought, give energy, to themes
That perish not like folly's dreams;
Hark! from the islands of the sea,
The missionary cries to thee;
To aid him on a heathen soil,
Give thought, give energy, give toil.

Editor's Book Shelf.

SUNSHINE IN THE PALACE AND COTTAGE. *By L. B. Urbino—12mo. 239 pp. Published by Heath & Graves, Boston, and for sale by Smith & English, and American Baptist Publication Society.*

The very handsome style of printing, embellishing and binding, is worthy of better letter press, than this story, which to us seems forced and unnatural in plot and detail.

BURMAH'S GREAT MISSIONARY, *or Records of the life, character and achievements of Adoniram Judson—12mo., 456 pp. Published by E. H. Fletcher, New York.* A Book concerning which there has been a good deal of controversy, into which we decline entering. A commendatory notice of the work appeared in the "Memorial" some months in advance of its publication, and before the "Memorial" changed proprietors.

ODD FELLOWSHIP EXAMINED, *in the light of Scripture and reason, by Joseph T. Cooper—18mo., 300 pp. 2d Edition. Published by Wm. S. Young, 173 Race st., Philadelphia.* These are a series of Letters against the Society known as Odd Fellows. It is clearly and forcibly written, but as it is a subject we know nothing about, we cannot tell how far its censures are or are not deserved. We have never been accustomed to consider any man *ipso facto* criminal or untrustworthy because associated with a secret society. Charity forbids us to affirm evil of a man, merely because of private associations, of a kind or character of which we are necessarily ignorant.

THE MISER'S HEIR, *or the Young Millionaire. By P. Hamilton Myers. Published by T. B. Peterson & Co., No. 102 Chesnut street, Philadelphia.*

A Tale designed to portray the turpitude of avarice and the villainies which lust for gold will prompt and perpetrate. Its moral lessons are generally good, and it is forcibly written.

SALVATION—*Where it is—What it is—and how it is. By James Inglis. Published by Robert Moffat, 82 Nassau st., New York.* A small pamphlet, ably discussing the questions indicated in the title, from the Orthodox Calvinistic stand point.

THE NEW YORK MUSICAL REVIEW, published by Mason Brothers, New York, at $1 a year, is a capital and cheap weekly which our musical friends would not willingly be without, after examining a number.

THE SCHOOL FELLOW, *a Magazine for Boys and Girls,* published monthly and liberally illustrated by Evans & Dickerson, New York, is a capital work for the little folks. How much better to appropriate a couple of pennies a week for such a present, to the children, than for toys and candies.

ARTHUR'S HOME MAGAZINE, published in Philadelphia monthly at $2 00 a year, and a less price for clubs, is, in the instructive and unexceptionable character of the articles it furnishes, among the best of our monthly magazines.

THE CHRISTIAN REVIEW.—The April Number of this excellent Quarterly is at hand, and contains:

I. *A Review of "Dr. Wayland's Discourse on Ministerial Education,"* tersely and clearly written, but without that direct appeal to the "Holy Oracles" which is the great charm and force of Dr. Wayland's discourse.

II. *The Testimony of Origen respecting the Baptism of Children,* a thorough article, by Dr. Chase, showing conclusively that Origen's "children" were not infants.

III. *Thomas De Quincy,* a continuation of Rev. Henry Giles' article on one of the most original, learned and elegant Belle Lettres writers of the age.

IV. *"I know that my Redeemer liveth,"* an exegesis of this remarkable passage in Job, by Rev. H. C. Fish.

V. *Park's Memoirs and Writings of B. B. Edwards.* A Review by Prof. A. Hovey, of Newton.

VI. *Bunyan's Writings,* a Review, by Rev. V. R. Hotchkiss, of the new English edition recently published, edited by George Offer, Esq.

VII. *Pearson on Infidelity,* a Review, of a most excellent and timely book, which should be read by every minister who finds sceptical notions intruding among the people within his field of influence.

VIII. *Christ in History,* an analytical Review of Dr. Turnbull's new work, and of

Maurice's Religions of the world, by Rev. G. W. Samson.

IX. *Michaud's History of the Crusades.*

X. *Notices of New Publications.*

This is one of the ablest and most readable numbers of the Review that has ever been issued.

NEW YORK RECORDER.—This Metropolitan Weekly has been enlarged, and now ranks in size and in the ability with which it is conducted with the Observer, Evangelist and Independent. It is the largest Baptist Newspaper in the world.

Our Own Nook.

TO OUR OLD SUBSCRIBERS.—Some of our subscribers have been reading the Memorial, two, four, six, and even eight years, without sending a single dollar to pay for expenses. This we cannot allow to continue. We send bills to you with the May number, which contains a Portrait, worth half a year's subscription, and we hope that you will see the necessity of your sending *by next mail* the amount due us. That so many years have passed by, leaving you in arrears, may be the fault of the former publisher. The present publisher intends to do business on more prompt terms. He intends to pay honestly and honorably all he owes for the work as it comes from the press. His terms are $1 in advance, *not after three or six months*, NOT AT THE END OF THE YEAR, but $1 IN ADVANCE, and as he will not do his printer wrong by delay and neglect, so he will not do himself injustice by supplying so costly a Magazine as is the Memorial to those who will not pay for it. If you do not receeive any further numbers after this present month to complete your volume, you must attribute it to your unkind and unjust neglect of duty to your publisher.

We trust that, now the work is worth having, you will neither allow your Memorial to be stopped, nor your bill to be placed in the hands of a magistrate for collection. Those who are delinquent will know who are meant without publishing their names to the world.

M. SEMPLE, Publisher.

PORTRAIT OF REV. J. G. ONCKEN.—We have had a number of copies of this beautiful engraving printed on fine, large paper, suitable for framing, a copy of which we will send by mail, postage paid, to any who may desire it, for 50 cents. We will also send a copy to any one desiring it who will send us two new subscribers and $2.00.

COURTESY OF OUR ENGLISH BAPTIST BRETHREN.—When we were engaged in editing the "Baptist Register," we wrote a dozen letters to different Baptist Clergymen, in England, soliciting information, documents, reports, etc., from not one of whom we ever received a word of reply. When we commenced with the "Memorial" we sent copies to several of English publishers of Magazines of similar character to our own, requesting an exchange, not one of whom responded. The "Baptist Reporter" for March, however, edited by Rev. J. F. Winks, of Leicester, has taken four articles from one of our numbers without giving the slightest credit, or even mentioning the name of the "Memorial," and sent us no copy in return. This may all comport with English ideas of editorial courtesy. We are thankful it is not American.

IF our correspondents will direct all letters, minutes, reports, &c., simply "American Baptist Memorial," it will save us considerable perplexity, ensure the more prompt delivery of their communications, and distinguish between private correspondence and that pertaining to the business of the Memorial.

CORRECTION.—The 19 persons baptized into the fellowship of the Belleville Church, Ia., were baptized by Rev. Wm. Freeman, the Pastor of the church. We always give the name of the Pastor when we know it, but sometimes the reports of baptisms are so indefinitely given that we cannot discover who are Pastors.

THE LAW OF PERIODICALS.

1. Subscribers who do not give express notice to the contrary are considered wishing to continue their subscription.

2. If subscribers order the discontinuance of their papers, the publishers may continue to send them till all cash charges are paid.

3. If subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible until they have settled their bill, and order their paper discontinued.

4. If subscribers remove to other places without informing the publisher, and the paper is sent to the former direction, they are held responsible.

5. The courts have decided that refusing to take a paper or periodical from the office, or removing and leaving it uncalled for, is "prima facie" evidence of intentional fraud.

The Monthly Record.

Baptisms Reported.

Alabama.

Churches.	*Counties.*	*Administrators.*	*No.*
Hebron, Oak Bowery, Mt. Gilead,	Chambers,	P. Archer,	100

Arkansas.

	Benton,	C. H. Bootright,	50
Brush Creek,	Madison,	Z. M. Vaughan,	19

British Provinces.

West Chester Mountain,	N.S.	J. Cogswell,	23
Nictaux,	N. S.,	W. G. Parker,	85
Indi'n Harbor,	N. S.,	D. Lawson,	6
St. Stephens,	N. B.,	A. D. Thompson,	2
Tryon,	P. E. I.,	W. Hobbs,	19

Connecticut.

Deep River,	Middlesex,	E. Cushman,	25
Mansfield,	Tolland,	A. H. Taylor,	11
Bozrah,	New London,	B. G. Goff,	7
New Haven,	(1st Church,)	S. D. Phelps,	11

District of Columbia.

Washington,	(E. st. Ch,)	G. W. Samson,	12

Georgia.

Waynesville,	Wayne,	T. B. Cooper,	49
Macon,	Bibb,	S. Landrum,	9

Illinois.

Kingston,	Adams,	Wm. Hobbs,	13
Winchester,	Scott,		24
Sharon,	Jackson,	M. B. Kelley,	7
Belleville,	St. Clair,	R. C. Keele,	14
Dundee,	Kane,	C. Button,	22
Quincy,	Adams,	W. W. Keep,	*98
Mt. Palatine,	Putnam,	H. Sampson,	12
Sangamon Bottom,			18
Lee,	Fulton,		12
Providence,	Green,	J. Brown,	19
Chicago,	(Tabernacle,)	A. Kenyon,	34
Urbanna,	Champaigne,	J. H. Rees,	6
Monmouth,	Warren,	R. Newton,	11

Indiana.

Roselle,	Laporte,	J. M. Whitehead,	28
Warsaw,	Kosciusko,	Mr. Thomas,	15
Maria Creek,	Knox,	J. Chambers,	2
Alto,	Howard,	H. Cobb,	43
Indianapolis,	Marion,	S. Dyer,	35

* Including former reports.

Iowa.

Churches.	*Counties.*	*Administrators.*	*No.*
New Sweeden,	Burlington,	T. O. Nelson,	11
Burlington,	Des Moines,	G. J. Johnson,	*115
Davenport,	Scott,	E. M. Miles	4

Kentucky.

Louisville,	Walnut st.,	W. W. Everts,	7
"	East ch.,	S. L. Helm,	6
"	Jefferson st.,	S. Remington,	47
Beaver Dam,	Ohio,	A. Taylor,	18
Salt River,	Boyle,	D. Bruner,	16
Danville,	Boyle,	V. E. Kirtley,	25
Henderson,	Henderson,	Jno. Bryce,	14

Louisiana.

New Orleans,	(1st ch.,)	Wm. C. Duncan,	2
Weasaw Creek,		J. Dunham,	11
Friendship,	De Soto,	A. W. Jackson,	50
Hazlewood,	De Soto,	" "	12

Maine.

Rockland,	(2d ch.,)	W. O. Thomas,	6

Maryland.

Baltimore Churches,			24
Cumberland,	Alleghany,	S. W. Price,	3

Massachusetts.

Boston churches,			22
Billerica,	Middlesex,		10
Chelsea,	Suffolk,	A. P. Mason,	6
Natick,	Middlesex,	A. S. Lyon,	6
Lowell,	(1st ch.,)	D. C. Eddy,	30

Michigan.

Roxand,	Eaton,		9
Mt Gilead,		B. H. Pearson,	22
De Witt,	Clinton,		8

Mississippi.

Natchez,	(Wall st. ch.,)	B. B. Gibbs,	109
Hebron,	Lawrence,	J. Morris,	*70
Brandon,	Rankin,	J. S. Autley,	3

Missouri.

St. Louis,	(2d ch.,)	D. D. Reed,	5
Pleas't Grove,	Platte,	W. H. Thomas,	40
Platte City,	Platte,	" "	30
Pleas't Ridge,	Platte,	A. P. Williams,	*32
Westport,	Jackson,		30
South Fork,	Lewis,	J. W. Rowe,	19
Dover,	Lewis,	J. M. Lillard,	29
Yellow Creek,	Charlton,	T. S. Allen,	10

NEW JERSEY.

Churches.	*Counties.*	*Administrators.*	*No.*
Cape May,	Cape May,	J. E. Wilson,	11
Newark,	(1st ch.,)	H. C. Fish,	61
Millington,	Somerset,	E C. Ambler,	*21
Samptown,	Middlesex,	W. Maul,	*48
Flemington,	Hunterdon,	T. Swaim,	*45
Camden,	(2d ch.,)	T. Goodwin,	11
Woodstown,	Salem,	C. Brinkerhoff,	7
Lambertville,	Hunterdon,	A. Armstrong,	11
Mt. Holly,	Burlington,	T. D Worrell,	21
Blackwoodst'n,	Camden,	H. Westcott,	7
Marlton,	Burlington,	J. R. Murphy,	12
Burlington,	Burlington,	W. H. Parmly,	2

NEW YORK.

New York Churches,			54
Albany,	(1st ch.,)	R. Jeffery,	*19
"	(Pearl st.,)	W. Hague,	3
"	(Germans,)	J. G. Oncken,	9
"	(State st.,)	C. B. Post,	*33
Scipio,	Cayuga,	G. H. Brigham,	19
Bur'ton Flatts,	Otsego,	A. B. Earle,	35
Cold Spring,	Putnam,	E. Miner,	25
Clifton,	Monroe,	H. K. Stimson,	*41
Buffalo,	Wash'ton st.,	V. R. Hotchkiss,	13
"	Niagara Sq.,	C. P. Sheldon,	10
Franklin,	Otsego,		35
Keysville,		J. W. Eaton,	31
E. Walworth,	Wayne,	J. G. Moore,	2
Oxford,	Chenango,	N. Ripley,	*46
Union Village,	Broome,	J. O. Mason,	100
Utica,	(Bleeker st.,)	D. G. Corey,	10
Deposit,	Delaware,	Levi Morse,	13
Adams,	Jefferson,	J. F. Bishop,	59
Greenville,	Greene,		37
Pavilion,	Genesee,	H. B. Ewell,	32
Alleghany,		E. F. Crane,	10
Chili,	Monroe,		26

NORTH CAROLINA.

Cooper's Gap,	Rutherford,	B. Bruce,	10

OHIO.

East Union,	Wayne,	J. W. B. Tisdale,	8
Salt Creek,	Holmes,	" "	18
Baltimore,	Fairfield,	B. P. Ferguson,	6
Bristol,	Morgan,	" "	5
Cambridge,	Guernsey,	B. Y. Siegfried,	38
Brookfield,	Trumbull,	E. Jones,	11
Clear Fork,		T. Jones,	3
Cincinnati,	(9th st.)	W. F. Hansell,	8
Morristown,	Belmont,	G. C. Sedwick,	6
Welch Hill,	Licking,	N. Clouse,	19
Graham's Sta'n,	Meigs,	E. Gatchel,	6
Bend,	Meigs,	"	5
Mt. Zion,	Guernsey,	B. Wharton,	38
Union,	Coshockton,	J. Frey, Jr.,	8
Tomika	Coshockton,	"	12
Mill Creek,		J. Beaman,	12
Mt. Zion,	Auglaize,	S. M. Brower,	6
Lexington,	Perry,	B. Ferguson,	2
Loudenville,	Ashland,	A. P. Mather,	30
Thorp's Run,	Logan,	G. J. Line,	10
Port Jefferson,	Shelby,	J. Jackson,	9
Newtown,	Hamilton,	J. Lyon,	13

* Including former reports.

PENNSYLVANIA.

Churches.	*Counties.*	*Administrators.*	*No*
Philadelphia Churches,			82
York,	York,	G. M. S'aysman,	2
Jersey Shore,	Lycoming,	J. G. Miles,	17
Holisterville,	Wayne,	O. L Hall,	6
Northumber'd,	North'd,	I. W. Hayhurst,	9
Jackson,	Susqueh'a,	J. Rockwell,	6
Solebury,	Bucks,	J. N. Folwell,	4
Danville,	Montour,	Prof. Loomis,	33
Lewisburg,	Union,	I. Hayhurst,	13
Huntingdon,	Huntingdon,	J. B. Williams,	2
Patton Township,		S. Furman,	8
Vincent,	Chester,	J. Currin,	6
Leroy,	Bradford,	D. M. Root,	40
Franklin,	Bradford,	" "	7
Rush,	Lycoming,	E. A. Francis,	11
Reading,	Berks,	I. Bevan,	11
Mt. Pleasant,	Montgomery,	D. F. Carnahan,	5
Upland,	Delaware,	J. Duncan,	3

RHODE ISLAND.

Newport,	(1st ch.,)	S. Adlam,	22
E. Greenwich,	Kent,	E. R. Warren,	6
South Kings'n,	Washington,	P. Tillinghast,	12
"	"	Mr. Jaques,	5
"	"	E. Locke,	3
Warren,	Bristol,	H. Jackson,	2

SOUTH CAROLINA.

Congaree	Richland,	N. Graham,	60

TENNESSEE.

Mt. Tirzah,	Dyer,	J. H. Thuryoud,	41
Antioch,	Davidson,	L. H. Bethel,	3
Enon,	Rutherford,	" "	2
Rock Spring,	Rutherford,	" "	10
Mill Creek,	Davidson,	" "	2
Harmony,	Washington,	M. V. Kitsmiller,	15

TEXAS.

Huntsville,	Montgomery,	J. W. D. Creath,	*75

VERMONT.

Grafton,	Windham,	E. Andrews,	*131
Townsend,		H. F. Fletcher,	25

VIRGINIA.

Norfolk,	(F. Mason st.)	T. G. Jones,	35
Wheeling,	Ohio,	J. Winter,	*19
Parkersburg,	Wood,	B. T. F. Cake,	24
Pleasant,	Wayne,	H. Smith,	30
Buffalo Creek,	"	"	12
New Salem,	"	"	10
Trace Fork,	Cabell,	B. L. Perry,	6
Ebenezer	"	"	21
Lexington,	Rockbridge,	G. Mason,	14
Bethel,	Wood,	B. T. F. Cake,	10
Mt. Vernon,	"	W. C. Barrett,	16

WISCONSIN.

Beaver Dam,	Dodge,	N. E. Chapin,	14
Genoa,	Walworth,	S. Stimson,	7

FOREIGN BAPTISMS.

Mole, St. Nich's,	Haiti,	B. Faurre,	2
Clarence,	West Africa,		5
Carmeroon's	"		7
Bimbea,	"		3
Trinidad,			23
Rangoon Mission,	Burmah,	(in 17 mo's.)	503
Bassein,	"	(in 1 year,)	132
Ningpo,	China,	Dr. McGowan,	2

GERMANY IN 1853.

Memel,	Niemetz,	52
Elbing,	Penner,	56
Baumgarth	Jahnzen,	5
Stettin,	Friehder,	18
Heilbronn,	Berger,	29
Wittengen,	Wilckins,	10
Halsbeck,	Vohlken,	6
Jever,	Remmers,	20
Lubeck,	Lorders,	5
Oldenburgh,	"	3
TOTAL,		4694

Churches Constituted.

Names.	*Where.*	*When.*	*Memb*
Providence,	Gibson, Tenn.,	Jan. 28,	11
Howard Settlement, N. B.,		Feb. 8,	23
Boston,	Ionia, Mich.,	" 15,	
Roselle,	La Porte, Ind.	" 23,	
Houghton,	Dane, Wis.,	" 28,	
Hollisterville,	Wayne, Pa.,	Mar. 1,	12
Friendship,	Russell, Ala.,	" 2,	
Martinsville,	Clark, Ill.,	" 4,	
	Montgomery, Tex.,	" 5,	28
Milton,	Chittendon, Vt.,	" 11,	14
Friendship,	Talapoosa, Ala.,	" 11,	19
Louisville,	Jefferson st., Ky.,	" 12,	
Alleghany,	N. Y.,	"	28
Sandy Plains,	Cleveland, N. C.,	" 22,	28
South Framingham,	Mass.,	" 26,	
Louisville,	(German,) Ky.,	" 30,	
New York,	(Yorkville,) N. Y.,	Apr. 5,	
North Cambridge, Mass.,		" 6,	30

Ordinations.

Names.	*Where.*	*When.*
Kong-Blau-Pau,	Mergui, Burmah,	Dec.
J. F. Fay,	Boston, Mich.,	Feb. 15.
Jacob Cole,	Henderson, Ky.,	Mar. 5.
Hamilton Gritton,	New Salem, Ky.,	" 6.
A. F. Spalding,	Aiken, S. C.,	" 12.
H. Hohimer,	Centreville, Ky.,	" 16.
S. Stimson,	Richmond, Wis.,	" 16.
Henry Jaynes,	Richmond, R. I.,	" 15.
Richard Allen,	Alexandria, Va.,	" 21.
Edw. J. Baker,	White Spring, Ky.,	" 21.
D. T. Morrill,	Newark, N. J.,	" 23.
Isaac Whitaker,	Greentown, Ia.,	" 26.
Jacob Weller,	(German,) Louisville, Ky.,	" 30.

New Church Edifices.

Where.		*When.*	*Cost.*
Mill Creek,	Delaware, O.,	Mar.	
Alton,	Belknap, N. H.,	Mar. 23,	$3,000
Irasburg,	Orleans, Vt.,	Mar. 23,	
Baltimore,	(Hill st. Chapel,) Md.,	Mar. 26,	
Delavan,	Tazwell, Ill.,	Apr. 2,	

Deaths of Baptist Ministers.

Names.	*Residences.*	*Time.*	*Age.*
J. Whitney,	Brownsville, O.,	Feb. 4,	60.
J. D. Green,	Scotia, N. Y.,	" 16,	35.
Edmund Talbot,	Columbia, Ala.,	" 18,	86.
Charles Sherman,	Erie, Pa.,	Mar. 1,	47.
J. T. Russell,	Jackson, Miss,	" 6,	
Danl. Sheppard,	Edisto Island, S. C.,	" 8,	67.
B. M. Sanders,	Penfield, Ga.,	" 12,	65.
Clark Carr,	Concord, N. Y.,	" 13,	80.
Eliphalet Fay,	Poughkeepsie, N. Y.	" 19,	57.
J Rider,	Painesville, O.,	" 20,	
Linus Austin,	Akron, O.,	" 25,	81.

Ministers Rec'd from Other Denomin's.

Names.	*From what Body.*	*Where.*
Wm, H. Shepherd,	United Br'n,	Punxatawny, Pa.
Mr. Kenny,	Methodist,	Natchez, Miss.
W. P. Grant,	Independent,	Glasgow, Scot'd.
E. A. Stockman,	Methodist,	Portsm'th, N. H.

Clerical Removals and Settlements.

Names.	*Whence.*	*Where.*
Abbott, A.,	Norway,	South Paris, Me.
Adset, S. Jr.,	Sennett,	Auburn, N. Y.
Alcott, D.,	Westm'd, N. Y.,	Sp'g Valley, Wis.
Alden, E. M.,	Line Mills,	Berwick, Pa.
Allen, N. T.,	Waterford, Ct.,	Natick, R. I.
Autley, J. S.,		Brandon, Miss.
Baker, J. J.,	Sandy Ridge,	Perryville, N. J.
Boardman, A. W.,	Pasumsic,	Irasburg, Vt.
Brinkerhoff, C.,	Woodstown,	Salem, N. J.
Card, H. S.,	Hinsdale, N. Y.,	
Case, C.,	St. George,	Patten, Me.
Cherryman, R.,	Richburg,	Farmerv'e, N. Y.
Clark, T. W.,	Nantucket, Ms.,	Milltown, Ct.
Crane, E. T.,	Andover,	Allegheny, N. Y.
Dexter, H. V.,	Calais,	Portland, Me.
Drake, J. C.,	Churchville,	Harmony, N. Y.
Dudley, I.,	Canal,	Collosse, N. Y.
Fuller, E. K.,	Medford,	Reading, Mass.
Gale, S.,	S. Colebrook, Ct.,	Columbus, N. J.
Hall, M. W.,	Pleas't Hill, La.,	Palestine, Tex.
Hill, L. D.,	Dover, N. H.,	Turner, Me.
Holme, J. S.,	Watertown, N. Y.	
Hunting, E.,		Madison, O.
Hyde, J. C.,	Point Ple't, Pa.,	
Jones, Thos.,	Rockdale, Md.,	Northam'n, Va.
Johnson, J.,	Beech Isl'd, S. C.,	Grimesville, Tex.
Lansing, John,	Perry co., Ala.,	
Maltby, S.,		Denmark, N. Y.
Martin, G. H.,	Graysport,	Lodi, Miss.
Mathewson, P.,	Ashford, Ct.,	
Mixter, G.,	South Lyme,	Waterford, Ct.
Morris, J. R.,	Curwensville,	Towanda, Pa.
Newel, J. D.,		Upper Alton, Ill.
Nye, J. A.,	Lawrencev'e Ia.,	Tremont, Ill.
Owen, T. R.,	Milford, N. Y.,	Boston, C. W.
Perkins, A.,	Hamilton,	Port Jervis, N. Y.
Phares, M. B.,	Vernon,	Dupont, Ia.
Phillips, W. C.,		Port Byron, N Y.
Pike, Wm.,	Staten Island,	Conshoh'ken, Pa.
Pratt, A.,	Defiance, O.,	Amity, Pa.
Reese, Danl.,	Brooklyn,	Hoosic Fa's, N. Y.
Ripley, N.,	Tioga Centre,	Oxford, N. Y.
Rockwell, J.,	Jackson,	Grays Valley, Pa.
Rossell, Job,	Perryopolis,	Claysville, Pa.
Russell, P. R.,	Exeter, N. H.,	S. Canton, Mass
Sackett, J. B.,	Mt Vernon,	Lancaster, O.
Sheldon, C. P.,	Buffalo,	Hamilton, N. Y.
Sherwood, A.,	Wellsboro'	Mansfield, Pa.
Skinner, J. C.,	Harrietsville, O.,	Jay Bound'y, Ia.
Smith, S. F.	Newton, Mass.,	
Thurman, R. L.,	Louisville,	Georgetown, Ky.
Tonkin, H.,	East Milton,	Milford, N. H.
Wade, J. M.,	Vienna, N. Y.,	
Wheeler, R.,	Londonderry,	Grafton, Vt.
Willett, C.,		Quinnebaug, Ct .
Young, Geo.,	Salem, N. J.,	Chester co., Pa.

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JUNE, 1854.

Science and the Scriptures.

BY REV. J. F. BERG, D.D.
PHILADELPHIA, PA.

WHATEVER department of science is selected as a test of the truth of the sacred Scriptures, the result has always been corroborative of their divine origin. The difficulties which infidels suggest, and which they dignify with the title of scientific, result not from the superabounding wisdom with which they are endowed, but from a most deplorable deficiency of information, which it is no lack of charity to denounce as ignorance. The self-complacent mien with which the champions of unbelief parade *their* wondrous discoveries in geology, astronomy, and the whole range of physical sciences, contrasts most sadly with the meek modesty of the Christian philosopher, to whom science owes more than to all the men who have scanned the works of God with an unbelieving eye and heart. The great Newton, who established the knowledge of important laws in the divine administration of Nature, and contributed more to the cause of science than any other man of his age, spoke of his mighty discoveries with the modesty of a child: "I am," said he, when near the close of his life, "I am but as a child standing on the shore of the vast, unexplored ocean, and picking up a few pebbles which the waters have washed to my feet." One of the greatest philosophers of France was constrained, on his dying bed, to exclaimed, "That which we know is little, that which we know not is immense."

Infidelity reverses this order. It claims, in matters of physical science, to know almost every thing, and to be ignorant of almost nothing. Its advocates adopt a tone far more positive than any which wiser men ever assumed. They seize, as facts already proved, the most perplexing problems, and, though very rarely men of original investigation, and generally innocent even to the absence of suspicion of any real claims to the knowledge which is the fruit of wearing mental toil and close personal application, they parade the opinions of a tribe of smatterers, with a pliancy of faith in the dicta of their teachers, which is surely marvellous conduct in men who profess to walk by sight always, and by faith never! The mystery is explained only when we remember that they believe in all unbelief. The great Locke has left on record among his apothegms the remark, that "pride of opinion and arrogance of spirit are entirely opposed to the humility of true science." And Bacon tells us, "It is not only the difficulty and labour which men take in finding out of truth; nor again, that when it is found, it imposeth on men's thoughts, that doth bring lies in favour, but a natural though corrupt love of the lie itself." Chateaubriand gives this pertinent and truthful testimony: "Men are ready to believe every thing, when they believe nothing. They have diviners, when they cease to have

prophets; witchcraft, when they cease to have religious ceremonies; they open the caves of sorcery, when they shut the temples of the Lord."

The absurdity of infidelity is continually exhibited in its objection to the inspiration of the Scriptures, on the ground of difficulties, whether of a moral or physical character. The infidel proceeds on the principle that his ideas of moral right, or his views of physical science, are infallibly correct; and that, of necessity, every thing which seems to contradict them must be wrong. He forgets that the difficulty may be not in the Bible, but in himself; that it may perhaps be due not to the fact that he knows too much, but that he does not know enough.

Very frequently statements have been put forth respecting discoveries which have appeared, at the first blush, to be absolutely contrary to the plainest declarations of the Bible, and the joy of infidelity has been unbounded; it has raised the shout of triumphant derision, but this exultation has been short-lived, for as science has advanced, its subsequent revelations have uniformly administered a rebuke, which has overwhelmed the enemies of divine truth with ridiculous confusion.

A notable instance of this kind was presented in the early part of the present century. During Napoleon's expedition into Egypt, some of the French philosophers discovered divers mysterious delineations of zodiacs at Denderah and Esneh. They were unable to decipher the hieroglyphics with anything like certainty; this they were constrained to admit, and yet they published, with the utmost boldness, as an indisputable result of their investigations, that, at the lowest possible rate, these zodiacs must have been constructed some seventeen or eighteen thousand years ago, and as, according to the Bible narrative, six thousand years have not yet passed since the creation of the human race, the Scriptures were derided as a compilation of stupid fables, utterly unworthy of credit. The Edinburgh Review echoed the contemptuous sneers of the French infidels, and believers, who preferred the narrative which they could read, to the Egyptian revelation which its oracular expounders could *not* read, were assailed with a storm of obloquy and ridicule, as superstitious adherents to an obsolete and exploded system of religion.

Champollion, the celebrated decipherer of hieroglyphics, who has settled the laws of their interpretation, examined these famous zodiacs and proved to the silencing, if not entirely to the satisfaction of the infidel socialists, that the inscriptions themselves stated that they pertained to the age of Tiberius Cæsar, and were, consequently, not yet two thousand years old! Bailly, another infidel philosopher, managed to prove to his *own* satisfaction, if we are to believe him, that the record of eclipses, preserved among the Hindoos, was sufficient to establish the existence of man many thousand years anterior to the date fixed in the Mosaic history. His calculations were examined, and so clumsily had they been bungled together by the learned infidel, that Voltaire and D'Alembert, the leaders of French infidelity, literally hooted poor Bailly's discoveries out of France, and yet there were wise men in England and Scotland, and a few in America also, who adhered to Bailly's nonsense, even after its author had been laughed out of countenance by his infidel allies.

The experience of the past seems to be lost upon infidelity, and notwithstanding that its onsets have been, at every stage, repelled with ignominious defeat, it is still ready to push forward its standard and utter its notes of defiance from a thousand brazen trumpets. Rejecting the Mosaic history of creation, some of its learned champions have adopted a theory of development, in accordance with which man is a progressive being, originally not even a brute, or a monkey, but ascending

through long lost ages of the past, from a state of being, more like an oyster than anything else, still advancing continuously from a tadpole origin to a higher grade of life, until first the frog, then the monkey, and then the man appeared on the stage of action. What a glorious ancestry some infidels can trace in the annals of this progressive creation!

The sons surely emulate the wisdom of their intellectual sires! In the foremost rank of these development advocates stands Professor Oken, of Germany, certainly a most distinguished naturalist, and the author of the most elaborate work on Natural History now extant. He affirms that "there are two kinds of generation in the world: the generation proper, and the generation that is sequent thereupon; or the original and the secondary generation. Consequently no organism has been created of larger size than an infusorial point. No organism is, or ever has been created, which is not miscroscopic. Whatever is large has not been created, but *developed*. Man has not been created, but developed. Hence, it follows, that during the great geological period, when race after race was destroyed, and new forms of life were called into being, 'Nature had been pregnant with the human race,' and that immortal, intellectual man is but the development of the brute." To such depths of apish ingenuity, the strongest intellect will sink when it casts from it the cords that stay the soul upon the sure testimony of God's own book. It is not a strange thing that any human being should ever have been willing to own such a parentage as this? And yet so it is, they, who reject God as their Creator, the Father of body and spirit, in the desperation of infidel philosophy are content with an ancestry that proves their affinity with the baboon and the chimpanzee. How true it is, that professing to be wise, men who like not to retain God in their knowledge do verily become fools!

Passing from this glance at the folly of infidel science, let us briefly allude to some of the positive evidences of the knowledge of principles of science now established, but which were not known to any of the wisest of heathen philosophers, who were contemporaries of the inspired writers. The very first words of this sacred volume contain an overwhelming answer to the cavils of infidels, who pretend that the Bible teaches us that the matter of which this earth is composed is not yet six thousand years old. "In the beginning, God created the heavens and the earth." Who, among the soothsayers of infidelity, will tell us the date of that beginning? Let them prove, if they can, that the materials, of which portions of the earth's structure are formed, have existed for *sixty* thousand instead of six thousand years; what is that to us? Or, how does this fact, if it be a fact, militate against the truth of the Bible? It was *in the beginning* that God created the heavens and the earth, and if infidels can tell us when that was, we will tell them how long chaos reigned before the order of creation was called out of primeval confusion. "The earth was without form and void, and darkness was upon the face of the deep, and the spirit of God moved upon the face of the waters." Not a fact in the whole circle of scientific truths has been more clearly established than this, that the world was originally in a semifluid state, and the Mosaic history of the creation plainly intimates this as the condition of the world, when it speaks of the separation of the waters from the dry land. "And God said, Let the waters under the heavens be gathered together unto one place, and let the dry land appear: and it was so."

That this was the primordial state of our globe is abundantly proved by the discoveries of Sir Isaac Newton and others, who have pushed forward the principles which he established to still more satisfactory and positive results. It is well known that if a soft or elastic globular body be rapidly

whirled round on its axis, the parts at the poles will be flattened, and those at the equator will be elevated. This is precisely the shape of our earth, as every school-boy knows who is familiar with the elements of natural science. Besides, it is a fact equally well known, that water, when modified by the action of heat and light, contains the principal elements which entered into the composition of all animals. Chemistry was almost unknown in the time of Moses, and how is it that he has presented the only theory which accords with the established truths of this abstruse science? Mineralogy was not cultivated as a science in his day, and geology, as a branch of natural philosophy, was scarcely thought of, and how is it then, that Moses has recorded the only history which agrees with the ascertained facts of both these sciences? "The structure of the earth," says Professor Jameson, "and the mode of distribution of extraneous fossils, are so many direct evidences of the truth of the Scripture account of the formation of the earth; and they might be used as proofs of its author having been inspired; because the mineralogical facts discovered by modern naturalists were unknown to the sacred historian."

Can infidels tell us who taught Moses modern philosophy and chemistry? Or, can they explain on their principles this wonderful accordance between the statements of the Mosaic history and the indisputable truths of real science? They are in the habit of deriding the ignorance of the great Jewish Lawgiver; will they reconcile the difficulty presented in this startling fact, that the few sentences in which the record of the creation is sketched, displays an acquaintance the most profound with principles of natural philosophy, of which the world was utterly ignorant in his day? Even after the lapse of thousands of years, the wisest of the sages of Paganism had no definite perception of these principles, and how then did Moses obtain them? The question can be satisfactorily answered only on the ground that they were revealed to him by a divine intelligence. Traces of this pervading inspiration are found scattered throughout the sacred volume, nor is it any valid objection to the physical science of the Bible that its language is at times accommodated to the modes of thought and expression which have become common through popular prejudice or custom. Even in scientific treatises, to this day, the most accurate writers speak of the rising and setting of the sun, and yet we presume no one, of the most slenderly educated in a promiscuous audience, needs be informed, at this day, that the rising and setting of the sun are accommodatory expressions, and that the phenomena which they describe are not real, but merely apparent. If we turn to the most ancient of the books of Scripture, the book of Job, beyond a doubt, the oldest treatise or poem in the world, we find the most intimate familiarity with truths of which Pagan sages had no conception. Speaking of the works of Jehovah, Job, says: "He stretcheth out the north over the empty place, and hangeth the earth upon nothing." Job xxvi. 7.

Whence did Job derive this knowledge? How is it that he is so far in advance of his contemporaries and of posterity through a vast track of ages, as to understand thus clearly the fact of the earth's position in the field of space, when the brightest intellects around him were ignorant of this truth? When Moses speaks of the stars which shine like heaven's embroidery upon the dark curtain of night, he displays a knowledge of the number and order of the celestial bodies incomparably superior to that of the ancient astronomers, who, in their imperfect observation, enumerate only about a thousand. He multiplies them to infinitude, and declares them to be innumerable. Paul speaks of them as Herschel might have done, comparing them to the sands upon the sea shore. Heb. xi. 12. The Bible tells us, God has scattered them

with his hand in space like dust. "He telleth the number of the stars; he calleth them all by their names." Until the telescope had revealed, within a comparatively modern period, the glory of the heavens, no philosopher, even of latter ages, had any idea of the infinite array of the heavenly hosts. We now know that the milky way and the nebulæ scattered over the firmament are composed of countless multitudes of stars, shining like glittering banners amid the army of the Lord of hosts, and as science advances, we find that the earliest records of God's book present as axioms the best and surest results of modern research. How is it that these truths are in the Bible, when the philosophy and science of that period in the world's history were utterly ignorant of them? Can infidels tell us? They cannot; but we can tell them: in a word, the Bible is the book of God.

Then observe how utterly the errors of Pagans, respecting the heavenly bodies, are avoided in the Scriptures. The heathen looked upon the stars as animated beings, and as exercising a controling influence over human affairs. The Bible, on the other hand, teaches us to regard them as inert matter, incapable of thought and feeling, and therefore, unable to exercise any control over the destinies of men, but as maintaining the spheres which the hand of the glorious Architect has allotted. If we examine the details of the material phenomena with which science has made us familiar, we find the same harmony between Scripture and the discoveries of philosophy prevading the domains of revelation and of nature in every sphere. Thus when the sacred writers speak of the air, they represent it as possessing a certain weight, and surrounding the earth in different strata. In the beautiful song of Solomon, when discribing the eternity of the infinite Logos, Solomon speaks of his existence, when God establishd the air above the earth, when he assigned their equlibrium to the waters of the fountains, and laid the foundations of the earth. Job tells us that God has made the weight (mischkal) for the winds, (or air,) and he weigheth the waters by measure, (c. xxix. 25.) Yet this property of the air was unknown till the time of Galileo and Torricelli. Aristotle had scarcely a faint idea of it, and Seneca, at a later period, ventured remotely to suggest that it might be elastic, but there the truth stands in the most ancient book known in the entire world, as plainly stated as it can be in human language. God has appointed to the air its weight, In fact the ancient interpreters, ignorant of the physical truth respecting the weight of the aeriform fluid which surrounds the earth, have invariably translated the word so as to conform it to their own ideas, never, for a moment, supposing that the air itself possesses a certain weight; but knowing from experience that we encounter a degree of resistance in moving against its strata or currents, when in motion, they have ascribed weight to it only on account of the power of the stormy wind and have regarded the term as simply figurative. An additional proof that the Scriptures attribute weight to the air may be seen in Ps. cxxxv. 7: "He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasuries." The Psalmist praises God for this law by which the vapours rise, and this is manifestly owing to their lightness being greater than that of the atmospheric strata through which they pass.

When the Scriptures speak of the interior of the earth, they represent it as the habitation of central fires; the possibility of this was first suggested by Buffon, and his hypothesis has since become a demonstrated fact. Whence had these writers this knowledge so far in advance of worldly science? Is it not utterly unaccountable, that these physical truths, so long misunderstood and unknown, should have been plainly set forth in this book, on any other supposition than that it is the book of

God? The sacred writers do not teach these great facts in the language of Copernicus, Newton, Kepler, or Locke. Had they done so, in the age in which they lived, they would not have been understood, even by the most enlightened minds. The most advanced language of sciences is after all, in most instances, the language of appearances. This material world, so gorgeous and beautiful, is, in many respects, a scene of illusions. What we call reality is often a mere figure. It need not, therefore, excite either the surprise or the prejudice of the learned, that it should use terms adapted to the comprehension of the lowest intellect. The wayfaring man, though a fool, has an interest in this book, as deep and absorbing as the noblest philosopher, and shall we, therefore, reject the Bible because, in accordance with the habitual and familiar language of science, even in its advanced state, it speaks of the stars rising, the equinoxes retiring, the planets advancing and doubling their speed, standing still, or moving backwards? If we should deal thus harshly with the most approved treaties on physical science, there is not one which could escape the condemnation of this indiscriminate criticism. The sun is said to rise and set in every philosophical treaties which treats of the phenomena of day and night, and shall we, therefore, infer that science panders to popular ignorance?

Let us rather cherish this precious book. It is not designed to be a revelation of physical, but of moral science, and whilst it is protected by the armour of truth and righteousness on the right hand and on the left, whilst it proves its superhuman origin, and is its own witness, as no other book can be, let us joyfully receive its pure statutes as the rule of our life, and pass through this state of pupilage, defended, clad, and nourished by faith, until this sojourn in the wilderness is over, and we pass from the dim obscurity of our brightest earthly vision to the glorious presence of Him, whom we shall see as he is, and whose presence fills his obedient universe with boundless rapture and ceaseless thankfulness and praise.

Others may speak of walking by sight, but if they could be consistent with their own system, they would stumble at the first step. Their very unbelief prostrates them. All nature rebukes them. The very stones at their feet cry out against them. If they must know the reason of all things, their philosophy is baffled, and their systems of folly are dismantled by the silent rebuke of the very dust that plays around their feet. We need not the shock of the earthquake, or the wild fury of the tempest, or the resistless might of overflowing waters to perplex their philosophy, and drive it into despair, the withered herb, the unslightly pebble. The tiniest mote that floats in the sunbeam, are enough to tax the powers of infidel science, and banish its thankless cavils into the silence of contempt. No; we will not surrender the Bible, because infidels can point out difficulties upon its pages. We find them every where. We do not profess to be able to solve every question which infidelity can suggest, but we thank God that he hath made so much of his precious word plain to the humblest comprehension, and until the despisers of this book can solve the phenomena of nature, whose existence they admit without being able to explain them, we will not let go our hold of the Bible, because there may be in it "some things which the unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction."

"Moral Scotland!"—This is the title of a paper in Chambers' Journal, from which we learn that in forty cities and towns in Scotland,

Every 149 of the population support a dram-shop!

While it requires 981 to keep a baker!

1067 to support a butcher!!

And 2281 to sustain a bookseller!!!

The Experience of Job.

BY MRS. C. H. PUTNAM.

THE Book of Job, though generally admired by the scholar, for the rare beauty of its imagery, and power of its language, and though offering much curious matter of investigation to the biblical commentator, has, as far as we know, never been particularly considered or appreciated in its relation to Christian experience. As a practical illustration of the discipline through which he causes his people oftentimes to pass, that he may drive folly from their heart, and wean them from their false confidences to trust only in the Lord,—we think this book the most remarkable in the whole canon of Scripture.

Particularly does this inspired narrative strike at the root of one error, which is perhaps the most formidable enemy to the peace and usefulness of the believer, with which he has to contend. Under its blinding influence he loses sight of the special immunities of his heavenly citizenship, and mistakes Mount Zion for Mount Sinai, the blessing for the curse, the *rod of the covenant*, which, with all other spiritual blessings in Christ Jesus, the Father has laid up for his chosen, for the *rod of his anger*, with which he smites the wicked. He forgets that having fled for refuge to the hope of the gospel, "his iniquity is pardoned; his sin is covered." That he is no longer under the law but under grace;" *for the law of the spirit of life in Christ Jesus has made him free from the law of sin and death.*" The price of our redemption, having been exacted of the divine surety, we are no longer under condemnation; but the weakest believer, "*saved in the Lord with an everlasting salvation,*" "*accepted in the beloved,*" and "*complete in him,*" is henceforth regarded by the Father, with the same favour he bears to his beloved Son; and is dealt with, not upon the tenure of merit, but upon the principles of the reign of grace.

"But," says the tried and tempted child of God, "if payment of my debt has been exacted and received from my surety, why am I still subjected to the demands of justice? If my sins had been laid upon the atoning sacrifice, and he has borne the penalty of the law in my behalf, why should I also be punished?" We reply, "it is *not so;* the chastisements you receive have nothing *retributive* in their object; nor could they possibly weigh one particle in the scale of atonement. But pardon and justification are only a part of the great salvation; the full inheritance is not received by the Christian while he remains in the flesh, except by faith; and hence faith must be kept in vigorous exercise to supply its place; and hence, also, the need of that discipline which will drive the soul from self dependence to trust only in Christ: for so fatally blind are we to our own deep poverty and helplessness, and so bound up in our hearts is the folly of self-righteousness, that nothing but the rod of correction which our heavenly Father has provided in the covenant, will drive it out.

But to return to Job. The book opens with a social meeting of the sons of God, and as Jesus says, "where two or three are met in my name, there am I,"—the Lord was of course among them. "And Satan came also,"—for wherever the "seed of the woman" are found, there the serpent seeks his prey. Cast from his habitation in Eden, as "*a liar and the father of it;*" and afterwards, as "*a murderer,*" driven from the face of God and the face man, to be a fugitive and a vagabond in the earth, he now presents himself before the Lord, and in reply to the question "whence comest thou," he says, "from going to and fro in the earth, and walking up and down in it." But this "enemy of all righteousness" —this "accuser of the brethren," is still the minister of Jehovah's will, and is employed by him, in services which neither *good* angels or men are willing to perform. For this purpose he is

now summoned to appear. But what backslider,—what open transgressor in this little company, does the Lord intend to make an example of his just displeasure, by delivering them into the hands of Satan? Nothing at all likes this is his purpose; such transgressors are left to "be filled with their own ways," and corrected by their own backslidings; while the arch adversary is bidden to mark Job, "*a perfect and upright man, one that fears God and eschews evil!*" This testimony Satan calls in question; "Does Job serve God for naught," said he. "Hast thou not made an hedge about him, and about his house, and about all that he hath on every side? thou hast blest the work of his hand, and his substance is increased in the land. But put forth thine hand now and touch all that he hath, and he will curse thee to thy face." "And the Lord said unto Satan, behold all that he hath is in thy power; only upon himself put not forth thine hand." With this permission, the minister of evil springs with alacrity to his work of desolation, and in one short day the prosperous and highly favoured servant of God, is stripped of all that he possessed—wealth and servants—sons and daughters.

"Then Job arose and rent his mantle, and shaved his head, and fell down upon the ground and worshipped," and said "naked came I out of my mother's womb, and naked shall I return thither; the Lord gave and the Lord hath taken away, and blessed be the name of the Lord."

Nothing daunted by this discomforture, the arch foe again presents himself before the Lord, with hopes of further permission and better success. "And the Lord said unto Satan, hast thou considered my servant Job, that there is none like him in all the earth, a perfect and upright man, one that feareth God and escheweth evil? And still he holdeth fast his integrity, although thou movest me against him without cause." "And Satan answered the Lord and said, Skin for skin; all that a man hath will he give for his life. Put forth thine hand now and touch his bone and his flesh, and he will curse thee to thy face." And the Lord said unto Satan, "behold he is in thine hand; but save his life."

Eager to measure the utmost length of his chain, the wily foe, like a hungry lion, darts upon his prey. And now behold the Saint of Uz, smitten and crushed, until flesh and heart fail; while the wife of his bosom, who should have succoured and consoled him, bids him "curse God and die." No marvel that the leaven of self-righteousness should be stirred within him, and that he should begin to say with the Psalmist, "verily I have cleansed my heart in vain and washed my hands in innocency." "How does God know? and is there knowledge in the Most High?" "For the wicked prosper in the earth, while waters of a full cup are wrung out to the righteous!"

But the cup of Job contained one more ingredient—the bitterest of all—which he had yet to drink; this was the hypocritical sympathy—the blind pharasaic counsel, and the ill-timed and misapplied reproof of his "three friends." These "miserable comforters," all of whom were branches of the "*children of the bond-woman,*" and therefore by nature the persecutors of all that were born of the spirit, when they behold the man that had "instructed many, that had strengthened the weak hands, whose words had upholden him that was falling, and strengthened the feeble knees," now crushed himself beneath a burden of complicated affliction, conclude at once that Job is a hypocrite, and that God is taking this method to make it manifest. And when, in the anguish of his spirit he rejects their counsel, repels their accusations, and insists upon his integrity—they reply, "If thou wert pure and upright, surely now he would awake for thee, and make the habitations of thy righteousness prosperous; but the hypocrite's hope shall perish,

whose hope shall be cut off, and whose trust shall be as a spider's web." "Behold God will not cast away a perfect man, neither will he uphold the evil doers."

The character and position of Job, and the purpose of God in dealing with him were thus equally mistaken both by himself and his friends. Their conceptions extended no farther than to the awards of retributive justice;—a system of debt and credit between man and his maker. Hence Job, conscious of no defect in that upright course, which he regarded with so much self complacency, could see no cause why God contended with him. In addition to this stock of personal righteousness, Job was evidently possessed of a measure of saving faith in a "Redeemer," which was to avail him in "the latter day;" but though a true and sincere servant of God, he had yet to learn the extent and value of "*justification by faith without the deeds of the law*," and how utterly worthless were the best of these deeds, when weighed in the balance of the sanctuary. On the other hand, his three friends, seeing that Job's righteousness did not avail to save him from pain and affliction, can devise no other reason for his peculiar visitations, but that God, knowing him to be an hypocrite, had come out in anger against him. Thus ensued a long and fruitless contest of words without knowledge.

The contest is at length interrupted by the appearance of Elihu, who comes "*in God's stead*," yet "*formed out of the clay*," to be "*days-man*" or mediator in the controversy between vain man and his Maker—the sinner justly condemed, and a righteous God. After reproving Job for justifying himself rather than God, and his friends for offering nothing that would meet his case, Elihu opens and explains the mysteries of divine providence, especially in his dealings with his own people. "He preserveth not the life of the wicked, but giveth right to the the poor. He withdraweth not his eyes from the righteous, but with kings are they on the throne; yea, he doth establish them forever, and they are exalted. And if they be bound in fetters, and be holden in cords of affliction, *then he sheweth them their work, and their transgression that they have exceeded. He openeth also their ear unto discipline, and commandeth that they return from iniquity.*"

But in order that the ear of Job be "*opened to discipline*," it is needful that he be instructed, not only by heavenly wisdom in the *veil of flesh*, but by having the divine majesty pass before him in all its glory and power,—that the puny mortal, measuring himself with omnipotence, and beholding himself in the light of infinite purity, might be suitably abased, and shrink into his own proper and utter insignificance!

"Then the Lord answered Job out of the whirlwind and said, who is this that darkeneth counsel by words without knowledge? Gird up thy loins like a man; for I will demand of thee and answer thou me. Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof if thou knowest? or, who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or, who laid the corner stone thereof? When the morning stars sang together and all the sons of God shouted for joy?" &c., &c. "Moreover, the Lord answered Job and said, shall he that contendeth with the Almighty, instruct him? he that reproveth God, let him answer it."

"Then Job answered the Lord and said, behold I am vile, what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken, but I will not answer; yea, twice; but I will proceed no further."

But the Lord intended to strike, until folly was effectually driven from the heart of his servant, he therefore proceeds with his demands. "Wilt thou disannul my judgment? Wilt thou

condemn me, that thou mayest be righteous? Hast thou an arm like God? or canst thou thunder with a voice like him? Deck thyself now with majesty and excellency, and array thyself with glory and beauty. Cast abroad the rage of thy wrath, and behold every one that is proud and abuse him. Look on every one that is proud and bring him low, and tread down the wicked in their place. Hide them in the dust together, and bind their faces in secret. Then will I also confess to thee that thine own right hand can save them."

"Then Job answered the Lord and said, I know that thou canst do every thing, and that no thought can be holden from thee. Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I know not. Hear, I beseech thee, and I will speak; I will demand of thee, and declare thou unto me. *I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor myself and repent in dust and ashes.*

If the Lord turned the captivity of Job, and gave him twice as much as he had before—all this could not equal the priceless value of this lesson of heavenly wisdom. P.

Church Buildings.

THEIR FORM AND MATERIALS.

BY DR. J. H. HANAFORD.

WE need no better evidence of the real progress of the present age, than that the principles of science are now more extensively applied to the ordinary concerns of life than formerly, that *material* influences are beginning to be understood, and that the *whole* of man's nature constitutes a subject of profound investigation. A *change*, if not real progress, is being effected, and at a rate that surprises us, especially if inclined to venerate the past. Men are now, more than formerly, looking upon each other as the subjects of fixed laws, and, if not human machines, as controlled within certain limitations, by arrangements fixed by the benevolent author of our existence.

Amid all of these tendencies toward improvement, why is it that the Christian has not still more extensively recognized his Father's hand in the physical world and in the relations of social life? Why is it that church edifices have not been oftener the subjects of improvement? Of all others, the Christian may well see God in all around him, and recognize him in all the events of mortal life. And if our dwellings, our workshops, and even buildings of far less importance, have been recently constructed in reference to scientific principles, as developed by modern discoveries, church edifices most certainly, should receive a corresponding attention.

In respect to *form*, it is apparent that important and radical changes might be effected. The present form, that which has been in vogue for many centuries, involves many inconveniences, and is far more expensive than the form adapted by the bee—under the guidance of God-given instinct—for the disposal of its sustenance. Science has long since demonstrated the fact, thatthe octagonal form secures more space in proportion to the material used in construction, than any other, which is by no means the most important consideration connected with this form for churches. Every public speaker understands the difference between a *compact* and a *scattered* audience, and how much more *impressible* hearers ordinarily are, when brought within the "*circle* of influence," or in other words, so that none shall be comparatively isolated, as they often are, when seated in a remote corner of the houses of ancient times. The more nearly the individuals composing any audience, are brought into any *social* contact, the more they will sympathize, and the more easily will they be affected by the eloquence of the speaker. This the octagonal form secures in an eminent degree. The

speaker's eye easily rests on every member of the congregation, at least, without turning entirely away from those located in a different part of the room, as in many houses of the present construction. This *may* seem a matter of trifling importance, yet those who have addressed an audience so scattered as to almost suggest the idea of *several* audiences, must have felt that in addressing *one* portion, another must be deprived of the speaker's attention. It is in vain to expect the most favorable results, while circumstances around are tending to divert the attention. The starving man will not seek the "bread of life" until his *physical* wants are supplied. Influences more immediately connected with present circumstances, those promotive of present enjoyments, ordinarily control human action in a greater extent than those relating in the future. It matters not whether this is in accordance with the dictates of reason or otherwise. The fact remains the same, and should suggest the proper remedy. Such a form must be more convenient in every respect, while no valid objection to a radical change can be made.

In regard to economy, the octagonal form would be preferable, even if the same materials should be used. But this is by no means necessary. An economical method of constructing buildings, particularly adapted to those occupied principally during the day, has been recently adopted in several places, by which much of the cost of of materials is saved. The largest and most magnificent of these modern buildings is at Fishkill, N. Y., the residence of O. L. Fowler, Esq. This "palace" is 256 feet in circumference, and was erected at a mere fraction of the ordinary expense, and is found in no respect inferior to those of ordinary construction. Without entering into the details of this splendid edifice, suffice it to say, that the walls (external and partition,) did not cost *three dollars* per hundred square feet. These walls were made of lime and gravel, which now have become as firm and solid as stone, and of course will be as durable as any stone or brick building.

If these are facts, and several buildings have been occupied a sufficient time to test the feasibility of this method, a similar method for our church edifices would afford substantial and convenient houses at a very moderate expenditure. Most of the debts, which harrass so many societies and abridge their usefulness, might be avoided.

This would be a very important consideration in those sections of the country where these materials abound, and especially where small or poor societies really cannot afford houses of the ordinary construction. At the west, where the demand for new houses is so great, and where these and similar materials are abundant, a little effort would secure a comfortable house of worship. None need be long destitute of church accommodations, when they can be constructed so easily. Indeed, in many sections, *ordinary* labor would constitute by far the most important item of expense. In almost any society, the leisure or the squandered time of its members, might be sufficient, in one year, to erect a suitable house of worship.

The suggestions contained in the foregoing article, relative to the octagonal form and the gravel wall in building churches, to which we alluded in a former number, appear to us worthy the attention of architects and builders. We subjoin a few paragraphs, showing more definitely and practically the method of constructing such walls, taken from O. S. Fowler's work of "*Homes for All.*"

"In building on this principle, the first object is to select the right MATERIAL. And, fortunately, this abounds in some form on nearly every square mile of the earth's surface.

All that is wanted is stone and lime, The stone requires to be of various sizes, from tolerably fine sand, all the way along up to stones as large as you

can well deposit in your wall. A wall made simply of lime and sand will answer, yet stones add considerably to its solidity, especially while the wall is yet soft, and serve the purpose of holding a wall up while it becomes hard; but once hard, sand and lime make just as solid a wall without stone as with. In fact, it makes little difference how coarse or how fine the material, after it is once up. There must, however, be enough of the fine to connect the coarser stones together.

Oyster shells, brick bats, furnace cinders, or any thing hard, will answer just as good a purpose as stones. All that is required, is something *solid* for the lime to adhere to. The more fine sand you have, the more lime will be required, the more coarse stones, the less, and the more solidly the materials are compacted together, the thinner will that wall need be. Probably the very best materials will be found in those gravel knolls which abound throughout our country, which are composed of all sizes, from middling fine gravel, all the way along up to stones the size of the fist or head; and wherever such a bank can be had, all required is to mix the lime with it, and throw it right into the wall.

All the Western prairies abound in just the required material, either in occasional banks there found, or two or three feet below the surface. All the wells I ever saw dug on the prairies threw up just the right kind of gravel, nor do I remember seeing a bank dug through, which did not develope them.

These materials require to be mixed with lime, and any easy mode of perfectly commingling these stones, gravel and sand with the lime will serve the purpose. The lime I used was the coarsest, commonest quality, such as farmers put upon their lands, was slacked at the kill, and cost 4½ cents per bushel. It was strong, but coarse —in fact, too coarse to be used for ordinary plastering, unless well screened, and this took out something like a quarter of its bulk. I first made a mortar bed, some twelve by sixteen feet, with a wide board, perhaps eighteen inches, all around the sides.

I then poured in water, not merely enough to wet the lime, but so that the whole mass would be as thin as milk, and stirred it up completely, so as to amalgamate the lime and water together; I then wheeled in sand, and had one hand at the bed to stir the sand into this lime water, as it was wheeled into the bed. To eight barrels of lime, I usually wheeled in from sixteen to eighteen barrows of sand.

I then wheeled in from sixty to eighty barrows of coarse rubble stones, making something like a hundred or more barrows of coarse slate stones and sand to eight barrows of lime, and these eight barrows of slacked lime were equal to about two, or two and a half, of good stone lime, making from thirty to forty parts of gravel and stone to one of stone lime.

This foundation may be the same as for any other house. Of course it requires to be solid, and should be set so deeply into the ground, that frost will never heave it, and be so guarded and solid at the base, as never to settle, for wherever the foundation gives, of course the building must crack, whether brick, stone, or wood.

The mode of placing the boards for boxes involves the most important point connected with this mode of building. Mr. Goodrich's mode was to use one tier of boards, and to nail them on to scantling or standards, and keep them from spreading by braces, deposit his material between these boards, wait for it to harden, which usually took some twenty-four hours, and then raise the boards a tier higher.

I took scantling, two by three, or two by four, sawed them off so that their length would correspond with the proposed height of the wall, and set one row of the scantlings on *each side* of the wall, but *within* it, and placing them usually some ten, twelve, or fourteen feet apart, bracing these

scantling firmly, and nailing the boards to them, so that they would remain *in the wall.* Window and door frames, of course, serve the same purpose with these scantling. I usually place one of these scantling at each outside corner, so that when the wall was complete it would form that corner, and plastering the finishing coat right over them, first driving lath nails in, to hold the plaster.

The mode of procedure, then, is simply this: after you have prepared your foundation, laid your floor timbers, placed your standards, and are ready for your walls, procure common pine box boards, an inch in thickness, or more if you like, and as near a given width as may be, and cut them off to the length required for your wall. Of these boards it is well to have at least two tiers, and perhaps three are better yet. Then one tier should be nailed on to these standards, yet the nails should not be driven completely in, but a half inch or so should be left out, so that the claw of your hammer will easily draw them, when required to be raised. But these boards will be likely to spread in the middle, which is easily obviated, by taking any small, thin, waste boards, nail them across the top of the boards, every four or six feet apart, and driving a nail down through these cross pieces, into each box board. These nails should be set slanting outwardly, so that the *bottom* of the next board to be put on shall just strike this nail. Thus, the bottom of each tier of boards will be kept from spreading by these nails, driven into these cross pieces. This mode of putting up these boxes is simple, and can be done by any common man who has an accurate eye and tolerably good ingenuity. These boards thus placed, the material for the wall before described may be wheeled and shoveled in between them, or into the boxes thus formed. Still, it should be shoveled in so carefully as not to displace the boards, or break these cross pieces. After one tier of boards have been filled, nail on your second, and fill them, then take off your first tier, and nail on for your third, then the second, and nail on for the fourth, and so on.

The only time this kind of wall can fall, is before it gets fairly set. Once hardened, it becomes more and still more solid from age to age, this being the nature of all lime and sand composts.

The reader may rest assured, that this kind of wall, of a given thickness, is much more solid than a brick wall of the same thickness. And for these three reasons: first, brick are smooth, so that the mortar rarely fastens directly upon them, but merely serves as a bed for the brick to lie in, and, in taking down brick houses, the mortar often cleaves from the brick very easily. Not so with the stones which compose our gravel wall. Lime and mortar stick to stone a great deal better than to brick, partly because these stones are so irregular, full of edges, rough on the surface, and every way better for mortar to fasten upon than brick. Secondly, mortar is usually worked too *dry* to form an adhesion to brick, for, when it is thin enough to stick to brick, it is too thin to be worked well, whereas, our method allows the compost to be just as thin as can be handled with the shovel, so that when deposited between the boards, it beds all down together in one solid mass, each part sticking to each, and any surplus water there may be, settles along down into the wall below, thus rebinding all the parts together. Each tier of this material also fastens to the tier below, just as firmly as if they all had been put up at once. Thirdly, bricks are usually laid in rows, so that when a crack has occasion to occur it passes along between them, whereas, our stone and gravel, being thrown in *promiscuously*, and turned and twisted in every possible direction, offer much more obstruction to cracking, than a regularly laid brick or stone wall. In fact, the very pell-mell mode of depositing these materials contributes to its strength.

These walls are completed when the outside and inside *finish* is put on. My own consists simply of a coat of common mortar, such as is used for plastering inside walls, and put on in every respect just as you would put on the scratch-coat of an inside wall, spread right on to this rough wall, made as already described. The second coat, to make it resemble granite, is colored with indigo, lampblack, and some other articles, according to the fancy of the finisher, adding some iron filings and salt, for the purpose of bringing out a rust on the surface, to make it resemble granite. My present opinion is, that the very best mode of finishing is simply to put on one coat of mortar, such as is used for the inside plastering, but take pains and lay it on smoothly and evenly, letting it dry, and then hard finish it.

My candid opinion is, that $100 will put up and *finish off* the outside walls of a house 30 feet square, give it a good coat of plaster and hard finish; that is, would do all which belongs to the wall itself, and leave that wall every way better than a brick wall which would cost $600. Of course, this estimate does not reckon windows and doors, which would have to be added to a brick honse as much as to this, and cost just the same in that as this. Goodrich estimated his walls as four times cheaper than wood, and six times cheaper than brick, and his estimates and mine come to about the same results."

Baptist Church,

WEST UNION, IOWA.

THE following historical sketch, altered and abreviated from the "Fayette Pioneer, Iowa," will give our readers some idea of the various sources whence gather the members of the churches in our Western towns, how strangers find christian kindred and christian fellowship, and form the most intimate and useful unions of this world; and also, by what means and method the Sanctuaries of God are reared.

The first person professing the faith of the Regular Baptist Church, that found his way to West Union, was Mr. Lorenzo Dutton, formerly of East Meridith, Delaware county, N. Y., who came in the fall of 1848, and was one of the first settlers. In a short time Mr. D. went back East and returned with his wife, who professes the same faith.

The esteemed lady of M. V. Burdick, Esq., with her husband, came next, in Sept'r, 1850. The year following, two daughters of J. S. Burdick, Esq., came, bringing with them letters of dismission from the Baptist Church, in Platte county, Ill. In October, 1851, Hon. Thomas Woodle and lady, having been members of the Sugar River Church, in Green county, Wis., also brought letters of dismission. In March, 1852, Mr. Friend Dayton came from St. George, Canada West, with his family, four of whom, including two sons, brought letters commending them to the fellowship of the sister Church. About the same time, Francis Skelton, Esq., took up his residence here. Mr. S. was brought up and educated in the Church of England, but upon an investigation of the Scriptures upon the subject of Baptism, he became convinced that he was in error in regard to this ordinance, and was accordingly baptised by a regular Baptist Minister, while on a journey in New South Wales, and brought with him his certificate of Baptism. These comprised the total membership of the Church, at its organization.

They were organized as a Church, on the 23d of October, 1853, and were duly recognized according to the usages of the denomination on the following day, by a council consisting of Rev. C. D. Farnsworth, of Colesburg, at that time the only Baptist Minister in the ten Northeastern counties of the State, and Rev. Thomas Ritchie, then of Stroudsburg, Pa., now of West Union. From this time nothing worthy of note

took place in the Church, till March, 1853, when Rev. Mr. Farnsworth visited them a second time, preached on the Sabbath, and administered the ordinances of the Church. Soon after, Mr. Job Arnold, a Licentiate, came to the place and set up business as a merchant, and upon the invitation of the Church, engaged to preach to them the fourth part of the time for six months, but did not unite with the Church. A few others from Illinois, Wisconsin, and other places, subsequently united with the Church.

On the 19th of May, 1853, the Church met in special meeting, and resolved to purchase a lot and erect a house of worship, not to exceed 20 by 26 feet on the ground, and went about the work of its erection with a zeal worthy of themselves and the cause. This seems to have been a time when the glimmerings of a dawn of prosperity were thought to be visible. But the ministry of the merchant did not seem to be a happy one, and difficulties of a character, which the writer deems it best to forget, arose. They encountered a gale of adversity; and so severe was the storm, that fears were entertained that all was lost; but, happily, the hope of the Church of Christ is not in an arm of flesh.

For a time the Church was destitute of preaching, and the meeting house remained unfinished. In August, 1853, their present Pastor, Rev. G. Scott, passed through the place, in company with Rev. Mr. Farnsworth, while on a tour in this part of the State. They stopped over the Sabbath and preached, and the next day passed on. The Church again began struggling to rise above what had been well nigh their overthrow; and as they "put their shoulders to the wheel," it commenced moving steadily on. They piously pledged themselves each to do his part towards supporting the gospel among themselves, and in the community, and made an application to the American Baptist Home Mission Society for aid, which was granted.

This movement resulted in sending Rev. Mr. Scott into our community. He arrived, with his wife, in October, 1853, and immediately commenced his labors as Pastor of the Church. The first effort to establish an appointment for the time being, in the Methodist meeting house, failed. The only alternative was to give up meeting entirely, until their own house should be ready for use, or occupy a log school house, which was both inconvenient and uncomfortable. They chose the latter, and resolved that their own should be ready for use as soon as possible. The first movement towards the accomplishment of this most desirable object, was to settle all claims against them as a church, whether just or unjust. They paid the last dollar that was demanded, "plucked the handle from the hatchet," and concluded to consider their troubles among the things that were, but are not.

The total membership at the present time is 22; 10 males and 12 females. After earnest labor the House of Worship was completed, and dedicated on the first Sabbath in the present year. Their Pastor preached on the occasion, from Isaiah lx. 22. "A little one shall become a thousand; and a small one a strong nation: I the Lord will hasten it in his time." Their little house, though the only Baptist meeting house in this part of the State, is neat, comfortable and convenient.

In commenting on the efforts of the Church, the Editor of the Pioneer remarks:

We noticed the worthy Pastor topping out the chimney himself, and it is generally understood that he constructed his own pulpit.

Not the least doubt can be entertained but that the mechanical abilities of the Pastor hastened the finishing of the Church; as at that time every carpenter was busily engaged, and could scarcely have been employed for either love or money.

It would be a wise consideration in those who send Ministers of the Gospel

into new sections of country where churches have to be built, to select the mechanical portion of them for such places, that they might follow the glorious example which has been set before them in this instance.

Baptists in Texas.

BY REV. J. W. D. CREATH.

HUNTSVILLE, TEXAS.

IN 1826, Reverend Joseph Boys, a licensed Baptist minister from Illinois, preached near Peach Creek, upon the west side of the Brazos River, within the bounds of Austin's Colony. Rev. Thomas Hanks, an ordained Baptist minister, preached on the east side of the same river in 1829. He is now living in Houston county, in this State. The above facts the writer received in person from Brothers B. and H., and also from others now living. The first Baptist church was organized on the Colorado River in 1833, and the second in Shelby County, in Eastern Texas, in 1835. The "Union Association" was organized in 1840, with three churches, numbering forty-seven members, including three ministers. This is the oldest ecclesiastical body in the State. There are now eleven missionary associations, and about one hundred and fifty ministers, and an equal number of churches. There are also three anti-mission associations, and about forty churches with as many ministers. In Texas there are from nine to ten thousand communicants. The first Sabbath School organized in Texas was in 1829, in San Philippe or Austin—the capital of Austin's Colony. During the same year one was organized at Matagorda, and the next year one at the mouth of "Old Cany"—all by Baptists who emigrated from New York. These facts I have gathered from Deacon T. J. Pilgrim, of Gonzales, who commenced the Sabbath School at San Philippe, while acting as interpreter of the Spanish language in Austin's Colony.

The charter for the "Baylor University" was granted in 1845, and the institution opened in July, 1846, with some twenty-five scholars and one teacher. In 1853, there were eight professors in both departments, with one hundred male and about eighty female scholars. Both departments are under the same board of trustees—Rev. R. C. Burleson, A. M., is President—Rev. H. Clark, is Principal of the Female Department. Several young men of much promise have been already educated for the christian ministry, and others are now preparing for the same blessed work. The institution is unembarrassed by debt, with an endowment fund of nearly twenty thousand dollars.

Our State Convention was organized in the fall of 1848; and during the year 1853, the board sustained nine missionaries in destitute portions of the State.

The Baptist churches, as a body, in Texas, are sound in doctrine, in the ordinances and in Church polity. They are united and ready for every good work. They are increasing very rapidly, and are trying to help themselves. The Lord has caused the original amount invested in missionary labor in Texas by the Home Missionary Boards, yield a rich harvest for good. To Him, through Christ Jesus, be all the glory, for ever and ever.

MATERIALS IN WESTERN CHURCHES.—In Peoria, Ill., 37 persons were recently received ino the Baptist Church. Of these 3 were Norwegians, 1 Scotch, 2 Irish, 13 English, 1 Canadian, and 17 were born in the U. States. Of the English, 2 were born in Lancashire, 1 in Devonshire, 4 in Yorkshire, 3 in London, 1 in Kent, 1 in Somersetshire, and 1 in Wiltshire. Of the Americans, 1 was born in N. Hampshire, 1 in Vermont, 1 in Massachusetts, 1 in Pennsylvania, 6 in Virginia, 2 in Kentucky, 1 in Michigan, and 4 in Illinois. There is also in Peoria a German Baptist Church, composed exclusively of Germans.

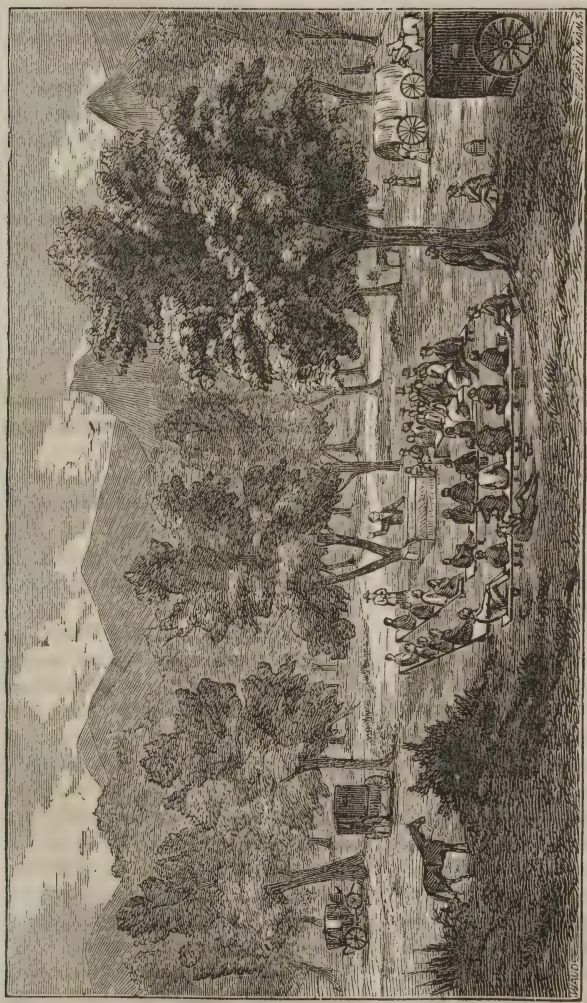
California Baptist Convention.

BY REV. WM. ROLLINSON,

SAN FRANCISCO.

THE first meeting of the California Baptist State Convention was held in a grove in the valley of St. Rosa on the 27th of September 1853. The accompanying sketch is an admirable delineation of the place and the scene.

The morning was as bright as ever dawned upon the earth; the atmosphere possessed that singular transparency which marks our California climate, and the mild air breathed gently through the valley, scarcely bowing the heads of the wild oats that grew luxuriantly upon the virgin soil. It was a magnificent day for a "grove meeting," and on reaching the spot which the Santa Rosa Church had selected and arranged for the occasion, we found everything prepared for a good "old-fashioned" meeting. A rough, but substantial preacher's stand had been erected beneath the spreading branches of a cluster of oaks, through the interstices of which the clear blue sky was visible, and the golden sunlight came stealing; upon three sides of the stand; rough benches had been placed, two deep, and scattered around were oaks sufficient to afford a grateful shade. A few had reached the spot before we arrived, but it was ten o'clock before the gathering fairly commenced. Then they came, a few from the immediate vicinity, on foot, but the majority on horseback or in wagons, carriages, &c.



At eleven o'clock the services commenced. About forty delegates and friends had assembled; a hymn was given out and sung, and most sweetly did those sounds of solemn praise arise through the clear air from that temple of nature to the God of nature and of grace! A sermon followed, from the passage "God forbid that I should

glory, save in the cross of our Lord Jesus Christ." And then the appropriate business of the convention filled up the hours until it was time to adjourn for a late dinner. There was something about the whole scene, which to me, was exceedingly beautiful and impressive. The valley, which lay spread out in its glorious beauty, dotted, as far as the eye could reach, with clumps and clusters of oaks; the high hills of the coast range, rising from five hundred to eight hundred feet in height on either side, seeming to shut out all the toil and strife of the world beyond; the whole overarched by a sky undimmed by a cloud-speck, and enveloped in an atmosphere of transparent purity,—combined to form a picture of great beauty.

Five years before, that valley had scarcely an inhabitant; a few log houses, standing in the deep shadow of the hills, were the only marks of approaching civilization. The grizzly bear roamed the hills, while the catamount and the panther traversed the valley without molestation; and though nature then smiled as sweetly on the place as now, the eye of a *vaguero* or a chance traveller alone gazed upon the charms which the God of nature had so lavishly scattered there. And as these thoughts came to the mind, while the voice of the preacher was ringing across the valley, or the strains of praise to God were rising to the skies, they imparted additional interest to the occasion.

The valley of Santa Rosa lies some fifty miles north of San Francisco. It is about forty miles in length, by from three to eight miles in width, and is one of that succession of valleys which lie just inside of the first ridge of the coast range of mountains. Beyond it to the north-west, is Russian River, with its beautiful valley; to the east and separated from it by a range of lofty hills, is Nappa valley, one of the most beautiful and fertile of the valleys of California, while to the south-east lies Sonoma valley, with its old Spanish city of that name at its north-eastern, and Benicia at its south-eastern extremity. Nearly the whole of Santa Rosa valley is "taken up" and occupied by persons claiming, generally, under the pre-emption law of Congress. A majority of the population are from the south-western States, and a fair proportion of them are Baptists or inclined to Baptist views. A Baptist church of nearly forty members is there organized, and is under the pastoral charge of Rev. S. Riley, formerly of Missouri, an excellent man, and devoted to his work.

This meeting marks another epoch in the religious history of Calfornia. An efficient board of officers and managers elected, and the initiatory steps taken for a thorough exploration of the State, with a view to ascertain and provide for its spiritual necessities as adequately and speedily as possible.

Bunyan now,—and then.

BY O. N. WORDEN, ESQ.
LEWISBURG, PA.

IN a recent number of a provincial journal of England, we noticed the following item of news:

"It is proposed in high quarters to "erect an imposing monument in West-"minster Abbey, to the *Rev. John Bun-"yan*, to be located in the vicinity of "the monuments to Shakspeare and "Milton."

What dignitary of the Church of England, (thought we)—what prelate or poet—what preacher or philosopher —is next to be canonized? Really, we could not find any Bishop Bunyan, or Rev. Dr. Bunyan, in our books: who *can* he be who is to be honored with a niche in the renowned Abbey, with SHAKSPEARE and MILTON on either hand? Can it be *Tinker John?*—Another paragraph states positively that the author of *Pilgrim's Progress* is indeed to be thus elevated!

"*Reverend* John Bunyan"—no wonder the name seemed new: and if the monument were thus inscribed, few would, at first thought, know who was intended to be immortalized. As well

might you quote from the Letters of *Rev. Dr. Paul, Bishop of Rome*—or prove your doctrine by an appeal to *Rev. Simon P. Barjona, A. M.*—or cite from Book I. of *Matthew Levi, Esq.*—as to hope to dignify or exalt plain, good *John Bunyan*, by a prefix of "Rev." or a suffix of "D.D."

The statement reminds one of that sharp denunciation of our Saviour—"Ye build the tombs of the prophets, "and garnish the sepulchres of the "righteous, and say, *If we had been* "*in the days of our fathers*, we would "not have been partakers with them "in the blood of the prophets."

Not two hundred years have elapsed since this same "Rev. John Bunyan" was, by the dignitaries of the Church of England, derided as a "low tinker," a "wizard," a "Jesuit," a "highwayman,"—he was forbidden to exercise his gifts as a Christian teacher to such as chose to hear,—he was confined in jail *twelve* or *thirteen years*, and threatened with banishment, and even with death, for preaching and baptizing as his conscience bade him do. *Then*, Westminster Abbey would have been the last place for the "Tinker of Onslow" to appear in; and that *his monument*, as a popular divine, should be there erected, would have been a supremely merry jest!

Little did the brutish magistrates and bigoted zealots of that day know whom they abused—and little were Sir Matthew Hale and Justice Twisden aware of the disreputable position they occupied, when refusing to aid the poor woman who entered the imposing "Star Chamber," before the gay and sneering assemblage, to plead against the unrighteous committal of her husband. "Elizabeth "Bunyan told them that there were "four small children by the former "wife, one of them blind; that they "had nothing to live upon while their "father was in prison, but the charity "of good people; that she herself, at "the news when her husband was "apprehended, being but young and "unaccustomed to such things, fell in "labor, and continuing in it for eight "days, was delivered of a dead child." "Alas! poor woman," said *Hale*. But *Twisden* said, "Poverty was her cloak, "for he understood her husband was "better maintained by running up and "down a-preaching, than by following "his calling." Sir Matthew asked what was his calling, and was told that he was a tinker. "Yes," observed the wife, "and because he is a tinker and "a poor man, therefore he is despised "and cannot have justice."

The learned priests, who reveled in abundance whilst hunting poor John Bunyan for non-conformity, had not the power to discern the Christian heroism and manly fortitude, joined with uncommon sympathy and warm affections of their victim. His meek and honest conduct in prison won him the entire confidence of his jailor, and occasional visits from his family were precious seasons to Bunyan. He enjoyed *Divine assistance* in an eminent degree—but he says, "Notwithstanding these "helps, I found myself a man encompassed with infirmities; the parting "with my wife and four children, hath "often been to me in this place, as the "pulling the flesh from my bones; and "when it brought to my mind the "many hardships, miseries, and wants "that my poor family was likely to "meet with, should I be taken from "them, especially my poor blind child, "who lay nearer my heart than all "besides; Oh! the thoughts of the "hardships I thought my poor blind "one might go under, would break my "heart to pieces. Poor child! thought "I, what sorrow art thou like to have "for thy portion in this world! Thou "must be beaten, must beg, suffer hunger, cold, nakedness, and a thousand "calamities, though I cannot now "endure the wind should blow upon "thee. But yet, thought I, *I must venture you all with God*, though it goeth "to the quick to leave you."

But it was a grand blunder of the Arch Enemy and his learned emissa-

ries, to lock up "Rev. Mr. Bunyan" under the condemnation of banishment, and with the rope in full view, because he could not "cease to warn "every one, night and day, with tears, "to flee from the wrath to come." His voice comparatively hushed, his active mind sought expression, by learning the use of the pen; and excepting only THE WORD itself, no work in any language except the Bible, has been so often printed, and translated into other tongues, as the *Pilgrim's Progress* and kindred works of the Bedford prisoner. The lips, which hundreds of delighted and instructed "common people heard gladly," were not permitted to speak; but *the hands* that traced in soul-reaching words the glowing thoughts of as mighty a heart of benevolence as ever dwelt in human breast, SPAKE and SPEAK as no other mere man ever did. And while the English language lives, and the Christian endeavors to press towards the Eternal City, so long will eloquent John Bunyan live and preach, whether the dignitaries of Westminster Abbey do or do not seek to atone for their fathers' persecutions by rearing the "storied urn or animated bust." *He* is immortal, though the Abbey itself may crumble into dust, and his proud traducers shall only be known by their infamous relation to his sufferings—even as flies are preserved in amber, or toads by the closing up of the rock around them.

Yet, let the monument be erected. It will be of little avail in giving fame to "honest John," although it may draw additional attraction towards Westminster. In truth, the proposition reminds one of the clergyman who prepared a labored "Elucidation of the Pilgrim's Progress," a copy of which he presented to a very worthy but poor member of his congregation. Meeting not long after, the clergyman asked his parishioner if he comprehended, with the Elucidation, the Pilgrim's Progress? "Nae, not exactly," said the frank fellow, "I understand the Pro-"gress brawly, and I haup to be able "to know the Elucidation before long."

Great Britain, however, still has unjust laws against religious liberty—unequal civil arrangements. She still makes unholy requirements of Dissenters, who comprise a majority of her population. But we rejoice to see that the fast-anchored isle is becoming more liberal in her religious, as she is more free and just in her political institutions. Religious disabilities are gradually crumbling away; the right of suffrage has been extended, Lord John Russell's last proposed Reform Bill contains many admirable features. The time will come when England will be a model monarchy, if not a model republic. Her religious and political characters of former times, who suffered for opinion's sake, will ere long be better understood and better treated, as Milton and Bunyan now are. The *Puritans* will yet be honored in England as they are in America. OLIVER CROMWELL will not always be regarded as a "hypocritical monster,' nor a weak-minded woman like Victoria, as "the Head of the Church."

Aye—two hundred years have not gone by, but the unlearned and almost unlettered Baptist, JOHN BUNYAN, is raised from prison, Joseph-like, and admitted to be one of the master minds of England—worthy a place among her first and noblest, in Church or State. And not two hundred years will elapse, before the despised and maltreated Methodist, JOHN WESLEY, will be hailed as one of the ornaments of Oxford University, and an apostle of religion, and be marked in the catalogue of worthies illuminated with the names of William Tindale, Martin Luther, Thomas Cranmer, John Calvin, John Bunyan, John Knox, Roger Williams, C. F. Swartz, and Adoniram Judson.

LOVE OF MONEY.—"The love of money," says Andrew Fuller, "has proved the ruin and eternal overthrow of more professing Christians than any other sin, because it is almost the only crime that can be perpetrated, and yet anything like a decent profession of religion be maintained."

Festivals of the Huguenots,

IN TIMES OF PERSECUTION.

WE have our banquets, but rarely unless the occasion is a serious, a touching one. One day it is a friend who brings us news from Germany, Switzerland, or England. Must he not be able to tell our refugees that he has been seated at table with us, in order that afterwards, seated at theirs, he may transport us among them in spirit, as he has already transported them to us? Another day it is one of our mountaineers who has passed ten, twenty, perhaps thirty years at the galleys for his faith. They are tired of feeding him, they let him return to his village. Must we not celebrate his safe arrival? Is he not returned a conqueror to his fire-side? And another day, perhaps it is a wedding feast. But you will hear there no songs nor laughter. What, to us, would signify noisy wishes, common-place felicitations? Is there not a sword hanging over the head of each guest, and over the newly-married couple more than any others? They have committed, in marrying in the desert, one of the crimes the most pitilessly punished by the edicts which rule us. How many have been torn asunder the very day upon which they were united! No; we have none of the ceremonies which the world has. We pray,—we are joyful, but because we have prayed much. Those wishes which we may not form for earth, we have transferred to heaven.

"But our real, our great festivals, are our meetings in the Desert. On this point our history is well enough known; I could tell you nothing that you do not know. But what I can assure you is, that all that can be related of them is rather below than beyond the truth. You must have lived among us, to have an idea of what an assembly is to our faithful ones, where they are to have a pastor, where they are to sing, pray, and be instructed in common. Never could a fête at Versailles be an object of more ambition, arrangements, and impatience above all, than many an one of our poor, humble assemblies, which is perhaps destined to send its pastor to the scaffold, the men to the galleys, and the women into prisons or convents for life. The arrangements are sometimes commenced two, three, six months beforehand. All must have notice of it, and yet nothing must transpire. If there is a rumor of any hostile project, all must be warned in time, for fear that some, as has often happened, should find soldiers where they looked to find their brethren. Thence comes an organization, which might be thought habitually plotted, but which has formed itself gradually, through the sole influence of danger. If we are sometimes several months in concerting the plan of an assembly, still one is often convoked and finished in a few hours. Often, upon arriving unexpectedly in some of our villages, I have had but to say a word to have around me, a short time after, in some retired valley, one or two thousand of the faithful. The convocations are arranged and distributed with a perfect regularity; the choice of a place, the diposition of sentinels, all is arranged with admirable art, or rather instinct.

"And yet, even in the most peaceful times, we can never be sure of finishing in quietness; never can one of the hearers be sure that a ball may not stretch him dead upon the very spot where he listens; and in our history, the list of these bloody surprises is a long one. Four years ago, the 8th of August, some ten thousand at least were assembled in one of the deserts of Lower Languedoc. I was about to ascend the pulpit. Suddenly, on an eminence was perceived the uniform, but too well known, of the regiment of Brissac. Shots were fired, and not a ball missed in this compact multitude. They fled, cried, struggled. The soldiers reloaded their arms, and fired again, and this they repeated four

times. They were but fifteen or twenty. One word from me, and they would have been torn to pieces. But no,—that submission which I had constantly preached, I was able yet to recall, to impose upon these hearts boiling over with anger and indignation. We carried away our dead and wounded; and from the midst of the groups who fled, there still arose, here and there, the fragments of the interrupted psalm.

"Ah! how they penetrate the very soul at such moments, these rude songs of our forefathers! The psalms are our epic; and the most profoundly truthful epic which has ever been written or sung by any nation; an endless work, of which each of us becomes afresh the author; a sacred treasure, where are gathered beside our patriotic remembrances, the remembrances, hopes, joys and griefs of each. Not a verse, not a line, which is not a whole history, or a whole poem. This was sung by a mother beside the cradle of her first-born; this was chanted by one of our martys, as he marched to his death. Here is the psalm of the Vaudois returning, armed to their country; here that of the Camisards marching on to battle. This was the line interrupted by a ball; this was half murmurred by an expiring father, who went to finish it among the angels. O, our psalms!—our psalms! Who in human language could ever tell what you say to us in our solitudes, upon the soil crimsoned with our blood, and under the vault of heaven, from whose height look down upon us those who have wept, prayed, and sung with us!" —*The Priest and Huguenot.*

Persecution of Baptists.—On the 28th of March, 1854, a Mr. Schlesier, with his wife and a friend were invited to dine with Mrs. Seeman, a widow, at Schaltz, in the Duchy of Schleswig. Before dinner Schlesier read aloud a sermon from Dr. Krummacher's "Elisha." Police officers discovered them, pronounced it a religious meeting, summoned them before the authorities, and they were fined, and in default of payment were ordered to be imprisoned on bread and water.

Why not be Polite?

HOW much does it cost to say, "I thank you?" Why not practice it at *home?* to your husband, to your children, your domestics? If a stranger does you some little act of courtesy, how sweet your acknowledgment! If your husband—oh! it is a matter of course! no need of thanks.

Should an acquaintance tread on your dress, your very, very best, and by accident tear it, how profuse you are, with your "never mind—don't think of it—I don't care at all." If a husband does it, he gets a frown; if a child, he is chastised.

"Ah! these are little things," you say. They tell mightily upon the heart, let us assure you, little as they are.

A gentleman stops at a friend's house, and finds it in a confusion. He don't see anything to apologize for; never thinks of such little matters. Everything is all right—cold supper—cold room—crying children—perfectly comfortable. Goes home, where the wife has been taking care of the sick ones, and working her life almost out. Don't see why things can't be kept in better order; there never were such cross children before. No apologies accepted at home.

Why not be polite at home? Why not use freely, that golden coin of courtesy? How sweet they sound, those little words—"I thank you,"—or "you are very kind!" Doubly, yes, thrice sweet from the lips we love, when heart-smiles make the eyes sparkle with the clear light of affection.

Be polite to your children. Do you expect them to be mindful of your welfare? To bound away to do your pleasure before the request is half spoken? Then, with all your dignity and authority, mingle politeness; give it a niche in your household temple. Only then, will you have learned the true secret of sending out into the world really "finished" gentlemen and ladies.

What we say, we say to all—be polite.

Editor's Garner of Gleanings.

ANNIVERSARIES.

AMERICAN BAPTIST MISSIONARY UNION.

Report of 1853–4.

Missions.	Stations.	Out-Stations.	Missionaries.	Female Assistants.	Native Assistants.	Churches.	Converts in 1 year.	Total Communicants.
Maulmain, Burman . .	2	3	5	5	5	2	5	166
Maulmain, Karen, . . .	1	15	5	6	19	14		860
Tavoy, ...	1	20	4	4	22	22	58	1046
Arracan, . . .	2	2	2	3	8			
Bassein, . . .	1	50	5	3	56		470	
Rangoon, . . .	1	32	5	6	23	23	503	1400
Prome, . . .	1	2	2	2	2			
Shwaygeen, . .	1		2	1	2	1	8	
Toungoo, . . .	1	3	1	1	5		2	
Siam, ...	1	4	4	5	4	2	9	
Honkong, . .	1	4	2	1	4	1	5	32
Ningpo, . . .	1		4	4	2	1	2	
Assam, ...	3		6	7	3	3	12	79
Teloogoos, . .	1		2	2	1	1	1	
Bassas, ...	2		2	2	4	1		17
France, . . .	8	9	2	1	16			
Germany, . .	44	386			36			4618
Greece, . . .	3		2	3	1			
Amer. Indians,	10	10	7	8	8			
Total, . . .	85	540	66	63	211	214	1780	15715

It is to be regretted that the above Table is imperfect, many of the details not being given, we shall strive to secure full returns for the Memorial of all these statistics.

American Baptist Home Mission Society.—Since its organization, 22 years ago, this Society has sent to destitute fields 1,996 Missionaries, who have baptized more than 22,000 converts—aided in the organization of more than 900 churches—assisted at the ordination of nearly 500 ministers of the gospel—gathered into Sabbath schools 200,000 pupils, and have preached the gospel in 14 languages, spoken by inhabitants of North America. For the past year, the receipts have been $58,264. 184 Missionaries and Agents have been employed principally in the Western States and Territories—21 of this number preach in foreign languages. 612 Stations and out-Stations are regularly supplied by these Missionaries, who have organized 67 churches—aided in the ordination of 30 ministers—built or commenced 46 church buildings, and baptized 1,322 converts, of whom nearly 100 were Roman Catholics. These Missionaries further report—sermons preached, 20,077; lectures and addresses, 2,008; pastoral visits, 30,399; prayer and other meetings attended, 10,479; signatures to temperance pledge obtained, 780; miles travelled in discharge of duty, 170,240; Sabbath schools in the churches, 258; Bible classes, 95; number of teachers, 1619; number of scholars, 7850; volumes in Sunday school libraries, 30,320; stations where monthly concert of prayer is observed, 131.

American and Foreign Bible Society.—The receipts for the year have been about $46,000, exclusive of a subscription of $55,000 for the new Bible House in New York, which is now completed. 15,350 copies of the word of God have been granted from the Depository, and over 51,000 Bibles have been issued during the year.

The Foreign appropriations have been—

Canada,	$500	Chinese in Cal.	$600
New Mexico,	600	Greece,	500
Germany,	12,500	France,	550
Calcutta,	1,500	Orissa,	1,500
Santal,	500	Assam,	1,000
Karen,	1,000		
China,	5,000	Total,	$24,700

More than 100,000 copies of the Scriptures have thus been circulated in foreign tongues.

The American Baptist Publication Society, has during the past year employed sixty-one Colporteurs, of whom thirteen were students appointed for brief periods. They have labored in 18 States and Territories, performed an amount of labor equal to the time of one man for nearly 21 years—travelled 28,544 miles—sold 18,456 volumes—gave gratuitously 549 volumes, and 231,235 pages of tracts—made 3,758 visits to vessels and canal boats—32,279 visits to families—held 1,065 prayer meetings—preached 1,527 sermons—been directly instrumental in the conversion of 347 souls—administered the ordinance of baptism to 282 converts—and aided in the organization of 10 Churches and 7 Sunday schools. The sales from the Depository have amounted to $32,265—and the receipts from all sources have been $49,642.

Annual Receipts of our Principal Benevolent Societies.—The following table will show the receipts for the year 1853–4, of the more prominent of the Benevolent

organizations as reported at the late anniversaries, and will be useful for further reference.

Am. Baptist Missionary Union,	$136,802
Am. Baptist Home Miss. Society,	58,264
Am. and Foreign Bible Society,	46,000
Am. Baptist Publication Society,	49,562
Southern Baptist Pub. Society,	31,000
Pres. Board Foreign Missions,	174,453
American Tract Society,	415,370
Am. Sunday School Union,	296,624
American Bible Society,	394,340
American Board of For. Missions,	213,200
American Home Miss. Society,	191,209
American and For. Christ. Union,	79,561
Am. Missionary Association,	32,000
New York Colonization Society,	27,148
Am. Seamen's Friend Society,	27,724
Female Guardian Society,	17,869
Soc. for Amelior. Con. of the Jews,	14,000
Total,	$2,205,120

The above table, it will be seen, is far from being full. Many Societies are working efficiently that are not here reported. We will endeavor to secure complete lists for some future number of the Memorial.

Scripture literally fulfilled—"*She hath cast in more than they all.*"—In the 21st chap. of Luke, 1–4 verses, we have a fine exhibition of the human heart 1800 years ago, which a little observation will tell us is the same as in our own day. An interesting illustration of this occurred to Bro. Oncken, in New England. While travelling to the place of meeting, he met with a lady of plain appearance, who tapped him on the shoulder, with the enquiry if he was not Bro. Oncken. Yes madam, said Bro. O., with his usual bland smile. Well, said she, I have desired to do something for your mission in Germany—here is the widow's mite; if my dear husband were alive it would have been more, for he was greatly interested in your enterprise, but his death has so shattered our circumstances that this is all I can do now, though I wish the sum were larger. The lady handed him a bit of newspaper rolled up, with a pin passed through. Thanking her for the gift, he said to himself—"Well, here is another dollar, and may the Lord bless the giver." Slipping the paper unopened into his pocket, he went into the pulpit of one of the finest Churches of P.—Before him were perhaps some widows, but many more who were not. There sat ladies clad in the richest silks of India, the gold of Ophir or California, in armlet, ring and chain glistening, from hundreds of the favorites of wealth. Ah! thought the man of God, I shall get a good collection, perhaps enough to build a Chapel in my fatherland. The services were concluded—the rich congregation contributed from the measure of their love to Christ, what they thought was right and proportionate to their gratitude for blessings received. The meeting over, the Deacons, with Bro. Oncken, retired to the house of one of the rich members to sum up the contribution, and soon it was ascertained that the whole congregation had put into the Lord's treasury the petty sum of $27 60 cents. Just at this moment Brother Oncken remembered the widow's mite, which he thought would be another dollar. So removing the pin and unrolling the paper, judge of his astonishment when out fell one, two, three—not dollars, but *ten dollar notes*—thirty dollars in all. "God be praised and bless the giver," said Brother Oncken, as he put it with the gifts of the wealthy. She has indeed "given more than they all"—they gave, from their abundance, $27 60—she of her penury gave $30 "more than they all."

A Colporteur's work.—E. R. Anderson, Colporteur of the American Baptist Publication Society, has, during the past year, visited 2,798 families—visited 2,090 vessels and 791 canal boats—sold 2,861 volumes and 1,069 Almanacs for $974—given away 37 testaments—distributed 13,513 tracts, containing 80,682 pages—travelled 3,200 miles, and been directly instrumental in the hopeful conversion of four souls.

Correction.—By a mistake in our last number, we spoke of Rev. T. B. Cooper, as Pastor of the Church in Darien, Ga. Rev. A. S. Morrall is Pastor of that Church, and the number of colored members in its communion is about 600—instead of 700.

New Life of Col. Daniel Boone.—Lyman C. Draper, of Madison, Wisconsin, for several years a resident of this city, and a worthy member successively of the Broad street and Roxboro' Churches; and Benson J. Lossing, of New York, are making arrangements to bring out in the autumn a complete *Life of Daniel Boone*, the father of Western pioneers. More than sixteen years have been devoted by Mr. Draper to the collection of ample original materials for this work, and similar volumes on other border heroes of the West. Many thousand pages of original, unedited letters, journals and narratives of the leading pioneers of

the West have been collected with immense labor and expense, and several thousand more of notes taken down from the lips of aged compatriots of Boone, Clark, Sevier, Kenton, Robertson, Crawford, Brady, Wetzel, and others.

For the work on Boone, the old papers left by the old pioneer have been kindly furnished by his family, which, with the innumberable facts contained in the general collection of MS. papers and notes alluded to, will give the volume a thoroughly original and authentic character. All the aged, direct and collateral descendants of the old pioneer, who have been living within the past sixteen years, have been visited and consulted, and they have freely contributed their facts, family papers and traditions, together with their united approval and commendation of the enterprise.

Besides the literary taste which may be presumed to characterise the work from the joint labors of the authors, the well known artistic skill of Mr. Lossing will be brought into requisition for its appropriate illustration. He will visit and sketch some of the more noted of Boone's battle fields with the Indians, and other scenes memorable in the deeply interesting annals of the West. The work on Boone will be speedily followed by others.

General Association of Virginia.—This body employs forty missionaries, who, in addition to other ministerial labor, during the last nine months, baptized six hundred and ten converts.

Churches in Richmond.—There are twenty-two Churches in this city, belonging to the various denominations—four of which are Methodist, five Baptists, five Presbyterian, four Episcopalian, one Campbellite, one Unitarian, one Quaker, and one Reformed Dutch.

Ironton, O.—We learn that a noble effort is now making to erect a new Meeting House for the Baptist Church in Ironton. One brother offers to pay *two thousand* dollars towards the work; another agreed to pay *one thousand* dollars—About six thousand dollars have been subscribed.

Immersion of a Priest.—The Rev. Dr. P. W. Mosblech, Ph. D., a Roman Catholic priest, who is said to have held important stations in his former ecclesiastical connections, has abandoned the Church of Rome, and been received into the Christian or Campbellite Church, meeting at Bethany.

Another Church in Brooklyn.—We are informed that a small but very neat church edifice, built by the Episcopalians on Bushwick Avenue, Brooklyn, has been purchased by the liberality of Baptist gentlemen, and others, with the design of opening it for Divine worship in connection with our denomination. The city is growing rapidly in that direction, and the position is believed to be eligible; it is spoken of as one of the most promising sections now inviting evangelical labors.

Rev. Mr. Hotchkiss, who has just resigned his charge of the 1st Baptist church in Buffalo, to fill the place of Professor of Theology in the Rochester University, has been furnished with a purse large enough to carry him through a six month's tour in Europe;—a cherished project which he had abanonded for want of means. The generous donor, Alanson Robison, Esq., of Buffalo, though a personal friend, is of a different denomination from the amiable recipient.

Liberality.—J. F. Rathbone, Esq., of Albany has given *three thousand* acres of land in Arietta, Hamilton Co., N. Y., to the American and Foreign Bible Society, the proceeds of which are to be appropriated to distributing the word of God.

Munificent Donation.—A person signing himself "Less than the least," recently sent £5,000 or $25,000 to a society in London, for propagating the gospel in China.

A Sad Contrast.—It is said there is a society having over 180 members, worth in the aggregate $500,000, and the minister reports that the entire amount of their contributions to the cause of missions for the year was but ten dollars.

Mount Pleasant College, Huntsville, Mo.—M. Riddleberger has been appointed to the charge of this new institution. The Western Watchman adds to this announcemen, "Mr. R. is a recent graduate of Madison University, a fine scholar, a true-hearted Missourian, and will bring no ordinary degree of tact and ability to bear in the management of this important enterprise."

Jamaica.—Rev. John Clarke, English Baptist missionary at Savanna-la-Mar, reports that the churches under his care have 910 members, to which 128 were added by baptism the last year: 281 inquirers are also enumerated.

NEW ASSOCIATIONS.

THE LOWER CREEK, N. C., Baptist Association of thirteen churches was organized at Liberty Church, Cadwell county, N. C., March 18th, 1854.

THE EDEN ASSOCIATION is the name of a new association from which we have not before received reports, comprising churches in Lucas, Wayne and Decatur counties, Iowa.

A NEW ASSOCIATION comprising nine churches was organized in Prince Edward's Island on the 27th of March last.

A GOOD MAN GONE.—Dea. Philip Brown, of Concord, N. H.. recently died, aged sixty-three years. He had been a deacon of the Baptist church in Hopkinton, his native town, from 1817 to the time of his death, and was one of the few pioneers who formed the "New Hampshire Baptist Convention," of which for eight years he was treasurer. In the church of which he was so long an officer, and in all the prominent movements of the denomination whose welfare he loved, he was active, wise and devoted. His last moments "were marked by an unwavering and tranquil trust in Christ."

PERVERSION OF A BAPTIST MINISTER.—The Churchman reports that the Rev. Mr. Bryan, a Baptist minister at Oxford, has conformed to the Church of England, in which it is said he intends seeking holy orders.

TURKEY.—The number of evangelical ministers in the Turkish empire, is stated by Rev. Mr. Dwight to be sixty-five or more.

NEW ZEALAND.—In 1822 there was not one convert among the natives of New Zealand. Now they can, without impropriety, be called a Christian people. Cannibalism is extinct, agricultural implements take the place of weapons of war, and the people, instead of wasting their neighbors' lands, are diligently cultivating their own.

A LONG PASTORATE.—We see it stated that the longest pastorate ever held in New England was by the late Rev. Samuel Nott, D. D., of Franklin, Conn., namely, seventy years; during all but three of which he discharged all the duties of pastor entirely unaided, and lacked but twenty months of one hundred years of age at his death.

METHODIST PREACHERS IN ENGLAND.—The number of itinerant preachers of the Wesleyan Methodists of Great Britain is a little over 900, and of local preachers, between 13,000 and 14,000. The number of members in 1850 was 358,277, but in consequence of agitations on the part of the Reformers, their numbers for the year 1853 were only 270,265 showing a diminution in three years of 87,312.

REAL HEROISM.—The pilot of the ill-fated steamer Caroline, lately burnt on the Mississippi, may well lay claim to the title of Hero. His name was John R. Trice. When the fire broke out, he felt that all depended on him, and he was staunch to his trust. In the midst of the whirlwind of flame he stood by the wheel-house and guided the vessel to the only acre of land within sight for three miles round, and as she struck, jumped overboard and was drowned. He died in the performance of his duty, from which he did not shrink in the most appalling moment.

INTEMPERANCE IN LOUISIANA.—A New Orleans paper makes the statement, that during the last year there was expended something near $30,000,000 for intoxicating drinks in this State; $20,000,000 of this was expended in New Orleans alone. There were made about 16,000 arrests, directly and indirectly, for drunkenness; in the city and State about 400 deaths by *delirium tremens;* about 75 murders, besides a host of other crimes. Over 1000 have been reduced to vagrancy and pauperism; the resources of the State have been crippled; thousands have been kept out of employment; society at large has been seriously, deeply damaged in all its relations; the health and energies of some of our best citizens have been destroyed and ruined in life.

THE *Hurkaru* repeats an amusing story as to native ideas on the subject of the Electric Telegraph. A crowd gathered round to see it laid down in Calcutta. Opinions were divided as to the intention of the wires, when young Bengal stepped forward and gave his opinion, that "they were conductors to a galvanic battery by means of which the Gas Company had contracted to light the city with *Belatee batee,*" (English lightning.)

THE GOSPEL IN AFRICA.—The Weslyans have a church of native members at Gambia, numbering about 570.

African Baptist Church, Baltimore. —A new Church is building about to be erected by the brethren in Baltimore, for the colored Church, of which Bro. Noah Davis is Pastor. The building is to be 46 by 100 feet, in a very central position, fronting on three streets. The first story will be held as private property appropriated to mercantile purposes. The second floor, 19 feet in height, will form the chapel, the third and fourth stories, School, Library and Reading Rooms, for the colored population of Baltimore, all to be deeded to Trustees, to be held for their benefit. It is a noble enterprise and we have no doubt that it will be successfully completed. Bro. Wm. Crane is down for $5000 towards it, and he never lets any thing he undertakes fail for want of money. Other Brethren who are able to do what they think ought to be done are interested in it.

Enlargement.—The Tennessee Baptist, Nashville, and the Christian Register, Zanesville, O., have both enlarged their sheets, procured new type, and are thus increasing their attractions for readers. Newspapers, like ladies, win admirers, somewhat by dress and beauty, but most by intelligence and piety. Our Tennessee coadjutor claims to have the largest circulation of any Baptist periodical in America, but from all we can learn he reckoned without counting the list of the "Watchman and Reflector," of Boston, the oldest, and as generally admitted, most widely circulated hebdomadal in the country. We confidently expect, however, that another year will give our monthly an undisputed claim to this honor. Indeed, a letter just received from a clerical brother says—"If American Baptists appreciate the Memorial according to its merits, your subscription list must run up to at least fifty thousand."

Rev. G. J. Johnson, who has recently resigned the Pastorate of the Church in Burlington, Iowa, in order to devote his time for a season to the work of establishing and endowing a new University in that place, has, as we learn from his Farewell Discourse, been Pastor of the church for five years. The church was organized April 2, 1849, with twelve members. Two hundred and forty-nine have since been baptized into the fellowship of the church—fifty have been received by letter, and thirty-nine by experience. Sixty have been dismissed, twenty-one excluded, and seven have died, leaving the present number two hundred and sixty-two. Of those dismissed, twelve were Swedes, who have since been constituted as a separate church. The Sabbath school commenced with fourteen scholars—now numbers over two hundred, with thirty teachers. Their house of worship, costing $6,000, has been paid for. Another church, it is expected, will soon be organized.

Our Own Book.

The Publisher of the Memorial, Dr. M. Semple, has appropriated the first $600 from the profits of the work to the erection of a Chapel at Varel, in Germany, the birth place of Rev. J. G. Oncken. If there should be any deficiency, which is hardly probable during the present and coming years, he will make up the balance from his own means. This is a noble pledge, and our knowledge of the brother warrants us in promising that it will be redeemed. As he has no control over the editorial columns, this paragraph is inserted without consulting him, and though his modesty may be a little hurt by the publication of his purpose, yet our readers will be the more interested in enlarging the circulation of the Memorial, when they are assured that the proceeds aid in effecting such a work.

Agents Wanted.—We wish to employ agents in every State and County of the Union, to canvass for subscribers for the Memorial. The favor with which the publication has been greeted, as indicated in the testimonials printed on the last two pages of the cover, give peculiar facilities to agents, and will make the work of canvassing easy and profitable. We shall be obliged to any of our friends who will recommend suitable persons for agents in their several localities. Clergymen, students or others, disposed to try an agency will have authority given them, and specimen numbers forwarded, by addressing a note with satisfactory reference as to integrity, etc., to this office.

Portrait of Rev. J. G. Oncken.—We have on hand a number of the large portraits of Mr. Oncken, which we will send by mail to any person sending us two new subscribers with $2 00.

The Brothers Tucker.—We have in course of preparation the portraits of these three distinguished preachers, to be engraved in one group, and also biographical sketches of each.

Editor's Book Shelf.

From the prolific press of *Gould & Lincoln*, Boston—a press, whose stamp is of itself, almost a satisfactory endorsement of of any book it bears—we have received the following works :

The Priest and the Huguenot, two beautiful volumes from the French of L. Bungener, a Protestant Clergyman of France. This work is as fascinating as romance, and as instructive as veritable history. An extract from it is published in the preceding pages.

Roget's Thesaurus of English Words, edited by Rev. Dr. Sears. A Philological treasure, for which the student of English will make a place between Webster's Dictionary and Crabb's Synonymes.

The Plurality of Worlds; with an introduction, by Rev. Dr. Hitchcock. A clearly and forcibly written astronomical work, advocating some novel positions in relation to the inhabitability of planets and stars, answering Dr. Chalmers, "We do not know but they are inhabited with,—we do not know that they are."

The Mission of the Comforter. A work on the offices of the Holy Spirit, by Arch Deacon Hare, evincing thorough learning and study.

My Schools and Schoolmasters, by Hugh Miller. An instructive autobiography of a working man, who, from a poor uneducated Scotch boy, has raised himself into the first ranks among Geologists and literary men. Hugh Miller's works ought especially to be in every mechanic and laborer's family.

The two Records, the Mosaic and the Geological. A lecture by the same author, admirably showing that Geology and Scripture reveal one and the same God.

The Cruise of the North Star, by Rev. Dr. Choules. A well spiced dish of gossip, palatable and wholesome—and served up on ornamented Sevres plate.

Glad Tidings, by Rev. Dr. Tweedie, of of Edinburg—a series of brief devotional meditations, consolatory and stimulating to the Christian heart.

Clinton, a Book for Boys—a capital little work, in which the boys will find a good many lessons worth remembering.

The American Baptist Publication Society—have just issued two new works, which are doubtless destined to a very large circulation:

Memorials of Baptist Martyrs. This work is a collection from authentic records—of the persecution and martyrdom of men and women of whom "the world was not worthy." It is plainly written, the interest of the work being in the thrilling facts themselves, and not in the verbiage with which they are dressed. Those who desire to know something of the worth and of the sufferings of our ecclesiastical ancestors will procure the book. *The Preliminary Historical Essay*, by Rev. J. Newton Brown, is a clear and cogent essay, the facts and doctrines of which it will be easier to cavil at than to controvert.

Life in Judea or Glimpses of the First Christian Age, by Mrs. M. F. Richards. Around a simple plot, which gives interest and unity to the work, the accomplished authoress, has grouped a series of pictures and delineations of scenes and incidents, that will give the reader new views concerning Life in Judea in the early ages of the Church. It is a charming book. The conception of it was felicitous, and the execution even in its minuter details is worthy the conception.

Jewett & Co., Boston—have published a new edition of "*The Evening of Life or Light and Comfort amid the shadows of declining years,*" by Rev. Jeremiah Chaplin. It contains a well selected collection of passages, some original, but mostly from our best Christian writers, adapted to instruct and console the aged Pilgrim while drawing near to the heavenly home.

The Convent and the Manse, is an interesting tale, understood to have been written by the accomplished wife of the author of the above named work. It portrays in most truthful contrast, the tendencies of a Popish and of a Protestant education, and exposes with fearless scrutiny the wiles of Romanist teachers, to beguile the hearts of the young confided to their tuition, to a reception of the tenets of this apostate faith. These works may be found in Philadelphia, at the Store of *Lindsay & Blakiston, Chesnut street.*

The same firm have for sale, "*A Defence of the Eclipse of Faith,*" published by *Crosby, Nichols & Co., of Boston.* This work, understood to be by Henry Rogers, of the Edinburg Review, is a reply to cer-

tain strictures of Prof. F. W. Newman, on his former work. Every minister who desires to understand the points in controversy with the modern Infidel school, should read the "Eclipse of Faith," and then to procure the "Defence" of it will be a matter of course.

Phillips, Sampson & Co., Boston—have recently published the following Juvenile works, issued in beautiful style and tastefully illustrated, at sight of which the eyes of the little folks sparkle, and the reading of which will impress many truthful and useful lessons.

Little Blossom's Reward, by Mrs. Emily Hare. *Estelle's Stories about Dogs*, for good boys and girls. *Christmas Holidays at Chestnut Hill*, by Cousin Mary. *Little Mary or Talks and Tales*, for children, by Mrs. H. Trusta, author of "Sunny Side," etc.

The best investment parents can make for children is to procure for them, and see that they read understandingly good books.

From *Henry Lyon*, 548 *Broadway, N. Y.*, we have received "*Moral Aspects of City Life*," and "*Christianity the perfection of true Manliness*," by Rev. C. H. Chapin, of New York. These handsomely printed volumes contain series of Lectures and Sermons by an earnest and eloquent Universalist Clergyman. They are of such a character as to intensify the regret, that their accomplished author has not fully comprehended and embraced the principles of Christianity in their true spiritual import. Not that his peculiar views are prominently urged in these volumes. They are not. Fault can scarcely be found with the sentiments advanced. But to the mind imbued with evangelical truth there is felt to be a painful deficiency in the motives to virtue that are urged, and in the methods of reformation and means of holiness that are commended. With this defect, rather negative than palpable, the volumes before us convey and impress most important truths—in a style smooth, clear and frequently forcible.

The same publisher has issued, in very neat style, the "*Discussions on the Doctrine of Universal Salvation*," between Rev. J. T. Sawyer, D. D., of the Universalist, and Rev. Isaac Wescott, of the Baptist Church, which took place in April last, in the Broadway Tabernncle, New York. The first displays great tact, the other strong logic. Those who desire to see the whole subject thoroughly investigated, and the points of controversy brought up to the present time and defined, will procure this work.

"*The Discarded Daughter*," and "*Virginia and Magdalene*," are two of the popular works of *Mrs. Emma D. E. N. Southworth*. "*The Bride of the Wilderness*," is a tale of the early border life, by *Emerson Bennett*. *New Receipts for Cooking, by Miss Leslie*. If Miss Leslie can really cook as well as she can write receipts—if she can bring her dishes upon the table so that they shall answer the description given in her book—her name ought speedily to be changed and she placed at the head of some housekeeping establishment of her own. We commend this idea to the consideration of our Bachelor friends.

These works are published by T. B. Peterson, 102 Chesnut street, Philadelphia, whose stock of popular literature is one of the largest and most varied in the country, displayed in one of the most elegant of our Chestnut street stores.

The Position of Christianity in the United States, in its relations with our Political Institutions, especially with reference to Religious Instruction in the Public Schools, by Stephen Colwell, Esq., a Presbyterian Layman, who has given much thought and study to the present aspects of Christianity in this country, and who has become somewhat celebrated as the author of New Themes for the Protestant Clergy. This is a large octavo pamphlet of 175 pages, published by *Lippincott Grambo & Co.*, and forcibly discusses the subjects indicated in its title.

The American Bible Union, has given us the first instalment of the Revised Scriptures in English. The volume contains the second Epistle of Peter, the Epistles of John and Judas, and the Revelation. It is beaufully printed in quarto form, with the common version, the Greek text, and the revised version, in parallel columns; and very full notes, giving reasons and authorities for new readings. It will doubtless attract much attention from Biblical scholars.

Sheldon, Lamport & Co., No. 115 *Nassau street, New York*, is the style of a new firm in the book publishing business. With capital, inelligence and enterprize, it promises to become a first class publishing house.

Their first issue is a Sermon on "Christian Greatness," by Rev. W. Hague, D.D., of Albany, N. Y., being a Funeral Sermon on the death of Hon. Friend Humphrey. The Sermon is worthy its author, in its character, and a credit to the publishers' in its appearance.

The Monthly Record.

Baptisms Reported.

Alabama.

Churches.	*Counties.*	*Administrators.*	*No.*
Greensboro,	Greene,	W. S. Barton,	*53
Cedar Bluff,	Cherokee,	W. C. Mynatt,	3
(Dallas co.,)	(in 1 year),	J. Reeves,	125

British Provinces.

Charlottesville,	(1st ch.,)	C. W.	86
St. Thomas,	C. W.,		38
Wilmot,	"		5
Queenston,	"	Geo. Wilson,	10
Bayham,	N. S.,		38
Aylsford,	N. S.,	Chas. Tupper,	50
Nictaux,	N. B.,	W. G. Parker,	26

Connecticut.

Southington,	Hartford,	N. J. Clark,	6
Hartford,	(1st ch.,)	R. Turnbull,	3
"	(2d ch.,)	J. N. Murdock,	4
Middletown,	Middlesex,		24

District of Columbia.

Washington,	(E. st.,)	G. W. Samson,	3
"	Navy Yard,	I. Cole,	2

Illinois.

Cordova,	Rock Island,	W. Rutledge,	2
Homer,	Champaign,		18
Keithsburg,	Mercer,	S. Brimhall,	5
Goshen,	Edgar,	G. W. Riley,	40
Little Vermi'n,	Vermillion,	A. C. Blankens'p,	34
Urbanna,	Champaign,		9
Walker's P't,	Vermillion,	G. W. Carter,	13
Decatur,	Macon,	J. Tolman,	6

Indiana.

Bedford Asso'n,	(in 5 mon's,)		100
Oswego,	Kosciusko,	J. M. Maxwell,	17

Iowa.

Keokuk.'	Lee,	E. Gunn,	22
Pleasant Hill,	Davis,	J. M. Seay,	7
Muscatine,	Muscatine,	A. G. Eberhart,	21

Kentucky.

Norris,	Daviess,	J. P. Ellis,	17
Mt. Olive,	Warren,	W. Kidd,	25
Harrodsburg,	Mercer,	A. W. La Rue,	35

Louisiana.

Good Hope,	De Soto,	A. J. Rutherford,	7
Van Buren,	Tensas,	D. S. Snodgrass,	6

Maine.

Abbott,	Piscataquis,	E. G. Trask,	18
Phillips,	Franklin,		13
Etna,	Penobscot,	H. Hawes,	6

* Including former reports.

Maryland.

Churches.	*Counties.*	*Administrators.*	*No.*
Baltimore Churches,			8

Massachusetts.

Boston Churches,			8
Uxbridge,	Worcester,	P. Bond,	4
Hingham,	Plymouth,	J. Tilson,	16
Charlestown,	Middlesex,	H. Hutchins,	6
Cambridge,	Middlesex,	A. F. Spaulding,	2
Lawrence,	Essex,		13
West Dedham,	Norfolk,	J. Chaplin,	2
Chelmsford,	Middlesex,	J. C. Boomer,	13

Michigan.

Plymouth,	Wayne,	S. Chase,	55
Forestville,		E. R. Groute,	11
Galesburg,	Kalamazoo,	A. J. Bingham,	21
Pontiac,	Oakland,	C. R. Patison,	2

Mississippi.

Vicksburg,	Warren,	T. J. Fisher,	21
Hernando,	De Soto,	W. C. Crane,	25

Missouri.

Sand Hill,	Scotland,		20

New Hampshire.

Plaistow,	Rockingham,	J. M. Chick,	28
Meredith,	Belknap,		42

New Jersey.

Columbus,	Burlington,	S. Gale,	3
Newark,	(Mission,)	D. T. Morrill,	12

New York.

New York Churches,			68
New York,	(Norfolk st.,)	T. Armitage,	*135
Elbridge,	Onondaga,	A. Angier,	35
Wyoming,	Wyoming,		8
Lowville,	Lewis,	C. Sawyer,	22
Clifton,	Monroe,	H. K. Stimson,	*69
Weedsport,	Cayuga,	J. Bennett,	15
Greece,	Monroe,	H. A. Rose,	30
Prattsburgh,	(2d ch.,)	T. R. Clark,	10
Solon,	Cortland,	H. Cady,	26
Cassville,	Oneida,	C. Graves,	3
Kendall,	Orleans,	W. Putnam,	14
Meredith,	Delaware,	G. F. Post,	44
Elmira,	Chemung,	C. N. Chandler,	31
Whitehall,	Washington,	T. Brandt,	31
Burnt Hills,	Saratoga,	A. Harvey,	12
Mooers,	Clinton,	M. L. Fuller,	5
Norwich,	Chenango,	L. Wright,	25
Pultney,	Steuben,	P. Colegrove,	6
Tyrone,	Steuben,	O. B. Call,	37

North Carolina.

Philadelphia,	Orange,	A. Craige,	17

OHIO.

Churches.	*Counties.*	*Administrators.*	*No.*
Cincinnati,	(Ninth st.,)	W. F. Hansell,	6
"	(Welch ch.,)	J. E. Jones,	5
Tiverton,	Coshockton,	R. R. Whitaker,	5
Welch Hill,			19
Kirkersville,	Licking,	J. W. Heistand,	*79
Mill Fork,	Coshocton,	J. G. Whitaker,	18
Cleveland,	(1st ch.,)	S. W. Adams,	5
"		N. S. Burton,	3
Mt. Zion,	Champaign,	S. K. Sparks,	19
New Baltim'e,	Stark,	B. P. Ferguson,	8
New Lexing'n,	Perry,	"	2
Bristol,	Perry,	J. W. Miller,	15
Newcastle,	Monroe,	H. Lyons,	4
Woodsfield,	Monroe,	"	6
Brownsville,	Licking,	"	6
	Delaware,	Jas. Harvey,	6

PENNSYLVANIA.

Philadelphia Churches,			70
Philadelphia,	(Shiloh,)	J. Asher,	13
Shirleysburgh,	Huntingdon,	J. A. Kelley,	8
Greensboro',	Green,	Wm. Wood,	*37
Wyalusing,	Bradford,	W. Lathrop,	12
Standingstone,	"	"	7
Logan's Valley,	Blair,	A. B. Still,	*17
Reading,	Berks,	I. Bevan,	5

RHODE ISLAND.

Newport,	(1st ch.,)	S. Adlem,	*50

SOUTH CAROLINA.

Charleston Churches,			100
Colonel's Ck,	Richland,	J. B. Higgins,	3
Union,	Edisto,		41

TENNESSEE.

Friendship,	Jefferson,	G. G. Taylor,	36
Cloud's Creek,	Hawkins,	F. J. Lane,	16
Memphis,	(Beal st. ch.,)	S. Isbell,	9
Lexington,	Lexington,	B. Hodges,	13

TEXAS.

Galveston,	Galveston,	J. Hutchins,	5

VERMONT.

Townshend,	Windham,	H. F. Fletcher,	*51
Chester,	Windsor,	E. Andrews,	5

VIRGINIA.

Norfolk,	(Free Ma'n st.,)	T. G. Jones,	*88
Botetourt Springs,		J. L. Gwaltney,	35
Big St'e Gap, Deep Spring,	Lee,	Jas. J. Edwards,	100
Mt. Zion,	Berkley,	J. Baker,	5
Bethesda,	Caroline,		31
Montgomery,	Montgomery,	J. T. Pugh,	18

WISCONSIN.

Kenozha,	Kenozha,		22
Beaver Dam,	Dodge,	N. E. Chapin,	*24
Springfield,		G. S. Martin,	10

FOREIGN BAPTISMS.

New Provid'e,	Africa,	J. T. Richardson,	27
Millsburg,	"		16
New Georgia,	"		15
New Virginia,	"		2
Sinon,	"		4
TOTAL,			3067

Ordinations.

Names.	*Where.*	*When.*
J. Dulaney,	Ballardsville, Ky.	Feb. 10
John Corn,	Bethpage, Tenn.,	Mar. 26
B. J. Hackney,	Orange Co., N. C.,	Apr. 3
G. W. S. Bell,	Martin Prairie, Ill.,	Apr. 4
P. Klein, (German,)	St. Louis, Mo.,	Apr. 5
J. H. Parmalee,	Xenia, O.,	Apr.
Jas. M. Newman,	Calabee, Tenn.,	Apr. 6
R. E. McGinty,	Warren co., Ga.,	Apr. 7
A. Winchell,	Putnam co., Ga.,	Apr. 9
C. C. Bitting,	Murfreesboro', Tenn.,	Apr. 23
J. D. King,	Philadelphia, Pa.,	Apr. 27
Wm. S. Fontaine,	Acquinton, Va.,	Apr. 30
H. Keeler,	Hamilton co., Ia.,	Apr. 30
W. W. Kone,	Baltimore, Md.,	May 3
G. Terry,	Waterhouse, Mich.,	May 3

Churches Constituted.

Names.	*Where.*	*When.*	*Memb.*
Pleasant Hill,	Davis, Iowa,	Mar.	7
Hopewell,	Jackson, Va.,	Apr. 1,	11
Keithsburg,	Mercer, Ill.,	"	
Des Ark,	Prairie, Ark.,	" 2,	
Forestville,	Mich.,	"	
Macedonia,	La Porte, Ia.,	" 7,	44
Erie,	Whitesides, Ill.,	"	
Horicon,	Dodge, Wis.,	" 8,	24
New Orleans,	(3 Col'd,) La.,	"	10
Bellow's Falls,	Windham, Vt.,	" 11,	34
New Albany,	(German,) Ia,	" 18,	7
Rutland,	La Salle, Ill.,	" 19,	
Plymouth,	Philadelphia, Pa.,	" 27,	53
Port Monmouth,	N. J.,	" 28,	63
East Abington,	Plymouth, Mass.,	May 4,	25
Walker's Pt.,	Vermillion, Ill.,	" 4,	13
Zion Hill,	Cleveland, N. C.,	" 5,	20
Mt. Moriah,	Boone, Mo.,	" 6,	13
Black Creek,	Mercer, O.,	"	7
Hertford,	Perquiman's, N.C.	" 7,	17
Alleghany,	Montgomery, Va.,	" 8,	18
Alleghany,	Cattaraugus, N. Y.,	" 10,	40
Trenton,	(Central ch.,) N. J.,	" 10,	

Ministers Rec'd from Other Denomin's.

Names.	*From what Body.*	*Where.*
John Corn,	Methodist,	Bethpage, Tenn.

Ministers Deposed.

Charles S. Bower,	Mt. Morris, N. Y.,	April 8
J. R. Johnson,	Saugerties, N. Y.,	April 12
D. Robinson,	Ia.,	April

New Church Edifices.

Where.		*When.*	*Cost.*
Hartford,	South ch., Ct.,	Ap. 23,	$46,000
Centre Hill,	De Soto, Miss.,	May 1,	2,200
Martindale,	Columbia, N. Y.,	May 3,	
Hertford,	Perquim's, N. C.,	May 6,	3,500
Grand Prairie,	Ia.,	May 7,	2,000
New York,	Broadway,	May 7,	70,000

Deaths of Baptist Ministers.

Names.	*Residences.*	*Time.*	*Age.*
S. H. Vidito,	Nictaux, N. S.,	Apr. 3,	42
Scervant Jones,	Williamsburg, Va.,	Apr. 24,	70
Jas. M. Webb,	Rutherfordton, N.C.	Apr. 24,	50
Ebe'zer Rogers,	Upper Alton, Ill.,	Apr. 25,	66

Clerical Removals and Settlements.

Names.	*Whence.*	*Where.*
Adams, J. N.,	Gilbertsville,	Croton, N. Y.
Aldrich, J.,	Middleboro',	Worcester, Mass.
Allison, J. C.,	Nashville,	Versailles, N. Y.
Andrews, D.,	Chester, O.	
Angler, A.,	Elbridge, N.Y.,	Lamoille, Ill.
Atwater, L.,	Branford, Ct.	
Bagley, A.,	Hicksford, Va.	
Bailey, J.,	Portageville,	Cherry Valley, N. Y.
Bastion, N. J.,	Som'le, Tenn.,	Du Buque, Io.
Belden, J.,	Freehold, N. J.	
Bemes, V.,	Rutledge,	Harmony, N. Y.
Brandt, T.,	Whitehall,	Westport, N. Y.
Breaker, J. M. C.,	Euhaw,	Beaufort, S. C.
Burnham, L.,	N. Lemington,	E. Lemington, Me.
Caldwell, W. A.,	Jefferson, O.,	Mt. Pleasant, Pa.
Chase, A. B.,	Townsend,	Cameron, N. Y.
Chase, J. K.,	Hamden, Me.,	Pittsfield, N. H.
Cheeseboro' J.,		Groton Bank, Ct.
Cochrane, J.M.,	Medf'd, N. J.,	Batavia, Ill.
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天德

HUNG SOW-TSUEN—THE CHIEF OF THE CHINESE REVOLUTION.

Tai-Ping-Wong.

THE CHIEF OF THE CHINESE REVOLUTION.

WE furnish our readers this month, what purports to be a portrait of the revolutionary leader of the Chinese armies, the new Emperor, who is thundering at the gates of Pekin, demanding the throne and the sceptre, and enforcing his claim by the tramping of his triumphant armies. From various sources we compile the following account of the origin and progress of this wonderful revolution, which has inspired christian hearts with such bright hopes, and which indicate the speedy fulfilment of the promise that a "nation shall be born in a day." The proper name of the insurgent chief is said by Rev. I. J. Roberts to be Hung Sow-Tsuen; Tai-Ping-Wong and Tien-Tè are titles expressive of his dignities and claims. The Chinese characters which stand under the portrait signify Tien-Tè, and mean Prince of Peace.

In 1846, there came to Canton a young man but little more than twenty years old, a native of the Hwa-hein district, which lies some distance north of Canton. He was among the inquirers that visited Rev. I. J. Roberts, and for several months was in constant

attendance upon his instructions. A little tract entitled "Good Words Exhorting the Age," had fallen into his hands, while attending a literary examination, at Canton, arrested his attention, and led him to seek for the teachers. That little tract, it may yet prove, was the unostentatious herald of Chinese regeneration.

After remaining with the Missionary for several months, he requested to be baptized and received into the fellowship of the Christian Church; but Mr. Roberts requested him to wait for a season, until he should furnish clear evidence of the sincerity of his faith, and of the thoroughness of his repentance.

He left Canton for the province of Qwang Ly, where his zeal prompted him to preach the gospel to his countrymen. Here believing it to be his duty, from his study of the word of God, and the instructions of the Missionary, to be baptized, and there being no authorized administrator of the ordinance in the province, he and Fung-Wun-San, the present second chief, or Prime Minister, immersed each other in the name of the Holy Trinity.

Converts and adherents gathered around him, by whom he soon came to be regarded as a leader and chief. In an able article in the Eclectic Review, published in London, Tai-Ping-Wong is spoken of as "a young man of uncommon merit, studious, retired, modest, with a profound conviction of the righteousness of his cause, dauntless resolution, and a politic and winning bearing, scarcely compatible with the inexperience of youth. To account in some measure for this, he is said to be accompanied by a counsellor, whether his friend, father, or teacher, who remains perpetually invisible. Some have supposed this personage to be a clever myth like the genius of Socrates. But in that case we should only be encountered by greater difficulty in the attempt to account for that profound wisdom, by which the actions of Tien-Te have on nearly all occasions been characterized.

His first followers consisted chiefly of the Miao-tze, a fierce and warlike tribe, living in small isolated societies, among the sterile ridges which extend to the central provinces of the empire. They choose secluded spots to dwell in, never congregating to the number of more than two thousand. Like the Malays, they raise their houses on piles, keeping their domestic animals under the same roof. Though agriculturists, they are much addicted to war, reckless of danger, and accustomed to fatigue. They are among those tribes which the Tartars have never been able to reduce to submission. They still adhere to the ancient costume of their nation, have never shaved their heads, and have invariably repelled the authority of the mandarins, and the customs of the Chinese. "Their independence," said a mandarin, "is now an established fact, and in our maps their country is left white, to show that they do not submit to the emperor."

The very selection of the province of Quang Ly for the first seat of the insurrection may be enumerated among the proofs of his judicious policy. Taken altogether, it is perhaps one of the least accessible, as it is one of the most interesting of the divisions of China. Its general aspect is singularly picturesque, and offers points of view which have often been delineated by Chinese painters. Their landscapes, however, always appear strange to European eyes, with their inaccessible mountains, which look as if created by the human imagination—the rocks having a resemblance to gigantic animals — the rivers falling into abysses crossed by impassable bridges—all these seem to us like something belonging to the realm of fancies. But, as in other mountainous regions, the land for the most part is barren, or forced into fertility by the incessant toil of its inhabitants, who acquire in their contests with nature, a bold and hardy disposition of mind. Men dwelling among

such scenes, have in all parts of the world been advanced to independence, so that the forces of the most powerful empires have often suffered disaster and defeat from a handful of desperate mountaineers resolved to perish or be free. Among the rumors of the day, one was circulated attributing the discovery of silver mines in this wild region to the leaders of the insurrection, who were thus, it is said, enabled to support their troops until victory had rendered them masters of the rich cities and plains of China.

In the south-west portions of these strange provinces the insurgents passed the first month of 1850, though they gradually congregated upon the frontier. Several cities fell into their hands, after more or less opposition from the mandarins; and, by adopting the tactics of feigned retreats and ambuscades, they defeated the imperial forces whenever they met.

Up to this time there was no idea of a pretender to the Chinese throne. One general after another was appointed, who avowed a design to overthrow the Mantchou throne; but no mention was made of establishing a new dynasty in its place. Even when they left their own provinces, passed the boundary of Kuan-Tuang, cut a hostile army to pieces, and heard that the far-famed Commissioner Lin was ordered against them, they fixed on no policy to pursue, when their first object was accomplished. The vigorous old mandarin set out immediately for the province he was commanded to reduce, and peremptorily summoned the insurgents to surrender. They replied in a bold and able proclamation, declaring the Mantchous to be aliens and usurpers, and maintaining their own right to dispossess them. This was their first political act, and soon after the death of Lin occurred, which strengthened them in proportion as it weakened their enemies.

At the commencement of the next year, the government, by false reports of its own victories, had set the currents of trade and industry in full flow; but, meanwhile the insurrection was gaining strength, and, one by one, the Anglo-Chinese presses began to perceive the true character of the movement. They had treated it as an insurrection of robbers; but now understood it to be a war of races for power. The Tartars had imposed on the conquered people the fashion of shaving the head, so as to leave only a long tail from the *sinciput;* and, therefore, when the rebels began to let their hair grow, and to wear their clothes according to the custom of their ancestors, it was clear that these acts—amounting in China to high treason — signified an irreconcilable rupture. The court was greatly alarmed, as well as the commercial community, and so the official journal published a forged document, pretending to be a confession from the rebels, and a petition for mercy. It was also announced that the miraculous standard of the insurgents had been captured. Nevertheless, acts of unusual vigor were thought necessary, and a new commissioner of ferocious character, was appointed to quench the flames of revolt. This was Li, with his lieutenant, whose name was terrible throughout the empire, and he speedily added to his sanguinary renown by wholesale execution, under the sanction of "preventive justice." His victims were put to death without trial. They were probably members of the secret societies which ramified throughout the empire, with the known object of dethroning the Mantchous.

Terrible as the name of Li's lieutenant was, frequent as were the rumors of imperial trimphs, and bloody as were the executions, nothing daunted the insurgent armies. They raised up a competitor to the throne, clothed him in majestic yellow, resounded his name through the empire, and circulated myriads of his portraits, contrary to the Tartar law, which prohibits subjects from copying the features of their sovereign. The insurrection was now nothing less than a civil

war, and the activity of the court was doubled. Rumors had come that a Christian spirit was alive in the rebel camp; that pagodas fell, and idols were broken, as they advanced, and that Tien-Te, though under a pagan title, was a Protestant. The mighty Mandarin Li was therefore charged to aid in suppressing the revolt, and set out on his expedition, after being exasperated by various wounds to his pride in Canton.

Meantime, however, while the "Brother of the Moon" was walking in the imperial gardens at Pekin, a man attempted to stab him, and was only prevented by persons coming suddenly to their masters succor. It was unknown whether the assassin was an agent of the rebels, or employed by the relatives of the emperor, who wished an older and more experienced man, at such a crisis, to guard the Mantchou throne. Eighteen mandarins, with their families, were put to death, in consequence of this incident. In the provinces, reports were circulated that the attempt had been actually successful, and that Tien-Tè was without a rival. Coins were struck in his name, and were now mixed with the currency which came into the hands of the European merchants. Towards the close of 1851, by means of these divisions, and through the *prestige* of constant success, the insurgents had gained such power, that the imperialists felt that their authority was shaken to the base. On the other hand the policy of terror was adopted, and the government, unable to punish the rebels, punished inhumanly those who failed to defeat them. But the "Son of heaven" was composing poetical pieces, while Tien-Tè was publishing manifestoes, inspiring his troops, and by politic strategy, laying open a highway to the capital. More than 700 persons had been, during the year 1851, executed as traitors. Great numbers perished in the field, but there was no diminution in the mutual fury of the beligerents, and China continued to be deluged with increasing bloodshed.

When Tien-Tè published his next proclamation, the Christian element became more visible, and the influence of the Missionaries was very apparent. The Tartars saw their religion assailed as well as their dynasty, and were thus spurred by a double impulse to renew their exertions for defence. Thirteen thousand chosen warriors were marched into the insurgent provinces, and dressed in red cassocks, trimmed with white, bearing on the heart and back pieces of white calico, inscribed with large black characters; the appearance of this army was sufficiently grotesque. The horsemen, wrapped in long blue robes, look more like Turkish women than soldiers; and the standard-bearers, holding aloft their painted dragons, added to the dramatic, if not to the military effect. To meet this imposing array, the rebels assembled in moderate force, and an encounter took place near to Kiang-Kiang river, in Kuang-Si. The banners were planted; the drummers formed a dark circle round them; the regiments deployed under cover, and a signal was given to attack the enemy in flank.

The imperial troops rushed forward with horrible shouts, while the gongs were struck, so as to produce a storm of metallic sound. The insurgents feebly defended their position, moving from point to point, with their assailants in pursuit, until they planted themselves behind huge bamboo thickets, into which the imperialists were decoyed. Then the tactics of the enemy were displayed. From the hills on every side they swarmed down, with upwards of sixty guns; the Mantchous tried in vain to retreat, and great numbers were put to the sword. Many joined the rebels, and not more than one half of the imperialists returned to their camp.

At the next battle the Tartar general sought to retrieve this disaster by a notable stratagem worthy of Homeric times. Four thousand buffaloes were

fastened together, and torches were fixed to their horns. A troop of four thousand men were appointed to conduct them; but the enemy received intelligence of the plan, and opened a passage for the infuriated herd, as it came trampling and plunging along, casting a splendid light around, by the aid of which the rebels discovered all the movements of their enemy, and were enabled to effect a prodigious carnage. This bright idea of Sui caused a loss of more than two thousand lives.

The Pretender's army now commanded all that quarter of the empire. He himself, with a large force, was strongly entrenched on a mountain, near the Koneis Lin. The imperial envoy sent him an embassy, proposing terms of peace, but Tien-Tè, surrounded by royal pomp, declared that he would not submit to the Tartar usurper, who was his subject, but whom he advised to leave the country, that each race might possess its own, and tranquility be thus restored. Shortly after he descended upon the plains, and his legions meeting the imperialists, inflicted on them a signal defeat. An insignificant chief being caught, the viceroy pretended he was Tien-Tè, and publicly executed him; but the trick was soon discovered, and every one knew that the real aspirant was safe among his mountains again. An insurrection in Formosa at this time added to the troubles and perils of the reigning dynasty. Three vast provinces, Nan, Hon-Pæ, and the Konang-Si, were in possession of the insurgents, and Hon-Koang was daily threatened. A few slight checks only animated them to more strenuous efforts, and for every reverse a tremendous revenge was inflicted. The exactions made to punish resistance brought money in profusion to Tien-Tè's treasury.

The imperialists on one side, and the insurgents on the other, anxiously awaited a movement on the part of the British authorities. The former changed their habitual insolence into a tone of respect; the latter frankly declared they were friendly to the white people. At first it was imagined that the government would prevail on the English to lend their countenance, if not their aid, to the Tartar armies against the rebels; but it soon became evident that their policy would be neutral, while their sympathy decidedly favored the insurrectionary party. But the Chinese were not foolish enough to rely on foreign assistance. Under the banners of Tien-Tè, they marched, commanded by Tæ-Pæ-Wang, with four other "kings," whose united armies acted in concert, and gradually closed upon Nankin, preaching around them a doctrine in which Christianity was strangely blended with a compound faith of their own. At length, with a large army, and a formidable fleet, passing down the Yang-Tsze-Kiang amidst an universal panic, they appeared before the ancient capital of China, which the insurgents desire to restore to that eminence.

Nankin, containing more than five hundred thousand inhabitants, encloses within its walls a space three times as large as that of Paris; but large cultivated spots are found in its streets, and grass grows along the quays.

"Nankin is situated on an immense plain, intersected by canals as numerous as those which traverse the human body. In the midst of fertile fields innumerable rivulets and streams of navigable water are perpetually crossing each other. The banks are planted with willows and bamboos, with straight stalks and dark foliage. It is on the plains of the province of Nankin that the yellowish cotton is grown, which, when woven, is exported in such enormous quantities. Here also is reaped the greater part of the rice which is consumed throughout the empire. Nothing in Europe can give an idea of the fruitfulness of this province—neither the plains of Beauce, nor the plains of Lombardy, nor even that richest of lands, Flanders. In the

Kiang Nan, the fields are covered with crops twice a year, and produce fruit and vegetables without cessation. On the borders of the arable land, the most delicious vegetables in the world are produced."

Twenty-eight millions of people—according to the volume before us—inhabit the province; that is, ten times as many as in Belgium, ten times that of Holland, and rather more than in the whole of France. The city itself is built in the water, and, like Rotterdam, is surrounded by fertile marshes, and waters abounding with fish. Under clumps of trees are scattered the dwellings of the mandarins, where Chinese beauties make verses and write them, as they float over their lakes in elegantly painted junks. Such a lady the Tartar Emperor had, just at this period, resolved to place by his side on the throne, and yellow placards announced the auspicious resolve in all parts of his dominions. But, while he busied himself in marriage festivities, his enemies were beleaguering Nankin. It was rumored that a conspiracy was prepared to open its gates to them; and bulletins reached the government announcing victories gained by his "tigers," but which we find naively dismissed by a remark, "An ordinary Chinese lies often, very often, a mandarin lies always." A few more pages of the narrative bring us to the day when Nankin was attacked, taken, and made the residence of the triumphant Pretender.

The emperor sat almost paralysed on his throne, when he heard of this terrible disaster. Furious, though impotent, he revenged himself like a Stuart, by maltreating the bodies of the dead. The remains of some insurgent chiefs, which fell into the hands of the Tartars, were cut to pieces; the hearts were dragged out, and exposed to the soldiers' gaze. His stupid barbarity was better exhibited by his pardon, graciously bestowed on some officers who had been defeated in consideration of their having "died of a mortal sickness." However, he appealed to heaven with public prayers, and declared he would pass a whole night at the altar of his gods.

Lin and some other unsuccessful generals were put to death; and others were shut up in cages. On the other hand, the rebels went calmly on, publishing manifestoes, in which the hateful rapacity of the mandarins was depicted, and making appeals to the patriotism of the country. Clemency and justice were enjoined to the insurgent troops, and peace, after victory, was promised to the whole empire. In other proclamations they declared themselves not to be brutal destroyers, but organized, merciful patriots, desirous of complete reforms in the administration, anxious to trade, unwilling to draw the Europeans into their struggle, and, above all things, bent upon casting down the idols "of the stupid priests of Buddha."

The triumph of Tien-Tè is now so far secure that a series of unprecedented reverses would be required to change his fortunes, he commands the most intrepid and restless of the people, whose spirit and personal courage are very great. He has the sympathy of nearly the whole population, for the Tartars are hated in cities and provinces alike; and everywhere opportunities are taken to manifest this feeling. The *principles* of the civil war are described in the following passage:

"At the present moment the Chinese Pretender is the representative of progress; he appears as a reformer, lamenting abuses, inspiring hope in those who suffer, and confidence in the rich and learned. His auxiliaries, the five feudatory kings, who are all enlightened persons, being at the same time disciples of Confucius, and Protestants or Deists, fight against barbarism with the sword, and attack the superstitions of Buddhism, proclaiming a purer morality, and the doctrine of the Unity of God. Hien-foung, on the other hand, does not at all understand

the change that has taken place in the mind of his people, and he fights against his adversaries, the innovators, with the weapons of judicial punishment. His ministers who are ignorant and false, and his generals who are cowardly and rapacious, deceive him without compunction. They propose no useful measures; but to revive the spirit of their young master, they impudently tell him of the pretended miracles that have been worked in favor of his cause.

Another misfortune of Hien-foung, is this,—that he gives evidence of those bad feelings—of that old leaven of barbarism — which is natural to the Chinese, and which is still fermenting in the bosoms of his agents. We, who have personally known those fat, smiling mandarins, lovers of pleasure and good cheer, were at first inclined to believe, that in accordance with the fundamental maxim of their philosophy, they were born kind and humane. We certainly saw them deal a few cuts with the bamboo as they went along; but we did not think they could have used without compunction the axe of the executioner. But the public places, transformed into shambles, where a hundred heads are lopped off daily—men locked up in cages like wild beasts, and wretched victims, whose hearts are torn out alive—have greatly changed our opinion, and have inspired us with a profound horror for a government that can order such atrocities. Certainly the cause of Hein-foung may still prove triumphant, but our natural feelings seem to desire a contrary result; and we seem to comply with a sentiment of humanity when we predict the downfall of the Tartar dynasty.

"My opinion is," said a Chinese doctor, "that it is the spirit of Christianity which will overthrow Hien-foung."

The friends of Christian Missions have been watching these strange movements in China with special interest. Already the Protestant teachers travel freely in the interior, and are welcomed by multitudes of the people. The Scriptures are already translated, revised, printed, and to a large extent circulated and read in the Chinese language. A succession of missionaries have, for nearly half a century, been laboring in the outposts of Java, Penang, Singapore, and Malacca, as well as in Canton. Since the triumph of the British arms in China has secured freedom for foreigners in the commercial cities of Canton, Amoy, and Shanghae, additional laborers have gone out from this country. Churches of native converts enjoy the superintendance of native pastors, and several native teachers, under the direction of English missionaries. Leang Afa, the first Protestant convert, continues to preach the Gospel to his fellow-countrymen. The Chinese New Testament is now produced at Hong Kong and at Shanhghae for the sum of *fourpence*, and the British and Foreign Bible Society is vigorously preparing to give to the Chinese people a million copies of this divine book. In a circular recently issued by the directors of the London Missionary Society, they say—

"Although it must be doubted whether the chiefs and teachers of the Chinese insurgents can be regarded as even *almost* Christians, yet, apart from whatever is erroneous in their doctrines and defective in their characters, they are, as the instruments of God, *effecting* a wonderful change in the minds and habits of the people. Idolatry is falling, the unity and attributes of the true God are distinctly acknowledged, and some of the essential truths of Christianity are clearly stated. The promise of their *social improvement* is not less distinct. Isolation and exclusiveness are no longer made the national boast; but good will and fraternity are proclaimed with the distant nations of the earth; and our countrymen, instead of being reproached, as aforetime, as barbarians, have been welcomed as brethren and friends."

The following truthful reflections on the grandeur and importance of the Chinese Mission, we find in the (English) Evangelical Magazine:

If China is to advance in the noblest sense; if her millions are to be elevated in the scale of social and moral being; if they are to be truly enriched and rendered happy in the highest degree; if their practical and useful influence is to bear, extensively and efficiently, on the numerous islands and countries around them, the knowledge of the gospel must be acquired; the power of the gospel must be felt; the love of the gospel must be felt; the priceless blessings of the gospel must be enjoyed. It is the religion of the Bible that will humanize and enoble China; that will dispel the moral darkness, and burst asunder the moral fetters of her population; that will tranquillize her teeming millions, and put them in possession of unalloyed happiness; that will make her "valleys to sing," and her "hills to rejoice;" that will induce her to throw her arms widely open, and benevolently to embrace the world, and make her the receptacle of all that is valuable, all that is holy, all that is divine.

And, when these things are contemplated, what majesty and grandeur, what undefinable importance, are attached to the Chinese Protestant Missions, carried forwards with simplicity, earnestness and devotion; maintained under the influence of love to Christ, and zeal for his honor; and upheld by the liberality, the faith, the energy, the perseverence, and the combined prayers of hundreds of thousands of British and American Christians! Such an enterprise is associated with the utmost moral sublimity, and the preciousness of those benefits it will be instrumental in conferring, during the next five-and-twenty years, no language can adequately unfold — no mind can adequately estimate. The profound and universal interest now felt by the followers of Christ in England, Scotland, Ireland, and America; the contributions which are poured in; the efforts which are made; and the prayers which are presented on behalf of China, that the light of Christianity may speedily shine throughout it, and that the inestimable benefits of redeeming love may be realized, are only what we expected from the ministers and people of God. Nothing could be more natural, and confessedly, nothing could be, as a development of attachment to the Saviour, and enlightened concern for the happiness of millions, and for the advancement of the empire of the Messiah—more proper—more important—more necessary. If such solicitude had not been felt, such a spirit not displayed, such petitions not been preferred, such zeal and benevolence not been exhibited, our utmost surprise would have been excited, our deepest regret would have been induced.

What a field is before us! What territory is to be explored, cultured, and gained for Christ! What anticipations may we not cherish! On what victories may we not calculate! Let the population of China be estimated, in round numbers, either at 300 millions, as some aver, or at 350 millions as others estimate, what *a world* of immortal beings is it among whom we labor, and for whose spiritual illumination and salvation we are continually to strive! Why, almost every other missionary scene of effort and enterprise, with the exception of India, is comparatively little. To have access to two or three hundred millions of Chinese ready to receive the New Testament from our hands, and to listen to the joyous tidings of redemption through Christ the Lord, from the lips of our educators and missionaries, is a fact of inexpressible moment. In the course of a few years, if funds are supplied—if efforts are wise and unremitting—if prayer, fervid and united, be poured forth—and, above all, if the Spirit of God be communicated, what changes will be witnessed! what glorious moral transformations will be realized! what dense clouds of igno-

rance will be dispelled! what light will Christian education shed! what pernicious and soul-destroying errors will be annihilated! what congregations will be collected! what Christian Churches will be formed! what impressions of the most valuable and hallowed kind will be made! how will the gospel advance and conquer! how will divine principles renovate the moral nature of the Chinese—divine privileges be participated by them—divine blessings and enjoyments be experienced—and divine hopes, full of a glorious immortality, be awakened! How many thousands—why should we limit the omnipotent Spirit? — how many tens, ay, even *hundreds* of thousands in China, may be brought to God —drawn to the Saviour—made meet for heaven! Is not the thought indescribably sublime? Is not the bare anticipation inexpressibly joyous, majestic, and momentous? We conceive that nothing can be more so. Go forward, then, Christians, to the work; prosecute the noble, the magnificent enterprise, with all the faith you can exercise—with all the energy you can command—with all the simplicity of aim by which you should be marked—with all the benevolence you should exemplify—with all the devotion you should breathe—with all the hope and confidence, as to the issues of your labors, you are bound to cultivate.

Can we, then, attach too much significance and grandeur to the Chinese mission? Can we be too anxious for its enlargement? Can we be too solicitous that it may be prosecuted on a scale in some degree correspondent with its magnitude and importance? We trust, therefore, that some splendid examples of Christian benevolence, on behalf of China and its missions, will be furnished during the current, and every succeeding year. We hope the disciples of Christ among us, of *large wealth*, will now "devise liberal things" for China. How many could each *support a missionary* in China, with perfect ease, and the burden not be felt! Let it be done; and, instead of ten, fifty, ay, *a hundred*, additional missionaries for that vast country would soon be gained, and the triumphs of the gospel in its swarming cities, in its ports, on its rivers, and along its coasts, would be grand beyond description. We are assured of this, that the conversion of China to Christianity will be the richest and most brilliant among the crown-jewels of the Redeemer. How we long for the time when these costly jewels shall be worn by the great Mediator, the son of God!

"Saviour! let thy light be shed—
Let thy wondrous love be felt, and millions
Hymn thy praise!"

A Tribute to the Memory

OF MRS. LYDIA, WIFE OF R. P. ANDERSON,

OF WASHINGTON, D. C.

By one who called her "Mother."

Obituaries and memoirs are generally written immediately on the death of their subject; for the dead are forgotten; the interest of the public in them ceases, as soon as the turf covers the body. There are a few, however, among the countless thousands of the dying, whose obituaries may be written months after their decease. A year has now passed since Lydia Anderson breathed her last; but though "the memory of the wicked," and even of men the most eminent in the world's esteem, does soon perish, "the memory of the just is blessed." The remembrance of the pious dead is too sweet for the bereaved to part with the delight which it gives.

There is no title by which woman can be addressed, so full of tender meaning, as that of "mother." Princes may bow the knee and style her empress, or queen, and along the lines of vast armies, a thousand eager swords may leap from their scabbards to avenge the merest breath of disrespect to her name; but to be called "*mother*,"

that is an honor that implies more of homage than all royal titles, and it bespeaks a devotion which no Zenobia or Elizabeth ever received. There are men of mature years and prominent ability and influence in many a State and city of our land, who, in common with her three children, uttered, as they heard of her death, the heartfelt exclamation. Is "Mother Anderson gone? Shall I see her kind smile no more?"

It is not a mere formality of unmeasured eulogy, but it is one of the most instructive and profitable lessons which the human mind can dwell upon, when the short and simple annals of the life of such nursing and training "mothers" are penned, and the power by which they leave their stamp on the character of thousands is analyzed.

Lydia Davis was born in Philadelphia, October, 1786. Her ancestors were from the Welsh stock, settled at Wilmington, Delaware, and in Bucks County, Pa., at a place called New Boston. From childhood Lydia exhibited that unmarked character which deserves most to be marked. She was of a quiet and gentle spirit, and her deportment was sedate and womanly, even in very early life. At the age of 17 years, on account of the mental derangement of her mother, the care of the family devolved on the daughter, and her rare domestic virtues were brought out and trained in this early school.

Lydia was brought up under the influence of the stable piety of Welsh Baptists. Her parents attended the 1st Baptist Church, then the only one existing in the City of Philadelphia. When in her 20th year, she became the subject of deep religious impressions; impressions which, though gradual and silent, proved to be wrought by the Spirit of God. With her, the work of grace was peculiarly the wooing of the "still small voice." So silent and gradual was the change she experienced, that she never afterwards was able distinctly to tell what day, or even week, she passed from death unto life; yet the transformation in her whole character was as real, as that which is seen in approaching spring, where all Nature gradually puts on a new robe of green. The simple and only mention she left recorded of this era in her life, is the following memorandum, found in her own handwriting among her papers after her death: "Lydia Davis, was baptized by Rev. Wm. Staughton, on the 19th of September, 1806, in the river Schuylkill, and united with the 1st Baptist Church, Philadelphia."

It was during this period of her life, that the winning and moulding influence of her character began to be felt on others than her own family. Her father was an intelligent Baptist in principle, though he had not made a profession of personal piety. His house was the resort of the Baptist brethren, and especially of the preachers. It was Lydia Davis, yet a girl, who was obliged to act the part of hostess to these Christian guests. Among others, the Rev. Dr. Sharp, was one who at this early period of her life, formed the highest estimate of her peculiar excellence of character. Her remembrance was always fondly cherished by him, and he ever inquired with tender interest after her welfare. The mention of her death made to him at Baltimore, just before his own decease, deeply affected him; and her name was one of the last on his lips when upon his death-bed, as if a vision of soon meeting her was passing before him.

Lydia Davis was married in 1813, to R. P. Anderson. Mr. Anderson had just before been baptized and united with the Sansom St. Baptist Church. Mrs. Anderson soon parted from the Church of her first love, following her pastor and husband, and united with the Sansom St. Church.

In her new relation, Mrs. Anderson now showed the stability and quiet earnestness of her piety. As a mother, she was constant and devoted in private prayer and effort for the spiritual welfare of her children, and she never

would allow any family interruption to interfere with regular morning and evening worship. Her fidelity was rewarded by seeing all three of her children truly converted to Christ, when they were between 11 and 18 years of age. In her own house too, she renewed those kind attentions of true hospitality, which have left a hallowed impress on the mind of many now eminent in the Church of Christ. Before this period, Dr. Staughton had been accustomed to receive private students for the ministry, and the house of Mrs. Anderson's father had been one of their favorite resorts for that social recreation, without which the student becomes unfitted for the active duties of life. In 1813, Dr. Staughton established a regular Theological School, though of a private character. Many of those students of his, now advanced in years, among whom may be mentioned Malcom of Pennsylvania, Sommers, of New York, Webb, of New Jersey, and Sabin, of Vermont, remember still with pleasure, the hours spent in Mrs. Anderson's society.

After the Triennial Convention of 1817, the vigorous efforts put forth for the endowment of the Columbian College, so far succeeded, that the buildings were erected, professors engaged, and a large number of students were gathered. Dr. Staughton was invited to the Presidency of the College, and Mr. Anderson became its Steward. This was in 1822. No one who has not been a student, can adequately imagine how the little kind attentions of a steward's wife in preparing little delicacies for the sick man, far away from a mother's and sister's care and sympathy, and how the tender words of woman's sympathizing heart dropped on the ear of the desponding and dejected, leave their impress on the young and susceptible spirit. No flattery of teachers, no commendation for intellectual triumphs can compare with these heart treasures, these social delights. They are sweet in the present enjoyment; and they have as real and weighty an influence in preparing men for future usefulness, as do the acquirements of the study. The young man who in College loses all sympathy with the world, and especially becomes callous to motherly endearments, is little else than a learned automaton in after life.

The familiar intercourse of young men forming their character, with such an one as Mrs. Anderson, though not appreciated at the time, is one of the most mighty influences in giving the grace of gentleness and refinement. The spirit of the one with whom we have constant intercourse, is daguerreotyped upon our nature. No one can estimate how far such men as Caswell, Babcock, Conant, Knowles, Stow, Cushman, Neale, Maginnis, Swaim, Ryland, Keeling, not to mention others, are indebted to that one individual for the forming of certain traits in their own character. Many of those with discriminating retrospect, now discern that influence, and with gratitude speak of it. Even Dr. Staughton himself felt the soothing balm which the presence of such a spirit brings; and when in 1832, on his way to Georgetown, Ky., he lay sick, nigh unto death, at his son's house in Washington, he sent for Mrs. Anderson, as one whom he wished to have nigh him; and she was with him when he breathed his last.

On removing to Washington, Mrs. Anderson became a member of the 1st Baptist Church, then under the pastoral care of Rev. O. B. Brown. In 1827, she left this Church to unite with other persons in the formation of the Central Church. After that effort failed, and the Church disbanded, she declined to unite elsewhere until a new Church was constituted in the central part of the city. During the long succession of preliminary meetings and plans which preceded the constitution and establishment of the E. St. Baptist Church, Mrs. Anderson was one of the firmest, most sacrificing and hopeful of the little band. When any important measure involving responsibility was to be adopted, as to the calling of a

pastor, the rearing of a house, and the means of meeting various emergencies, her mind came speedily and resolutely to its conclusion; and she was almost certain to be right. Men boast of intellectual strength, and of being guided by deliberate reason; but the heart of woman is oftenest to be relied on, and the intuitive judgment and resolute perseverance of a woman like Mrs. Anderson, inspires a confidence and energy in a whole Church, which ensures success. Her familiar and oft repeated expression, uttered with so much energy, "I feel it *in my bones* that we shall be blessed." was the watchword of many a triumph over difficulties.

During several of the last months of her life, Mrs. Anderson was not able to go out except occasionally. Yet her interest in the Church and its prosperity continued unabated; and she always inquired specially about matters relating to its welfare. Her personal Christian hopes, though never self-confident, and seldom intruded in her conversation with others, was nevertheless settled and cheerful. She was extremely fond of what might be called private communion with eminent disciples of Christ; always having a book of religious biography or of experimental devotion at her side, if not in her hand; becoming so absorbed in reading and reflection, as apparently to increase her bodily weakness. Nothing, however, gave her so much pleasure, as the visits of her pastor and old Christian friends, with whom she enjoyed the sweetest communion in conversation and prayer.

She sank rapidly during the last few days of her life; and, shut out from the occupation of reading, the brief moments of meeting with Christians, seemed to give her tenfold delight. It was a rich reward for a visit to see her gratitude and rapture, which sometimes words could not express. On the morning of her death, her pastor called and she seemed perfectly transported with visions of the future. Such rapture was not looked for in one of her uniform quiet temperament, and it was therefore the more remarkable. Her eye was lighted up with a smile of indescribable delight, and her whole countenance glowed like that of a seraph. Wishing to assure himself that she was perfectly rational, her pastor worded his few questions with care. He said first, "Good morning, Sister Anderson. Do you know me?" She replied with a smile, "O yes! O yes! I know you." He asked, "How are you this morning, Sister A? Do you suffer any now?" She answered, "O no! O no! I am perfectly well; I am not unwell; I am perfectly well, perfectly well." He inquired again, "How are you in mind? Are you peaceful in your mind?" "O yes." She broke out with rapture, "O yes! I am perfectly happy, perfectly happy, perfectly happy." Again the inquiry was made, "What makes you so happy Sister A.? "O," she exclaimed, "O my Saviour! my Saviour! O my Lord and my God! my blessed Saviour!" Here her triumph of spirit seemed too much for her bodily strength, and one more question only was put to her. "Do you feel now, Sister A., resigned to the will of God?" "O yes! O yes!" she reiterated, "perfectly resigned; perfectly resigned; all is bright! all is bright!" and she stretched her hands upwards as if she felt her spirit was taking its flight heavenward. Her pastor prayed with her, and she seemed composed, and bid him a warm "good-bye."

He retired to his study, (it was Friday morning,) and unable to fix his thoughts on his preparations began for the Sabbath, the outline of two discourses in a few moments passed through his mind; one on the dying rapture of Stephen,—"Behold, I see the heavens opened, and the Son of Man standing on the right hand of God;" and the other on the exclamation of convicted Balaam, "Let me die the death of the righteous, and let my last end be like his." He was after-

wards forcibly struck by the remark of her son, that as she had been often a doubter like Thomas, she was able to adopt the very language he used when his faith was turned to sight.

She had been surrounded by the family of one of her children during her sickness, and as death approached, she was anxiously expecting the arrival of the other two. They came two or three hours before she expired. As they entered her room, her son was foremost, and she exclaimed, "Is he come! Is he come!" and reaching her arms to embrace him, she said, "It is! It is!" repeated again and again this, beginning of a sentence; her joy preventing her completing it. She embraced and kissed each of her family, bidding them, each one, the children, grand-children, and domestics, an affectionate farewell.

On the day of her funeral, several ministers were present. Rev. Dr. Cushman, in the course of some remarks, said that he had known Mrs. Anderson for thirty years; during the first and the last ten years of that period *intimately;* yet, said he, "I can say I never knew her to do an act, to speak a word, or manifest a spirit which was inconsistent with the character of an exemplary Christian."

Not long after her death, a long letter was received by her husband from the Rev. Dr. Neale, from which the following extract is made:

"Though I am hearing of, and constantly witnessing scenes of bereavement and death, no death has occurred in the circle of my acquaintances for these many years, which has affected me so deeply and tenderly. Mrs. Anderson was one of the most amiable, kind-hearted and judicious of women, that I ever knew. In all the relations of life, she seemed a *model* that one could scarcely wish more perfect. I have known her for a quarter of a century, and for several years almost as one of the family; and if she had a fault I never discovered it. But her uniform consistency of Christian character, her features ever lighted up with an animated yet quiet smile of friendship and affection, her love for her husband and children, and her kindness to all, of whatever class or character, have made an indelible impression upon my memory and heart. She is associated in my recollections with youthful days. She, with her husband, were among the first to speak words of kindness and encouragement to me, when I first went to Washington. And the pleasant hours I have passed in your family, made so happy by her presence, I have been accustomed to look back upon as the sunniest scenes of my life."

The impression which was deeply imprinted on the mind of the writer at the death of Mrs. Anderson, has often recurred, and has been gathering new confirmation in succeeding months. It is this. Christians greatly mistake in their estimate of the moral influence which genuine piety exerts in the formation of youthful character. If any mother ever did her duty, and received her own rich reward in the ripening character of her children, Mrs. Anderson was one. But this was a small part of her influence. Scores, and even hundreds of educated men, some of the best preachers in our land, from her silent yet irresistibly moulding moral influence, now acknowledge their indebtedness for the fostering and strengthening of those traits of their character, which are more essential to usefulness, not to say to happiness, than all the most brilliant and cultivated gifts combined. When we reach heaven, it will not be the great student, the able instructor, the popular preacher who will appear to have done the most good, but it will be the private Christian, whose character was so like Christ's, that others beholding them, have grown into the same image from glory to glory. Such women as Priscilla and Lydia, make the preachers themselves what they become.

The pungency of pleasure is as transient as the foam that mantles round its brimming cup.—*Henry Giles.*

Biographical Sketches.

REV. BENJAMIN TITCOMB,

OF PORTLAND, ME.

BENJAMIN TITCOMB was born in Falmouth, (now Portland,) July 1761. At what time he experienced that new birth of the Spirit, without which no man can see the kingdom of God, I am unable to state. He and his companion were for some time members of the first Congregational Church in Portland. They left this church in consequence of the new views of religious truth which they had adopted; and associated themselves with others, who, about the same time, early in the year 1776, were made partakers of the same salvation. These individuals, having experienced a change of heart, were led to search the Scriptures, and writers on experimental religion, which resulted in their separating themselves from the Ecclesiastical Societies then existing in Portland. They acted not rashly, but considerately and conscientiously in this matter.

To this little company Benjamin Titcomb opened his door; and their meetings were held for some time under his roof. Not more than five or six constantly attended for the first three months. It required, indeed, no small effort to take the stand which these few disciples of Christ took. We of the present day can scarcely appreciate the trial.

The meetings which were conducted statedly by prayer, by the singing of hymns, and by the reading of a sermon, began after a while to grow formal: the result—it was thought on inquiry—of thus reading printed sermons. The practice was therefore laid aside; and instead of it, the reading of the Scriptures was introduced, and a revival of religious feeling was soon enjoyed. The number of attendants began to increase, and the place of meeting to be crowded. During this time, Mr. Titcomb was accustomed to address the people who thus convened at his house; offering generally expository remarks upon the Scriptures. This was the commencement of his ministerial course.

In 1797, a school house was hired for the purpose of holding the meetings more publicly. Previously however to this, Mr. Titcomb had been baptized in North Yarmouth by Dr. Green, and had joined the Baptist church there. Several others began to think very seriously and with deep interest on the subject of Christian Baptism, and the Scriptures were searched with diligence. Ministers who resided at some distance commenced visiting these disciples. During the space of about a year and a half, eight or nine persons were baptized on a profession of their faith, and stood ready to be constituted as a visible church of Christ.

Mr. Titcomb received the approbation of the church in North Yarmouth to enter upon the work of the ministry. He was ordained in that town in 1801, at the anniversary of the Bowdoinham Association. Dr. Baldwin, of Boston, offered the introductory prayer; Dr. Green, of N. Yarmouth, preached on the occasion; Mr. Stinson, of W. Bowdoin, offered the ordaining prayer; Mr. Williams, of Brunswick, gave the charge; Mr. Tripp, of Hebron, presented the right hand of fellowship; Mr. Low, of New Gloucester, offered the concluding prayer.

In 1801, January, the brethren in Portland hired a large open upper room of a brick store for their place of worship. In March following, those who had been baptized adopted certain Articles of Faith, expressive of their belief, and agreed to unite together in church relation. At their request, a Council from the neigboring churches convened; who, having obtained satisfactory evidence of the union of the individuals proposing to unite as a church, and having examined their Articles of Belief and Church Covenant, proceeded to constitute them a visible Church of Christ. Of this infant flock Mr. Titcomb became the Pastor in September, 1801.

Such was the origin of the Baptist

church in Portland. It was of God, we do believe. When that little band was gathered and stood up for the truth of God, his doctrines and his ordinances, they stood almost alone. Contemporaneously with them, or soon afterwards, others of similar views as to the way of salvation, and the nature of experimental piety, though of different sentiments on Baptism, came out, and God blessed their efforts also. And from these feeble beginnings, what glorious results have followed! One church after another has arisen, strong in the doctrine of Christ's sacrifice, of justification by faith in that sacrifice, of regeneration and sanctification by the Spirit of God, and blessed revivals have been from time to time enjoyed by these churches; and perhaps there is no place in our wide country of the same extent and population as Portland, where there is a more predominant prevalence of evangelical sentiment and experimental piety. I would say this in the spirit, not of vain and foolish exultation, but of humble gratitude to God. It is his work. To him be all the glory. But we ought not to forget the humble, holy, zealous disciples, whom God employed as his chosen instruments to commence this great and most blessed Reformation.

Mr. Titcomb continued his labors with the Baptist church in Portland, until 1804. In the month of September of that year, he was dismissed to join the Baptist church in Brunswick, of which church he became the pastor, and continued such until 1827. During this period, and previously to the year 1816, I conclude that he must have repeatedly witnessed seasons of special interest and increase in the church. For in a letter he wrote in that year to Dr. Baldwin, he speaks of his having been present in nineteen revivals; though a large proportion of these might have been in other churches which it was his privilege to visit.

The year 1816 was to the farmers of New England a most gloomy year. In Maine, frosts occurred every month, and the fruits of the earth were cut off. But the garden of the Lord flourished, the dews of heaven descended richly upon it. Multitudes were gathered into the fold of the good Shepherd. Brunswick shared largely in the heavenly visitation. And here occurred a thrilling scene on Monday morning, July 22. Dr. Baldwin, of Boston, had spent the preceding Sabbath in Bath, and on his way to North Yarmouth and Portland, where, that week, ordination services were to be performed, preached by appointment at 7 o'clock in the Hall in the village were religious meetings were frequently held. *Many* were deeply impressed by the truth, and awakened to anxious inquiry. "I think," Mr. Titcomb writes, "there must have been more than fifty." There was no impassioned oratory working this result, a result beyond the power of all human eloquence. It was the work of the Spirit of God. The revival went on; among the number of the converted was Mr. Titcomb's son Benjamin, who afterwards became himself a preacher, but long before his father finished his course on earth. He died early in the year 1829.

Respecting this revival, the following statements were made by Mr. Titcomb, in a letter dated April 17, 1817, addressed, I suppose, to Dr. Baldwin:

"*Dear Brother*:—The whole number of persons added to our church by baptism, since October, 1815, is 152. The reformation was preceded by an uncommon attention amongst the people to meetings, which for more than twelve months before were held in all parts of the town. The church was likewise much stirred up to prayer and supplication. Days of fasting and prayer were likewise set apart, which were attended with an unusual blessing. The ordinance of baptism was remarkably blessed to spectators, as well as the exhortations of converts. The greatest regularity has prevailed in our assemblies, attended with unusual solemnity. Persons of all ages,

from eighty down to nine years, have been subjects of the reformation."

A concise account, directly to the point, and suggesting very valuable instruction. Our aged brother sustained the pastoral relation to the church in Brunswick for about 22 years.

In 1829, a new church was formed in Brunswick, called the Village Church, of which he became pastor the same year, and continued to be until 1836.

In 1838, July 24, his pious wife, Mrs. Mary Goodwin, departed this life. She was born in Saco, May 22, 1768, the daughter of Rev. John Fairfield, of that town. She was married to Mr. Titcomb in 1786, and for fifty-two years did they pursue together the journey of life. She, with her husband, were among the number who were organized as the First Baptist church in Portland, July 24th, 1801, just thirty-seven years before her death.

He always, in his latter years, spoke of death with a smile. A Christian brother calling at his house was looking at the portrait of Mrs. Titcomb. The friend inquired, "Is she living?" "O no," said he, "she has gone home long ago;" and with a smile, added, "My Master will send for me soon, and I am all ready to go." His death seemed no less pleasant that his anticipations of it. He appeared to be perfectly sensible in the last conflict, and remarked, "This is death. I shall soon be discharged." Yes, Christian soldier, thy warfare is accomplished! He that overcometh shall be made a pillar in the temple of God.

Elder Titcomb survived almost all his cotemporaries. He reached the great age of 87. Though dead, he yet liveth. He has passed, we rejoice to believe, to a higher sphere, where the infirmities of age are not felt, where "the spirits of the just made perfect," await the resurrection day, when that which is sown in corruption, in dishonor, in weakness, shall be raised in incorruption, in glory, in power.

REV. JAMES W. MANSFIELD,

OF KENTUCKY.

WAS born in Albermarle county, Va., March 18th, 1794. In the autumn of 1815 he removed to Kentucky, and settled in Mercer county. Here he was baptized in October, 1815, and united with the Salubria Springs church. In 1820, he received license to preach the gospel, and in 1827 was fully ordained as Pastor of the church at Dollason, Trigg county. For twenty-five years he preached regularly to this church, having most of the time, according to the custom of the country, the charge of three or four other churches. During a portion of the time he preached regularly to several churches, whose meetings were held on other days than the Sabbath. Almost at his own cost cost he rode day after day, and month after month, supplying the churches with the word of life and preaching the unsearchable riches of Christ. His labors were greatly blessed of the Lord, and many were, through his instrumentality, brought from darkness to light and from the power of Satan unto God. Thus Mr. Mansfield endeared himself to many hearts whilst he stood almost alone in the ministry in that part of the country, and devoted himself day and night to the work of the Lord. Like an Apostle, he labored, and like an Apostle, his labors were owned of the Lord. For almost twenty years in succession he was elected Moderator of the Little River Association, and would have been as long as he lived, had he not begged the brethren not to place him in the chair any more.

In 1851, Mr. Mansfield succeeded in organizing a church in Princeton, the county town of Caldwell, and in erecting a handsome little chapel for the accommodation of the congregation, a thing he had long desired to see accomplished. He was the Pastor of this church when he died. During his last sickness he remarked to his friends that if they wished to know the state of his mind, they would find it in the

account given by Bunyan of Christian and Faithful in crossing the river. About thirty-six hours before death he called his family and deliberately bade them all farwell with as much composure as if he were only going a journey. He died at his residence in Caldwell county, Ky., October 15, 1853.

Sketches of the Olden Time.

BY REV. J. M. PECK, D. D., ILL.

WHILE looking over and placing on file Minutes of Associations, I have occasionally glanced over their pages, and submit for registry a few "Scraps."

The *Red Stone* Baptist Association, before it degenerated from primitive usages, was a *Missionary* body. In 1807, they report "Missionary money —" received from Short Creek church, $5; Cross Creek, $4; Salem, $2; Pigeon Creek, $2. At the session of 1814, the "Accounts of the Mission" amount to $63 54 cents, and brethren Phillips, Spears and Brownfield, were appointed "a Board of Directors for the Mission." "Appointed W. Brownfield and J. Phillips, Esq., Treasurers of the Missionary Department," "Rev. M. Luse was appointed by the Association a Missionary for one month, to visit the destitute churches. Next year, 1815, "the Association resolved itself into a Missionary Society, auxiliary to the Baptist Board of Foreign Missions;" and for the future the Society shall consist of the Elders and Messengers of every church, who shall collect and forward to the Treasurer of this Society, annually, at least five dollars.

A Corresponding Secretary was appointed, a collection to be made on a day of Public Thanksgiving, and sent to the Board.

At the same associational meeting, Elder *Alexander Campbell*, with his father, Elder *Thomas Campbell*, were received as Messengers from Brush Run church, for the first time. Elder A. Campbell, and his father, who were first Scotch-Irish Presbyterians or Seceders, then Independents, were baptized in the Buffaloe Creek, by Elder Matthias Luse, Pastor of Ten Mile church, in the Red Stone Association, the first week in June, 1812. On the occasion the senior candidate, (Thomas Campbell) spoke three hours and a half at the water side, "to a large auditory." Alexander, the son, spoke "one hour and a half." (See a letter from the late Doct. David Jones, who writes from Pittsburg, Pa., in the "Massachusetts Baptist Magazine," Vol. iii., p. 206. The letter from Doct. Jones is dated June 22d, 1812, and published in the Magazine of the following September.)

The writer was present at the session of 1817, and was invited by special appointment, to preach a "Missionary Sermon," to which devout attention was given and a collection of $56.45 raised. In 1820, the Association raised funds and assisted in the education of brother Jacob Osborne, a candidate for the ministry. The same session, as the minutes show, $112 was contributed for Foreign Missions and sent to the Board. This body continued Missionary contributions a few years longer, when the influence of Antonomianism on the one hand, and the peculiarities of Alexander Campbell on the other, infected the body, excited prejudices and jealousies, and—they went backwards, and are not known now even to have a name to live. The Monongahela Association took all its healthy churches.

The *Beaver Association*, bordering on Ohio, was a Missionary body in the Olden time, and employed itinerants within its field. The minutes of 1817, the first in my file, state, "the Missionaries of last year have filled their appointments." Their names were Adamson Bently and Andrew Clark. This body still retains its Missionary character. The minutes of 1824, mention the formation of a Religious Tract Society, auxiliary to the "Baptist General Tract Society," as an associational act.

Rock Spring, Ill., May 26, 1858.

Perplexities of Infant Baptism.

BY REV. EZRA FERRIS, LAWRENCEBURG, IA.

DURING the progress of the extraordinary ingathering of souls to the Churches in Kentucky, and a part of the then North Western Territory, about the beginning of the present century; the writer of this article made a public profession of Christ, by being baptized in his name, into the fellowship of the Duck Creek Baptist church, on the 6th day of June, 1801. Zeal for the spread of the Gospel drew the people together frequently in large crowds to engage in prayer and other devotional exercises, in most of which he took a part. The following winter meetings were held almost every evening, continuing sometimes until break of day, when his anxiety for the salvation of his fellow men constrained him to do violence to his own conscience, or to warn them of their danger, and exhort them to flee from the wrath to come. The exhortation led some (perhaps too partial friends,) to think he ought to enter upon the work of the Christian ministry, though but eighteen years old. The duty of preaching was often urged upon him by some of his elder brethren, and especially by his Pastor, (Rev. Peter Smith) who manifested a deep interest in his success. He also spoke of the subject to his father, and of the objections he had urged for the want of better qualifications; it was at last agreed that he should be sent to school, and as there were no suitable schools in the West, it was concluded he must go to New York. A few days before starting on his intended journey, a sister in the church, one of the heads of a neighboring family, called on him with a special request. "Uncle and Aunt Morrell," said she, "are now on a visit at our house, and while talking with Aunt last evening, she asked me if I had heard of the difficulty that Uncle had got into in the church?" "I told her no," and she informed me that he had lost his place in the church.

She said "Last spring he visited the Presbyterian Church at Turtle Creek, at the time of the communion; a remarkabe revival being in progress, it was necessary their session should sit several days to examine applicants for membership, and Uncle Calvin being an Elder in a neighbouring Presbyterian Church, was invited to sit with them. After having examined and received a a large number, a man presented himself, who answered all they asked him in a very satisfactory manner, until the question was put, 'Have you been baptized?' After a short pause he replied, 'I do not know; my father and mother, both died before my recollection: but I have been told they were pious, and suppose they had me baptized; but do not recollect that any person ever told me so.' The question of his reception was proposed, but was objected to by one, because there was no evidence of his baptism. It was then proposed that he should be baptized, and then received, but this was objected to because there was no evidence that he had not been baptized. Uncle Calvin told them they ought to receive him, either with or without baptism: but it was objected that to baptize him might be re-baptism, which they did not approve of. Calvin thought they were too particular, (and said,) 'if the question was put to me I could not answer it, for I do not remember that any person ever told me that I had been baptized.' When the time approached for distributing tokens to the communicants Calvin was refused one, because he could not say he had been baptized. Now, she continued, I have no doubt but my father knows all about it, and as you are about starting east, I promised to call and ask if you would enquire about it, obtain the information and write back."

I promised to comply with her request, and did on my journey call on Mr. Abner Brown, (her father) but after asking him the question his reply was, "I do not know; Calvin's father was a member of the church, but about

the time of his birth was excluded for intemperance; if his exclusion was before Calvin's birth he was not baptized, if not until after he probably was, but I cannot tell. So far as I know, Dr. Calvin Morrell was never relieved of the difficulty, so as to regain his place in the Presbyterian Church."

After I left Mr. Brown's house to prosecute my journey, the subject weighed upon my mind, and I could not refrain from asking myself if it could be possible that our Lord *Jesus Christ*, so wise and benevolent, when about to leave his disciples here on earth, would ever have enjoined on them a strict attention to a positive institution, and yet have directed it to be performed under such circumstances, as must often render it impossible for them to tell whether they have obeyed him or not.

Mrs. Emily Judson.

THE following Memorial of Mrs. Judson, the widow of the devoted Missionary, we transfer from the columns of the Christian Chronicle.

"Her age at her decease was thirty-six, yet though brief the years, if we estimate life by what is accomplished, she lived long. She was born in 1818, in Eaton, a town adjoining Hamilton, where she died. Her parents were pious and respectable, but destitute of wealth, and hence, had no means of doing much for their children; yet they enjoyed a pious example, shared an interest in their prayers at a throne of grace, and received a good moral and religious training. Emily was early impressed with the truths of the Bible, and at the tender age of seven years, gave her heart to God. She was baptized at fourteen by Dr. Dean, Missionary to China, now in this country, honored and esteemed by all who know him. The truth as it is in Jesus, at once took full possession of her mind and heart, and thus she abounded in all the graces of the Spirit. As a subdued earnest Christian, she was beloved in the circle of her pious friends, and was an ornament to the Church. Her strong sympathies with the cause of Christ, her desire for the salvation of sinners, her anxiety for the most usefulness, led her soon after joining the Church, to think of the heathen world, and to inquire of herself, if it was not her duty to go out as a missionary. After much serious reflection and earnest prayer, she wrote to Dr. Kendrick, her pastor, on the subject, and afterward had a personal interview with him. But being single and youthful, he advised her to wait for a season, and till Providence might open the way in a more marked manner. She yielded to his counsel of age and wisdom, but always cherished the deepest interest in the missionary enterprise, and the desire yet to be identified with it on heathen ground, and there live and die.

Relinquishing the expectation of becoming a missionary for the time being, she then laid her plans for usefulness at home. With only the advantages of the public schools, such was her capacity to learn, that she soon gave promise of distinction as a scholar. As she increased her attainments, she commenced the use of her pen, and its fruits as they came before the public, at once attracted attention as sensible and brilliant. She was soon a teacher in the district school, and here won her way into favor with all who bestowed patronage upon her. At length, she removed to Utica, and became an instructor in the department of rhetoric in a female seminary of the first class where the present Mrs. Dr. Nott, of Union College, was the efficient and accomplished principal. She was highly esteemed at this Institute for her character as a lady, and her success as a teacher. While here, she was busy with her pen, and its productions charmed all who met them in the walks of literature. Both her prose and her poetry were gems of the choicest class, and were sought after with the greatest avidity. But she had not only to pro-

vide for herself, but mostly for her aged parents. Thus she was compelled, while she trusted so much to her pen, for such support, to write for those branches of the press where her labor could meet with the largest remuneration. Religious journals and religious magazines, are so miserably patronized by the Christian public, that they can afford but small pay for the contributions they receive. Hence, in her circumstances, it was in vain to expect much from this quarter; and therefore, it was, that she wrote so generally for the popular magazines. But she was most highly appreciated by the managers of these publications. As she became known, her productions, whether prose or poetry, would command any price in the market. Since we have been in this city, as occasionally Mrs. Judson has written a few lines of poetry to some friend, we have known them sought for secular magazines, and twenty dollars paid for them. Probably her popularity in this department far surpassed that of any other writer in the land. Dr. Judson, while in this country at his late and last visit, whose literary taste was most exquisite, happened to meet with one of the volumes she had published, and at once sought the acquaintance of the lady that could put forth such sentiments and in such style. This led to his introduction and marriage with the famed Fanny Forrester. It took place in 1846. Many were surprised at the marriage, but it was because they did not know the real character of Mrs. Judson. Her writings were chaste literary productions, and the lessons they inculcated strictly moral, and entirely safe in their influence everywhere. But the words that she employed in the popular magazines, and for which only she could be paid to meet her necessities, were but faint expressions of the hidden fires of divine love that had long been pent up in her heart. She all the time had been the meek, devoted Christian; and the self-denying, self-sacrificing spirit of the most heroic missionary, had a being within, and was ready for action at any time and anywhere, as the Providence of God opened the way. The proposition to go to Burmah, and there live, labor, suffer and die, as the wife of Judson was made and accepted.

The day had at last arrived for which she had been longing from her early youth, and for which the late Dr. Kendrick had encouraged her to wait. She was the third wife of Dr. Judson, and both her predecessors in that relation sustained before the Christian public the highest character for intelligence, piety and usefulness, and they looked with a jealous eye on their successor, lest she might prove unworthy of the sacred place she had dared to occupy. But from the time she became the wife of Dr. Judson, June 1st, 1846, at Hamilton, till she died at the same place and under the same roof, June 1st, 1854, precisely eight years after, not a word or deed has proceeded from her that has been even exceptionable. Her devotion to the noble missionary, and her zeal in the cause of missions without abatement all this time, have commanded from all the friends of missions admiration and esteem. Though her husband left her for a voyage at sea, seeking thereby to improve his enfeebled health, and was buried in the ocean, and thus returned no more to sustain her by his presence and sympathies; yet she gladly would have remained, and made her grave on heathen soil, so much was her heart in the work. But disease had already fastened upon her frame. whose alarming symptoms compelled her return to her friends and home in this country. She yielded to the advice of physicians, and arrived here some two years ago. Multitudes have sought her society, and have been delighted with her presence and words. She has visited different cities, and occasionally written for the press, exciting the fond hope that her useful life might yet be spared. Her family and friends clung to her so earnestly, that it seemed the endearing ties could not be broken. But there is

a higher power that rules the affairs of men. She had been enabled to write with her chaste and modest pen the life and labors of one of the Judson wives; it only remained for her to aid in writing the life and labors of Judson himself. This she did, and in connection with Dr. Wayland, has furnished for the churches a monument of his name and deeds, that will endure when letters chisselled in marble and brass are effaced and forgotten.

She attempted another effort. A Memoir of Dr. Judson, of a size, and at a price to meet the wants of the common people, was called for, and all eyes fastened on her for the accomplishment of that object. She was consulted, and gave her consent. The advertisements went into the papers, and the warmest gratification in the anticipation, was every where expressed. In pain and anxiety she made a beginning, but death pressed closely on her steps, and overtook her before the work was completed. Her pen lies on a leaf of this book, and will not be resumed.

To us it seems an unfinished work, but not to her now. It is committed to other hands, and she takes the harp of gold to sweep the praises of God forever. Her last days, while at her rural home, and with her parents and friends, were peaceful and happy. The sands of life wasted slowly away, and her departure seemed like the setting sun, sinking out of sight, but leaving behind a track of glorious effulgence and beauty.

She died on Thursday night, June 1st, and the funeral services occurred the following Sabbath. Dr. Wayland was expected to preach on the mournful and interesting occasion, but sickness in his family prevented. Prof. Eaton, of Hamilton, occupied his place, and delivered a discourse from the words suggested by Mrs. Judson: "*But some are fallen asleep,*" that was highly appropriate and deeply impressive.

All the children of Dr. Judson were present, and some friends from Boston and Philadelphia, beside a multitude of those residing in Hamilton. She was buried in the village cemetery, in a spot previously selected and prepared by herself, and by her side stands a marble monument, erected to the memory of Dr. Judson. Her aged parents still live to mourn the loss of a child and daughter, who has loved, honored, and sustained them as few ever do. She has amply provided for their support, and the support of all the children of Dr. Judson. Her only child, a daughter, six years of age, is taken home to remain with the Misses Anable, of this city, where she will receive all the sympathy, care, and training for a useful life that can be given. The heart of Mrs. Judson was in the Mission work to the last. What may be left of her property, and profits of the Memoir, after yielding this support to her children and parents, is an unreserved and permanent appropriation to the Burman Mission.

Beautiful Simile.—The following is from one of the discourses of Donne:

"The ashes of an oak in the chimney are no epitaph of that oak, to tell me how high, or how large that was. It tells me not what flocks it sheltered while it stood, nor what men it hurt when it fell. The dust of great person's graves is speechless too,—it says nothing, it distinguishes nothing. As soon the dust of a wretch whom thou wouldst not, as of a prince whom thou couldst not look upon, would trouble thine eyes if the wind blew it thither; and when the whirlwind hath blown the dust of a churchyard into the church and the man sweeps it out again, who will undertake to sift those dusts and to pronounce—this is the patrician, this is the noble flour; and this is the yeomanry—this the plebian bran?"

Conversions from Popery.—One hundred and forty-four more adults have renounced the errors of Popery in St. Paul's, Bermondsey, since the last published report in January last.

Editor's Garner of Gleanings.

British Baptist Anniversaries.—These were held in Exeter Hall, London, during the early part of May. S. M. Peto, Esq., M. P., presided at the anniversary of the Missionary Society. It was stated in the annual report that several native churches in India have, within the year past, declared themselves independent, and of course self-supporting—indicating an advancing era in missionary developments. The proposal to send out twenty additional missionaries to that country promises realization. The report states that:

"In nearly all the missions of the Society, considerable additions have been made to the churches, and in some the word of God has mightily prevailed. Throughout India about a hundred persons have been baptized, and many restored to the privileges of the church, who in former years had fallen away. In Trinidad larger accessions have taken place than at any previous period, and the Bahamas and Haiti have participated in the flow of saving grace. In Jacmel, the completion and opening of the chapel has been followed by increased attendance, and in Trinidad Mr. Law has been encouraged to commence the erection of a sanctuary, which is now nearly finished. Signs of Divine mercy have also been apparent in Western Africa. If cruelties and bloody sacrifices continue to be perpetrated, it is seen that the Gospel is able to subdue the savage, to change his nature, and while blessing him with life eternal to elevate his entire character. At Clarence, a deep and solemn feeling pervades all classes of the community. The Society's mission at Morlaix, in Brittany, has also had a share in this time of refreshing from the presence of the Lord. Three persons have been baptized into Christ, amid deeply interesting circumstances, and two of them are now actively engaged as itinerant teachers in instructing their neighbors in the word of God. Candidates are numerous, but it is the anxious desire of the missionary to receive into fellowship only such as give certain signs of true conversion."

The British Home Missionary Society, has, "Central stations, 101; sub-stations, 134; members in home mission churches, 4476; additions during the year, 452; average weekly attendance, 17,535; Sunday schools, 113; teachers, 1112; scholars, 7255. The balance-sheet showed that the subscriptions and donations for the year amounted to £4376 11s. 3d., the expenditure being in excess of that sum by £438 5s. 11d.

British and Foreign Bible Society.—The receipts of this Society from all sources during the last financial year, were about $1,100,000. The issues of the Society during the year amounted to 1,367,528 copies. Total issues of the Society up to this time, 27,938,631 copies.

Wesleyan Missions.—The contributions to the English Wesleyan Missionary Society for the year 1853, amounted to about *five hundred and seventy-three thousand* dollars, being an increase on the preceding year of $45,000.

A "Ragged Church" has been projected for Spitalfields. It seems the poorest people in that region tell their pastors that their want of decent clothes prevents them from going to the regular churches! So a special church for ragged Christians is to be built. Five hundred pounds has been subscribed.

Another Missionary Gone.—A letter from St. Helena of April 3d, announces the death of Mrs. Martha F., wife of the Rev. John S. Beecher, Missionary at Bassien, Burmah, of the American Baptist Missionary Union. She died March 3d, on her passage to the United States, in company with the Rev. Judson Benjamin and his family, her husband remaining at Bassien."

German and Hollandich Church, Buffalo, N. Y.—Rev. C. Schoemaker became Pastor of this church in Aug., 1852, at which time it numbered (Hollandich and German together) 58 members. It now numbers 110 members, 42 having been received by baptism.

The Funeral of a deceased colored man named Joseph Abrams, which took place in Richmond, Virginia, a few days since, is said to have been the largest ever seen in that city. At the African Church, where the services were performed, eight thousand persons were present, and a train of over fifty carriages followed the corpse to the grave.

Richmond Female Institute.—A new Collegiate Female School, of which Rev. Basil Manly, Jr., has been elected President, has been commenced in Richmond, Va. A liberal subscription has been made for the buildings and endowment, and it is expected that the main edifice will be ready for occupancy in October next.

The plan of the edifice is a beautiful one. The architect, Mr. Thomas A. Tefft, of Providence, R. I., was selected in consequence of his experience in school-building; his skill in that department particularly, being attested by the voluntary recommendation of several of the superintendents of public schools at the North. The building, as designed, presents a front of 185 feet. A main passage, running this whole length, gives access to two ranges of rooms in each story. Entering at the centre—a wide entrance leads between two parlors to the hall, or principal school room—a large airy apartment, 60 feet by 40, extending nearly to the rear of the lot; the whole building being thus somewhat in the form of a T. In consequence of the limited time intervening before the proposed commencement of the exercises of the Institute, the whole of this design could not be completed this year. Thirty feet of each wing have been deducted—leaving the front, as at present proposed, 125 feet. The lot, extending from street to street, is in the very heart of the city, yet as retired as the country itself, from all annoyance. The Institute is to be provided with all the conveniences and accommodations which are employed in the best modern establishments of this sort. And the trustees having spared no pains to secure a well considered plan, will be careful to have it accurately carried out. The cost of ground, and of erecting, and furnishing the portion now under contract, will be between $55,000 and $60,000. The building will be an ornament to the city, and to the state; and it is believed that the enterprize itself, appealing to so many elevated and honourable feelings, cannot fail to receive, as it certainly deserves, the attention and co-operation of Christians in Virginia. Every motive which urges us to provide for the education of one sex, requires similar care for the other. Nor can any good reason be given for neglecting to provide schools for female instruction, or for assigning them a lower grade.

This is a great and noble enterprize; and if, by the blessing of God, the brethren should be enabled to rear up an Institute, where truly elevated learning may be imparted to numbers of young ladies—where sound, practical, energetic characters may be formed, and where deep piety may be planted—all who engage in it will have abundant rewards for all the sacrifices it may require.

Moravians.—The United Brethren are followers of Count Zinzerdorf, and constitute the first Protestant Church engaged in the missionary work in modern times, having begun their foreign operations as early as the year 1732, and counting among the missionary heralds, some of the most devoted and zealous men the world has seen since the time of St. Paul. According to their last report, their income last year was 86, 221 rix dollars, or as the rix dollar is seventy cents of our currency, $60,354; their expenditures, 83,419 rix dollars, or $58,393. Their different fields of labor which they occupy are:

	Sta's.	Miss.	Mem.
Greenland,	4	23	2,017
Labrador,	4	30	1,308
United States,	4	15	499
Danish West Indies,	3	8	2,595
St. Croix,	3	13	5,591
St. Juan,	2	5	1,901
Jamaica,	13	36	13,311
Antigua,	7	19	8,021
St. Villes,	4	11	4,045
Barbadoes,	4	12	3,710
Tobago,	4	6	2,100
Mosquito,	1	4	20
Surinam,	8	55	17,933
South Africa,	9	55	6,160
New Holland,	1	2	——
Total,	70	296	65,149

The Oldest Book in the United States, it is said, is a manuscript Bible in the possession of Dr. Witherspoon, of Alabama, written over a *thousand years ago.* He describes it as follows: "The book is strongly bound in boards of the old English oak, and with thongs, by which the leaves are also well bound together. The leaves are entirely made of parchment, of a most superior quality, of fineness and smoothness little inferior to the best satin. The pages are all ruled with great accuracy, and written with great uniformity and beauty in the old German text hand, and divided off into chapters and verses. The first chapter of every book in the Bible is written with a large capital of inimitable beauty, and splendidly illuminated with red, blue and black ink, still in vivid colors; and no two of the capital letters in the book are precisely alike."

METHODIST LITERARY INSTITUTIONS.—The friends of the proposed new Methodist College in Troy, N. Y., are successfully engaged in promoting the plan, about $40,000 having been already pledged by the citizens of that place. The terms are, if Troy raises $100,000, the institution will raise an equal amount. Hopes are entertained that the State Legislature will afford it some aid.

The Educational Committee of the Methodist Episcopal Conference on the 17th ult. made a report in favor of raising $100,000 for the endowment of a Methodist University; $50,000 of which is to be raised in New York and the balance in Brooklyn.

The Methodists of Boston have pledged themselves to raise $50,000 towards an endowment for the Wesleyan University, provided New York will do the same. One gentleman offers to give $15,000 of the amount.

ACADIA COLLEGE.—We learn from the Visitor that the endowment for this institution (additional to that received last year) is steadily advancing. It already exceeds $8,000.

REV. A. M. POINDEXTER, of Va., has accepted the appointment of Assist. Cor. Sec. of the For. Miss. Board of South. Bap. Convention.

DEATH OF DR. NEWTON.—Dr. Newton the contemporary of Dr. Bunting, and one of the greatest preachers ever connected with the Wesleyan Methodists, died in April last, at Easingwold, in Yorkshire. He entered the ministry in 1799, being then about eighteen years of age, and was three times elected President of the Conference.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.—The whole number of laborers sent by this Board from this country is 407. During the last year there has been circulated 37,127,251 pages of the scriptures. The society have 9 seminaries, 29 boarding houses, 712 schools, and 24,000 pupils, under the care of 103 teachers. The receipts from August 1st, 1853, to May 1st, 1854, were $215,200,17, being $3,845,32 more than they were last year; their expenditures amounted to $330,000.

AN EXCELLENT PORTRAIT, of Rev. Dr. Staughton was presented to the American Baptist Historical Society, at its anniversary, by W. M. Fahnestock, Esq., of Bordentown, N. J.

PRESBYTERIAN TROUBLES ABOUT BAPTISM.—The Presbyterian General Assembly, (New School,) sitting at Philadelphia, had under consideration a report from a Special Committee on "Popish Baptism." The report was read by Dr. Hatfield. The question submitted for the consideration of the Commiitee was as follows:

"Is the administration of what is denominated Baptism in the Roman Catholic Church, to be recognized as Christian Baptism?"

The forms of the Church of Rome were considered mummeries by the committee. In conclusion, they say, "The ministers of the church of Rome are not authorized to administer the sacraments ordained by Christ, our Lord, in the Gospel, and that the administration of what is denominated baptism in the Roman Catholic church is not to be recognized as Christian Baptism."

The report was signed by Edwin F. Hatfield, D. D., and Samuel H. Cox, D. D., the majority of the committee.

A minority report, by Prof. H. B. Smith, takes a different view of the subject.

Would it not be wise for the Assembly to enquire into the validity of baptism as administered in the Presbyterian church? For our own part we are fully convinced that Roman baptism is of equal validity with Presbyterian, and that neither of them are baptism at all, in any scriptural sense.

THE OLD SCHOOL ASSEMBLY, meeting in Buffalo, were also in trouble on the subject of baptism. Dr. S. F. Day, an elder of the Presbyterian church in Wooster, O., had been deposed from his office because he had refused to have his children baptized. The Presbytery directed the church to restore him, and the Synod of Ohio sustained the Presbytery. Rev. Mr. Baird, of Ohio, *stated that the evils to the church did not end with the family of the elder whose case is in question; the example had a very deleterious influence in the congregation, so that after some time it was ascertained that there were one hundred children in the church who had never been baptized.*

The assembly sustained the church and thus decided that neglect of Infant Baptism is a disciplinable offence.

Observance of a mere human ordinance, for which there is not the slightest warrant in the word of God, is thus made as essential as repentance and faith, to worthy membership in the Presbyterian church.

Baptisms by Methodists.—Last month a number of candidates for admission into the Methodist church in Charlestown, Mass., were immersed in the Mystic river, and on the previous Sabbath, the minister of the Pine St. Methodist church in Portland, Me., immersed nearly forty. This practice is becoming more common among our Methodist brethren: we hope the day is not far distant when it will become general.—More is to be hoped, however, from the tender conscience and common sense of the candidates for baptism, than from the church itself. A young convert, whose heart is warm with the love of Christ, and guided by the new Testament alone, can hardly be persuaded that any other thing than immersion fulfils the Saviour's command.

Infant Membership and Communion.—At a Conference of the Unitarian ministers, lately held, a gentleman from Charleston, S. C., stated that he had "three hundred white members, two hundred of whom were communicants, and the remainder minors and infants." He also said that "the same proportion (one-third) of the colored members were communicants." Here there is an acknowledgment that one-third of the members of that church have no right to church ordinances; one third of the members are debarred from the communion-table. Now, in the name of consistency, what business have they in the church? Or if members, why keep them from the "communion-table?"

Finances of the Pope.—From the large sum of forty millions of dollars, the debt has now swelled, it is said, to the enormous one of a hundred millions; so that his extrication is morally impossible. The Roman Pontiff is a bankrupt. The interest of the debt alone is stated to be about twenty millions of dollars a year, a sum which his ordinary revenue would be quite unable to meet. So that it is altogether a helpless, hopeless, case. It is said that if the whole Papal territory were brought to the hammer to-morrow, the proceeds would scarcely realize enough to pay a dividend of twenty per cent. of the debt.

Resignation.—Rev. M. R. Forey has resigned his post as Principal of the Chowan Female Institute, Murfreesborough, N. C., to take effect at the close of the session, in order to take charge of the Chesapeake Female College, Hampton, Va. Spacious buildings for this new College are now in progress.

Number of Missionaries.—The whole number of Protestant missionaries employed by all the societies in Europe and in America; is thus given in an English paper:

There are laboring in Africa, 236; in Western Asia, 41; in India proper, 365; in Burmah and Siam, 33; in China, 100; in the South Sea Islands, 120; in the West Indies 331; in Greenland, 50; in North America, 105; among the Jews, 70; assistant missionaries, 233; native assistants, 1958; total, 3642. Leaving a broad margin for any errors in the calculation, supposing there are 4000 missionaries and assistant missionaries employed, still the number is extremely small compared with the vastness of the field; and if they were equally distributed, there would be only one missionary, assistant missionary, or native assistant for 157,500 souls. But instead of this, they are extremely scattered; and the language of Nehemiah might be applied to them: "The work is great and large, and we are separated upon the wall, one far from the other."

An open Door.—Mr. Dwight, missionary to Constantinople, concludes a letter to the Missionary Herald by saying that an Armenian of Constantinople, well acquainted with public affairs, has given it as his opinion that now is the time for American missionaries to work. The government will place no obstacles in the way. The whole Armenian population, he thinks, may easily be made Protestants.

Heathen Students.—A small class of theological students has been formed at Serampore College, under the care of Mr. Denham, which, at the present time, he is anxiously seeking to enlarge.

California.—The Rev. O. C. Wheeler, has resigned the pastoral care of Sacramento City Baptist Church, in order to engage in the work of an exploring agent in the State of California. By the request of his brethren he visited the American Home Missionary Society at its late Anniversary, and attended the Anniversaries in Richmond. He is striving to excite in the Domestic Boards north and south, more interest in that interesting and growing field from which he comes. Men are much wanted there.

Rev. Dr. Hamilton, of Mobile, has been deposed from the Presbyterian ministry for immortality.

THE LATE REV. DR. COX.—A MURAL TABLET, of chaste and elegant design, has been erected in Mare Street Chapel, Hackney, in memory of the late Rev. Dr. Cox, for so many years pastor of the church assembling in that place. The tablet is without any other symbol or ornament than a lamp, emblematic of immortality, with which it is surmounted, and it bears the following inscription:

IN LASTING MEMORY OF FRANCIS AUGUSTUS COX, D.D., LL.D., Born March 7, 1783; Died September 5, 1853. His Mortal Remains, interred in the Adjoining Ground, Await the Resurrection of the Just. Converted in Childhood, At the age of 15 he entered Bristol College, Graduating afterwards in Edinburg University. His Labours in the Christian Ministry Begun in 1804 at Climpstone in Northamptonshire, Were in 1806 Transferred to Cambridge, and in 1811 to Hackney. In this building, Erected and Twice Enlarged during his Pastorate, His last Sermon was Preached July 31, 1853. Commanding in Person, Winning in Address, Eloquent and Learned, Blameless, Humble, Amiable, Devout, By Example Confirming whom he Persuaded by Appeal, He Turned many to Righteousness. Prompt in Every Good Cause, his Chief Delight was in Proclaiming the Gospel of the Grace of God. Having Finished his Course, He Came to his Grave in a Full Age, Like as a Shock of Corn Cometh in his Season. Honored and Lamented by All, Chiefly by them that have Erected this Tablet, His Church and Congregation.

Another tribute to the memory of his departed friend, is offered by Mr. Percival Daniell, under whose direction Mr. Joseph Pitts has modelled a fine bust of the deceased divine, which, from whatever quarter it be viewed, will, we think, be as much appreciated for its lifelike accuracy of facial and cerebral development, as it will doubtless be admired for the artistic beauty of the execution.—*London Patriot.*

BURNING OF THE RANGOON MISSION HOUSE.—A letter from Dr. Dawson informs us, through the Magazine, of the destruction of this building by fire on the 12th of February last. It was occupied by Mr. Ingalls, who succeeded in saving nearly all its contents from the flames. The fire broke out near the premises, and was probably the work of an incendiary. About thirty houses and huts were swept off in the course of an hour.

A REMARKABLE MAN.—A London correspondent of the Western Christian *Advocate*, in noticing a late publication written by Rev. John Hunt, for many years a Wesleyan missionary in the Feejee Islands, gives the following brief view of the work accomplished by that eminent servant of Christ. What a comment is here furnished of the transforming efficacy of Divine grace, in rousing dull natural powers into wonderful activity and energy:

John Hunt was, taking him all in all, the most remarkable man in the Methodist ministry. A singularly stupid plough boy, who scarcely could be intrusted with such simple errands as are usually performed by plough-boys, he might be seen sitting on the gate of the field, staring into vacuity. All at once, when the love of Gold touched his heart, the powers of a noble, dormant intellect were aroused. He quickly learned to read and write, began to preach and was recommended as a candidate for the ministry. When he came up to London for examination, every one said, "He is too raw; he must go home again," except Dr. Hannah, who begged to take him a while on trial at the theological institution; "for," said the doctor, "I believe there is something in him." He was right. John Hunt commenced a course of theological study; corrected his barbarous dialect; studied the Greek Testament on his knees, with prayers and tears; preached with amazing zeal and power; offered himself as a missionary to the Feejee Islands, then sunk in cannibalism; proved himself a superior linguist; reduced the barbarous jargon of these islands to a grammatical form, turned thousands from darkness to light; and expired, crying, "O, that I could run up to the Vewa hill, and fill the whole Island with a shout of glory."

CONVERSION OF ROMAN CATHOLICS TO PROTESTANTISM.—A correspondent of the London Christian Times, writing from Geneva, under date of April 6, says:

"I recently gave you an account of the abjuration of Romanism by thirty-nine persons in one of our churches. Before Easter, 50 new proselytes are to be received, having undergone a six months' course of instruction in the church of St. Peter, and the names of more than thirty are already secured for the ensuing half year. Several colporteurs are employed in visiting the Roman Catholic houses of this city, and the whole canton, and many persons are found buying copies of the sacred Scriptures."

Palestine Mortgaged to the Rothschilds.—It is said, abroad, that Palestine has been mortgaged to the Rothschilds, as security for a loan advanced to the Sultan. The rumor further asserts that, among the possibilities of the future, is the erection of Palestine, on the conclusion of a peace, into a Jewish Kingdom, under the dynasty of the Rothschilds.

That Palestine should fall into the possession of some other people than the Turks is desirable, on many accounts. Situated, as it is, at a distance from the central government, and liable continually to the exactions of Pachas, or the indifference of Governors, it offers no sufficient inducements for capital to settle there, or industry to remain. Agriculture is neglected, trade finds little to support it, and ignorance, superstition and vice domineer over the land. From the furthest shores of Nazareth to the southern waters of the Dead Sea, a curse seems to hang over the country, blighting it like a pestilence, or a flight of Egyptian locusts.

There was a time, however, when Palestine was the most flourishing region, perhaps on the face of the globe. Its vallies were filled with the low of cattle—its terraced hill-sides glowed with golden crops; the vine dotted the landscape with purple grapes; and an almost continuous line of villages crowned the acclivities, in sight of each other, from the Desert of Idumea on the south to Mount Libanus on the north. There is reason to believe that at the beginning of the Christian era, the whole land was like a vast suburb. But now desolation broods over the entire prospect. The foot-prints of successive invaders have deeply dented the surface of the country. The round, battlement towers of the Crusaders rise amid the ruins of old Roman works, while modern Turkish fortresses lift themselves above the blackened walls of Roman castles. The axe and fire have gone over this once fair region, in repeated surges of blood and conflagation. Centuries of war and oppression have exhausted the spirit of the people, have destroyed the old improvements, have turned what was once a continuous garden and vineyard into a comparative desert. No man can remember what Palestine once was, and recall what it is at present without wishing that equal laws and liberal institutions might restore it to its former splendor.

The creation of a Jewish Kingdom promises the speediest method of arriving at this. There are millions of Hebrews scattered over Europe, who would avail themselves of such a restoration, to return to the land of their fathers. Poland and Russia, especially swarm with them. The oppression under which they suffer, wherever the Czar holds sway, would be an additional inducement for them to emigrate to Palestine. A Jew in Russia cannot wear a beard as he wishes, cannot appear in certain garments, cannot import even the Hebrew Scriptures, cannot enjoy the common rights of a citizen. When we consider the adventurous character of the race, and recall the great Jewish Exodus which is even now going on, we cannot see any difficulty in the way of a Jewish emigration, such as would re-populate Palestine in a very few years.

There are difficulties in the way, however, and serious ones. A small kingdom, like Palestine proper would be, would hardly sustain itself against it mightier neighbors. But if, as appearances begin to indicate, the present war will end in the re-construction of Turkey; and if that reconstruction should be based on a federal union, under the Sultan, of various independent provinces, then we see no reason why a Hebrew principality might not take its place in such a union, side by side with a Servian, a Russian, or an Albanian one.

Ministers' Children.—There is a proverbial saying, quite current in some places, reflecting severely upon "Ministers' sons, and Deacons' daughters." The following facts show that it is a slander:

Out of 206 families of ministers and deacons in Connecticut including 937 children over 15 years of age, 20 had become dissipated and otherwise immoral. Others might have departed for a period from the pathway of rectitude, but they had been reclaimed and hopefully converted.—Out of 433 families of ministers and deacons in Massachusetts, including 1598 children over 15 years of age only 20 became immoral. A large majority became churchmembers and honored their profession by blameless lives. The result of this investigation, which was published in a religious periodical shows that of 2,535 children over 15 years of age, out of 639 families of pastors and deacons, only 40, (not two and a half per cent.) turned out vicious. The notion then is a fallacy. People take special notice if any of the sons of ministers of the gospel turn out badly, and overlook the thousands of ungodly and profligate youth who get their early education in the school of vice.

Editor's Book Shelf.

Gould & Lincoln of Boston keep their presses laboring in the production of first-rate works, of which we find upon our shelf the present month:

1. *The Evidences of Christianity as exhibited in the writings of its apologists down to Augustine by W. J. Bolton, Professor in Gonville and Caius College Cambridge.*

This is a prize Essay, on the foundation of a legacy bequeathed by Rev. John Hulse of England, in 1777, providing for "An Annual Dissertation on the Evidences in general, or on the Prophecies or Miracles in particular."

The plan of this work is novel and it seems to us very useful, giving in a clear analysis, the views and arguments of the early apologists for christianity. As a compendium of these arguments, it is a very valuable book of reference.

2. *Guido and Julius, or Sin and the Propitiator; exhibited in the true consecration of the Sceptic.* This is a translation and republication of a work of Dr. Tholuck of Germany. In the correspondence of two earnest students are brought out clear and profound views on the subjects, indicated in the title page. The following extract, while it gives a specimen of the style of the work, also, furnishes an idea of the miserable inanity of German Theological instruction.

"Within the precincts of their school was no Emmaus; no spring flowers flourished there, nor groves of Academus. The new philosophy which they studied had established itself on the mouldering ruins of the ancient Stoa, and the deserted walks of the gardens of Epicurus. The director of the Gymnasium, an aged man, revered the pineal gland as the seat of the spirit; and had often indulged the speculation, whether the Creator, instead of a heart, should not have furnished man at his creation with a third hand or a third foot. It was his office to teach religion. Most assiduously he dragged a skelton, his own workmanship, day after day, into his lecture-room, and shook the man of bones so often as to fill his pupils with dismay. Nor were the other masters of a better kind;—philologers, who in all their vocabularies had not one word of life-giving power. The preachers of the town were part orthodox, part neological, but all lukewarm and devoid of energy. What they had of religion was nothing better than cold lava, picked up at foreign volcanoes. No wonder that the flame in the souls of these youths shone more faintly, as it vainly turned to the right and left, eager for fuel, but finding none."

3. *Seed Time and Harvest, or Sow well and Reap well,* is a book for the young, by Rev. Dr. Tweedie, of Edinburgh. It is full of incident, beautifully illustrative of evangelical principles.

The Southern Baptist Publication Society have just issued "*The Cross,*" *by Rev. R. B. C. Howell D.D., of Richmond, Va.* This is a 12mo. vol. of 226 pages. The Southern Publication Society have issued a series of works, well adapted to the membership of our Churches—works written for the people rather than for the preachers, the circulation of which cannot fail to be widely useful.

This new work by Dr. Howell is on the most important subject that has ever claimed the attention of men; no other theme will for a moment compare with it. We cannot say that Dr. Howell has done full justice to his glorious theme; that, no man, even though inspired, has ever done; but he has given a precious contribution to our theological literature on this subject; the style is clear, the thoughts are well, sometimes eloquently, expressed; the points intended to be enforced are prominently brought out, and the book cannot be read, without endearing to the christian heart that sublimest, most affecting fact, in the universe—the sacrifice of our Lord Jesus Christ.

We find on our shelf a number of smaller volumes, hand books, which we are gratified to see, as an indication that our ministers are contributing to the wants of the people; such works as may be easily read and understood by those who have not the leasure or disposition to study fuller and larger books. Among them are "*The Jewish and Christian Churches,*" by Rev. Dr. Sherwood, of Missouri, in which, the doctrine of the identity of the two, upon which Infant Baptism and Infant membership is based, is effectually demolished.

"*A Review of Dr. Clelland on Baptism*" and *an* "*Address on Education,*" by that

most industrious and studious of our Pastors, Rev. J. M. Pendleton, of Bowling Green, Ky.

"*The Church of Christ*" showing its officers laws, duties and form of Government, as taught in the Holy Scriptures, by Rev. Dr. W. B. Johnson of South Carolinia.

"*The Stranger in the Synagogue,*" describing and explaining the rites and ceremonies of the Jewish Worship dedicated to Rev. Dr. Conant, and written by Simon Tuska, the son of a Jewish Rabbi, of Rochester, N. Y.

T. B. Peterson & Co., of Philadelphia, have issued two more works from the inexhaustible brain and never-tiring pen, of Mrs. Southworth, viz: "*The Curse of Clifton*" and "*The Mother-in-law,*" also, "*A Year after Marriage,*" by the equally indefatigable writer, T. S. Arthur.

Among the serials that have found their way to our shelf, and that often have to be laid away with a sigh, because there is no time for their perusal, are the "Western Literary Messenger," National Magazine," Godey's Lady's Book," Evangelical Repository," "Christian Repository," "Parlor Visitors," and a score of others, of which we hope to find space for a kind word occasionally.

Our Own Nook.

TO THE FRIENDS OF MISSIONS.

600 NEW SUBSCRIBERS WANTED.

We announced in our last, that the Publisher of the Memorial had resolved to devote the whole of his proceeds from the Memorial to the cause of Missions, and with this view he has pledged himself to build a Chapel for Mr. Oncken, with the first six hundred dollars which he receives.

Now in addition to asking all in arrears to pay up, he needs 600 new subscribers to enable him to redeem his pledge, all of whose dollars he will devote to this purpose, and he requests every one who is friendly to Mr. Oncken's missionary efforts, to make a little exertion to get one or two subscribers towards that object, sending the names as soon as possible, and stating when the money is sent, that it is for the "Memorial Chapel." By so doing, they will be aiding one of the most promising missionary enterprises of the present age.

Let us now see what the subscribers of the Memorial can do for a good cause!

Any person sending five dollars for five new subscribers for this object, shall receive a beautiful Mezzotint Portrait, printed on large size paper, suitable for framing, as a token of Bro. Oncken's thankfulness, as the Chapel is to be erected at Varel, in Oldenburg, the birth-place of that faithful and successful servant of the Redeemer.

The new subscribers will thus receive the Memorial for one year, and at the same time have the pleasure of knowing that the whole of the money sent, goes to build the Lord's House.

A Year's subscription to the Memorial, may be commenced with any month. July is a good time for commencing. We have, however, still on hand a supply from March, and will commence with that month or with the May number, which contains the beautiful portrait of Rev. J. G. Oncken. Subscribers will please designate particularly, when they desire us to commence the year's subscription.

Commendations.—We are still cheered with numerous voluntary testimonials to the worth of the "Memorial," a few of which we insert in "Our Nook."

Rev. J. W. Nye, Tazewell, Ill.—The Memorial is doubly dear to us in our far-off home, as it brings fresh to memory many of our early associates.

A. Judson Ward, Newport, R. I.—I cannot help acknowledging the high value I set on the "Memorial." I am more pleased wtih it than ever. I consider it the most valuable periodical for the Baptist Denomination.

Rev. P. S. G. Watson, Helena, Ark.—I am as well pleased with the "Memorial" as I could be with any publication whatever. It fills its place to perfection.

Rev. J. F. Christian, Cloverport, Ky.—I know of no better plan to adopt for benefitting the cause of God and truth, than to seek for a general perusal of the "Memorial," among the Baptists in my field of labor.

J. T. Bullock, Shelbyville, Ia.—I think it should be in every Baptist family in the Union.

Jas. M. Griffin, Penfield, Ga.—It is well worthy of the patronage of the Baptist denomination.

Rev. A. A. McWhorter, Montgomery, Ala.—You ought to have at least a thousand subscribers in Alabama.

Rev. R. Pulley, Warren, Ark.—I consider the Memorial well worthy of support.

Silas Howe, Charleston, S. C.—I know nothing equal to it. I could wish it was in every family in our denomination.

The Monthly Record.

Baptisms Reported.

British Provinces.

Churches.	*Counties.*	*Administrators.*	*No.*
2d Falls,	St. George, N.B.,	D. Thompson,	5
Nictaux,	N. S.,	W. G. Parker,	*125
Osgood,	C. W.,		50

Georgia.

Milledgeville,	Baldwin,	S. G. Daniel,	21

Illinois.

Chicago,	(2d ch.,)	A Kenyon,	*50
	Bond Co.,	R. C. Keele,	17

Indiana.

Petersburgh,	Pike,	P. H. Evans,	2
West Fork,	Ripley,	Wm. Golding,	24

Iowa.

Hartford,	Warren,	B. B. Arnold,	27
Cascade,	Du Buque,	J. Bates,	15

Kentucky.

Ghent,	Carroll,	W. Johnson,	6
Brush Creek,	Mercer,	Wm. B. Smith,	13
Simpsonville,	Shelby,	W. W. Force,	19
Providence,	Henry,	E. B. Stratton,	38
Carrollton,	Carroll,	A. Smith,	12

Louisiana.

Tunica,		Clark,	8
Van Buren,		D. S. Snodgrass,	15

Maine.

Saco,	York,	J. Keely,	14
Biddeford,	York,		6
Carmel,	Penobscot,	E. Dewhurst,	7
Damariscotta,	Lincoln,	G. A. Kingsberry,	9
Warren,	Lincoln,	A. H. Granger,	7
Little Deer Is.,	Hancock,	S. Macomber,	13
Palermo,	(2d ch.,)	D. Farnham,	14
Springvale,	York,	A. Dunbar,	5

Maryland.

Churches.	*Counties.*	*Administrators.*	*No.*
Baltimore Churches,			9
Rockville,	Montgomery,	F. L. Kregel,	2

Michigan.

Leslie,	Ingraham,	H. B. Fuller,	9

Massachusetts.

Boston,	(Union ch.,)	Wm. Howe,	4
Cambridge,	(2d ch.,)	A. F. Spalding,	4
Cambridgep't,	Middlesex,	J. W. Parker,	15
North Cam'ge,	Middlesex,		8
Amherst,	Hampshire,	E. A. Cummings,	3
Pittsfield,	Berkshire,	L. Porter,	10
Tewksbury,	Middlesex,	J. E. Wood,	3
Billerica,	Middlesex,	Sears,	3
Chelmsford,	Middlesex,	J. C. Boomer,	3

Missouri.

Richmond,	Ray,	R. C. Hill,	17
	Jefferson,	J. Williams,	7
Bethel,	Chariton,	T. S. Allen,	8

New Hampshire.

Deerfield,	Rockingham,	J. N. Chase,	4
Milford,	Hillsboro'	Anderson,	3

New York.

New York,	Laight st.,	I. Westcott,	*60
Plymouth,	Chenango,	B. S. Williams,	20
Buffalo Ch's,	(In 3 months,)		*67
N. Chatham,	Columbia,	A. Virgil,	4
S. Bainbridge,	Chenango,	G. Balcomb,	11
Westfield,	Chatauque,	L. Rathbun,	21
Tarrytown,	Westchester,		11
Cold Spring,	Putnam,	E. Miner,	3
Mooer's,	(French ch.,)	M. B. Czechouski,	18

North Carolina.

Burningtown,	Haywood,		2
Murfeesboro',	Hertford,	M. R. Forey,	7

* Including former reports.

OHIO.

Churches.	*Counties.*	*Administrators.*	*No.*
Rockville,	Adams,	T. M. Erwin,	3
Seville,	Medina,	N. Barrell,	*34
Springfield,	Galia,	H. T. Vose,	6
Xenia,	Greene,		3

PENNSYLVANIA.

Philadelphia,	(2d ch.,)	A. C. Wheat,	4
Philadelphia,	(1st African,)	R. Vaughn,	6
Philadelphia,	(Shiloh,)	J. Asher,	10
Caernarvon,	Chester,	J. Duer,	2
Mt. Pleasant,	Clarion,	J. B. Hunt,	2
N. Ten Mile,	Washington,	S. Kendall,	12
Troy,	Bradford,	W. H. H. Dwyre,	13
Stone Creek,	Huntingdon,	J. B. Williams,	5

RHODE ISLAND.

N. Scituate,	Providence,	50

SOUTH CAROLINA.

Charleston Churches,	18

TENNESSEE.

Chatanooga,	Hamilton,	E. Strode,	5
Murfreesboro',	Rutherford,		11

TEXAS.

Tyler,	Smith,	G. G. Baggerly,	3
Mt. Zion,	Smith,		2

VIRGINIA.

Elk Union,	Amherst,	J. Hopkins,	8
Charlottesv'e,	Albemarle,	J. A. Broadus,	15

WISCONSIN.

Dell Prairie,	Adams,	C. L. Fisher,	9
Kenozha,		T. Westover,	*28
TOTAL,			1100

New Church Edifices.

Where.		*When.*	*Cost.*
Newtown,	Worcester, Md.,	May 14,	$2,700
Montgomery,	Montgomery, Ala.,	May 7,	21,000
Burnsville,	Dallas, Ala.,	May 14,	
Boston,	(12th ch.,) Mass.,	June 1,	
Alton,	(Col. ch.,) Ill.,	May 28,	1,350
Rochester,	(German,) N. Y.,	June 18,	

Churches Constituted.

Names.	*Where.*	*When.*	*Memb.*
West Point,	White, Ark.,	April 15,	10
	Bond Co., Ill.,	April	
Oramel,	Allegheny, N. Y.,	May 10,	40
Grand Chute,	Wis.,	May 10,	16
Oshkosh,	Winnebago, Wis.,	May 13,	11
Sand Point,	Carleton, N. B.,	May 15,	
Newtown,	Worcester,	May 15,	15
Richland Pra'e,	Filmore, Min.,	May 17,	18
Greenville,	Bureau, Ill.,	May 20,	
Indian Prairie,	Wayne, Ill.,	May 21,	8
Charleston,	(4th ch.,) S. C.,	May	
West Hoboken,	Hudson, N. J.,	June 1,	
Lynn,	(2d ch.,) Mass.,	June 1,	41
Zion,	Burke, N. C.,	June 3,	14
Cherry Flatts,	Tioga, Pa.,	June 7,	31

Ordinations.

Names.	*Where.*	*When.*
J. R. Webb,	Newport, Ia.,	April 19.
F. Tolhurst,	Cleveland, O.,	April
H. H. Stockton,	Winchester, Ill.,	April 27.
H. R. Autery,	Sumter co., Ala.,	April 30,
J. H. Spencer,	Hopewell, Allen co. Ky.	May 6.
Wm. H. Cooper,	New Market, Ala.,	May 14.
A. E. Dickinson,	Forest Hill, Va.,	May 14.
Rowland Hill,	Bl'k Earth, Dane Wis.,	May 17.
S. C. Bryant,	Atlanta, Ga.,	May 19.
J. H. Weaver,	"	"
T. C. Skinner,	Hertford, N. C.,	May 19.
J. D. Fulton,	St. Louis, Mo.,	May 21.
G. A. Faverty,	Indian Prairie, Ill.,	May 21.
C. Longyear,	Woodstock, N. Y.,	May 31.
C. Perkins,	N. Paris, Me.,	June 6.

Deaths of Baptist Ministers.

Names.	*Residences.*	*Time.*	*Age*
R. M. Baker,	Adrian, Mich.,	May 29,	
T. S. Callaway,	Jonesboro', Ga.,	May 23,	65.

Ministers Rec'd from Other Denomin's.

Names.	*From what Body.*	*Where.*
	Methodist,	Cape Haytien, Feb.
	Methodist,	Deep Creek, Ky., Ap. 24.

Ministers Deposed.

F. Kent,	Tyrone, N. Y.,	May
O. Adams,	N. Granville, N. Y.,	June 10.

Clerical Removals and Settlements.

Names.	*Whence.*	*Where.*
Alden, J.,	Westfield, Mass.,	Agt. Mis. Union.
Andem, Jas.,	Neenah, Wis.	
Barker, F. W.,	Liberty, Va,	
Blood, Caleb,	Indianapolis,	Elliottville, Ia.
Bly, W. T		Burr Oak, Io.
Bond, P.,	Hillsboro',	Keene, N. H.
Bolton, L.,		Jordanv'e, N. Y.
Burton, N. S.,	Ohio City,	Granville, O.
Brown, H.,	Manlius, N. Y.	
Bryant, Z. A.,	Triangle,	Friendship, N.Y.
Cady, E.,	Augusta,	N. Berlin, N. Y.
Callender, N.,	N. Milford,	La Porte, Pa.
Carey, C L.,	Charleston,	Eden, Me.
Carpenter, G.,	Rome,	N. Scituate, Mass.
Carson, W. B.,		Gillisonv'e, S. C.
Catlin, S. T.,	Hudson, Wis.,	Pembina, Min.
Chapman, I.M.,	Streetsboro',	Wilmington, O.
Clarke, W.,	Whitesboro',	Cazenova, N. Y.
Clutz, C.,	Alabama, N. Y.,	Eaton Rapids, Mich.
Cornwell, H.,	Preston Hollow,	Otsego, N. Y.
Cummings, E. A.		Amherst, Mass.
Deming, D. P.,	Hollis,	Goffstown N. H.
De Witt, J. V.,		Marion, Io.
Dodson, O.,		Logansport, La.
Douglas, W.H.,	Brockport, N. Y.,	Janesville, Wis.
Dye, E. P.,	N. Brookfield,	Bark River, Wis.
Dowling, T.,	Agawam. Mis.,	Tolland, Ct.
Eschmann, J.,	New York,	(Mission West.)
Fuller, U. H.,		Davisonv'e, Mi.
Grant, J.,		Lodi, N. Y.
Hall, J. P.,	Cape Island, N.J.,	Colerain, Pa.
Howd, J. E.,	W. Somerset,	Mendon, N. Y.
Ingliss, J.,	Hamilton, C. W.,	Detroit, Mich.
Jones, R.,	Mad. Univ.,	Penn Yan, N. Y.
Kendrick, J.C.,	(1st to 4th ch.,)	Charleston, S. C.
Kinne, J.,	Unadilla,	Le Roy, Mich.
Knapp, H. R.,	Willimantic, Ct.,	Greenport, L. I.
Leake, J.,	Lancaster,	Preachersv'e Ky.
Lewis, E. M.		Lancaster, Wis.
Macomber, S.,		Bluehill, Me.
Mathewson, P.	Ashford,	E. Thompson, Ct.
Meeson, J. D.,	Rondout, N. Y.,	Warren, O.
Mitchell, E. C.,	Newton Inst.,	Calais, Me.
Morley, R.,		Victory, N. Y.
Neff, A.,	Mahoning, Pa.	
Peacock, J.,		Plaistow, N. H.
Prentice, R. R.	Maumee O.,	Schoolcraft, Mich.
Ravlin, N. N.,	Roch. Univ.	Platte, Ill.
Reed, N. A.,	Winchester, Mass.	
Sawyer, J.,	Manchester, N. H.	
Scofield, J. V.,	Roch. Univ.,	Louisville, Ky.
Simson, J. W.,		Rushford, N. Y.
Tolhurst, F.,	Cleveland, O.,	New Mexico.
Whitney, J. G.,		Line Mills, Pa.
Wilds, Z. P.,	Southwick,	W. Boylston, Mass.
Wing, Otis,		Battle Ck., Mich.

Associational Record.

RETURNS OF 1853,

Associations.	*Churches.*	*Bap.*	*Total.*
VIRGINIA.			
Accomac,	10	172	989
*Albemarle,	28	332	5145
*Appomatox,	30	181	3771
Broad Run,	36	67	1229
*Columbia,	17	74	1764
*Concord,	17	69	2069
Dan River,	13	115	1383
*Dover,	42	983	15421
Goshen,	40	535	9381
Green Brier,	24	87	1592
*James River,	15	112	3039
Judson,	26	90	1315
Lebanon,	17	33	765
Middle District,	23	321	3538
Parkersburgh,	21	106	1066
Portsmouth,	44	238	9522
Rappahannock,	33	364	10950
Roanoke,	22	159	2216
Salem Union,	21	10	1771
Shiloh,	27	217	3426
*Strawberry,	32	40	2312
*Teay's Valley,	28	170	1845
*Union,	19	70	1337
Valley,	23	117	1914
Total,	608	4692	87860
NORTH CAROLINA.			
Beulah,	21	148	1579
Brier Creek,	18	137	1333
Cape Fear,	52	410	3896
Catawba River,	16	51	527
Chowan,	43	553	9031
Flat River,	19	126	2395
French Broad,	20	426	1468
Green River,	29	105	1595
Hiwasse,	35	186	1681
*Jefferson,	8	5	313
King's Mountain,	18	132	1666
*Lewis Fork,	18		775
*Liberty,	13	64	827
Lower Creek,	13		360
Pamlico,	25	21	1266
Pee Dee,	20	105	1326
*Raleigh,	32	255	3822
Roan Mountain,	17	26	570
Salem,	21	33	571
Sandy Creek,	28	119	1886
Tar River,	19	62	1884
Taylorville,	12	32	299
*Three Fork,	17	44	848
*Tuckeseege,	25	103	921
*Union, East,	50	198	3877
Union, West,	22	186	1051
Yadkin,	17	111	1206
Total,	628	3538	46974

* From these Associations we have not been able to obtain minutes for 1853. Will not our brethren send them?

AMERICAN BAPTIST MEMORIAL.

AUGUST, 1854.

Religious Freedom.

BY REV. R. FULLER, D. D.

BALTIMORE, MD.

WE deem the following article which has appeared in several of the papers, secular and religious, as too valuable to be left floating in the uncertain current of newspaper literature, and we therefore arrest and fix it for preservation and reference in the columns of the Memorial. It is an able exposition of Baptist and Scriptural views, for which as a denomination we have for centuries contended; and definitely settles the controverted question, whether to Rhode Island or to Maryland belongs the credit of legislatively establishing the doctrine of entire religious liberty.

"MESSRS. EDITORS:—Should I consult my own feelings, I certainly would not allow my name to be mixed up in the somewhat angry controversy between Archbishop Hughes and Mr. Cass, published by you. As, however, I had the honor to be charged by my brethren with the duty of writing the *Memorial of the Maryland Baptist Union Association*, I have been requested to rectify an error of the Archbishop's as to that document. This prelate has correctly ascribed to the Maryland Baptists the first movement with reference to religious liberty in other countries; but he has entirely misapprehended that movement. He says, "I think it not improbable that such report would have been in consequence of the reference of a petition from the Maryland Baptist Union Association, which General Cass had so eloquently recommended to the appropriate committee, in a speech delivered January 3, 1853, just four days previous to the Madiai meeting. *The petition alluded to had reference especially to the condition of the Baptists under the Protestant government of Prussia.*"

Now, neither the Report nor Petition had anything to do with the Baptists in Prussia. Here is the language of the petition, which I must suppose Mr. Hughes had never seen, though he speaks so positively about it.

"The Memorial of the Maryland Baptist Union Association respectfully sheweth:

"That your memorialists are members of a religious body which embraces a large and respectable portion of the citizens of the United States. The object of their petition is one which, in the estimation of your memorialists, and in that of hundreds of thousands of Christians in this land, embraces interests of vast importance.

"That object is religious toleration for American citizens residing in foreign countries:

"Multitudes of your constituents, and your memorialists believe even some members of Congress, have lately advocated an interference with the politics and wars of other nations, and in matters not at all affecting this country. Your memorialists seek at your hands no intervention of this sort. They request only that our own citizens may be allowed to worship God without

molestation or restriction in foreign countries."

"It is one of the noblest pages of English history which records the cessation of persecution even in Piedmont, through the interposition of Oliver Cromwell. And, if the Commonwealth of Great Britain could secure religious liberty for foreign Protestants, may not your memorialists hope that this Republic will exert its vast influence, and obtain this privilege for her own citizens among all those nations with which she sustains relations of comity and diplomacy."

Such is the Memorial of the Maryland Baptist Union Association. It asks no interference in behalf of foreign Baptists, but in behalf of all American citizens, Baptists or Pedobaptist, Protestants or Romanists, Christians or Jews. And it seeks for such citizens a right more sacred than any mere civil franchise, and which is the birthright of every man, as a man, because he is a man, and because

> "Conscience and souls were made
> To be the Lord's alone."

Man has not only a mouth to be filled, and body to be clothed; he has a soul, the offspring of God. To approach that Father, and worship him in any form of individual or social homage which he may think acceptable, is the privilege of every human being, and with this privilege government ought not to interfere.

Now that persecution for worshipping God according to conscience is not confined to Roman Catholic countries, I know too well. Mr. Oncken has just left this city, and we heard from his lips the cruelties which disgrace the Protestant name in Germany. But no Protestant in the United States defends those cruelties. All condemn them. It is a Catholic Archbishop who defends the doctrine that governments have the right to propagate and regulate religion; a doctrine which involves, of course, and irresistibly, the right to proscribe and punish on account of religion.

It would be a source of grief to me should I utter a word which may even seem to do injustice to the author of the Letter before me. I am not ignorant of the fact that, in a recent address, this prelate spoke of "religious liberty" as a "clear and justly cherished privilege of the American people," and claimed for Catholics "the palm of having been the first to preach and practice it in America." But the whole tenor of this article against General Cass shows that the address was only a flight of oratory; it proves that the Archbishop of New York has the crudest conceptions of religious liberty, and that even his crude conceptions are utterly distasteful to him.

In proof of what I affirm I refer any impartial reader to the two letters of Bishop Hughes on religious freedom. Let the reader examine these documents. Let him first observe the sensitiveness and bitterness with which General Cass was wantonly assailed and insulted, for seeking to obtain for our citizens the right to worship God without molestation in other lands. Why this? What does this betray? Let him next ponder the word "*drivelling*," which the Archbishop applies to this movement. Should a foreign despot violate the rights of an American citizen as to his person or property, I am sure I do Bishop Hughes only justice in saying, that he would advocate a prompt redress of the wrong by our government. But is not the soul of more worth than person or property? Why then is it *drivelling* to interpose for the rights of the soul? Why, but that, in the Archbishop's system, those rights have no existence.

"Religious liberty," (I quote from one of the chief organs of the Roman Catholic Church in England, the Rambler,) "in the sense of a liberty possessed by every man to choose his own religion, is one of the most wicked delusions ever foisted upon this age by the father of all deceit. The very name of liberty, except in the sense of a permission to do certain acts, ought to be ban-

ished from the domain of religion." * * * * * * "Shall I hold out hopes to my erring Protestant brother, that I will not meddle with his creed, if he will not meddle with mine?—Shall I tempt him to forget that he has no more right to his religious views than he has to my purse, or my house, or my life-blood."

These are the views of that church of which the author of these Letters is a dignitary; and, cherishing these sentiments, he cannot but regard the assertion of religious freedom as drivelling.

But we are not left to inference in the matter before us. We have the distinct, unequivocal avowal of the Archbishop as to his views. Our Constitution, for example, secures no rights more dear to every American heart than those of conscience; and it asserts those rights as innate and inalienable for every citizen, proclaiming the great truth, that government has no right to interfere with them. Archbishop Hughes degrades all this into an "*arrangement* in regard to liberty of conscience *suited to the policy of the country*." Of course, had "policy" suggested any other *arrangement*, even the extinction of religious freedom, it would have been equally right and proper to adopt it. It is with him, a mere matter of government arrangement and policy.

The ends of civil government are manifest.—It is ordained to protect the persons and estates of the citizens. It is for a temporal purpose.—Religion has to do with another world, with spiritual things. These two objects are entirely distinct. Those who are entrusted with the government are not entrusted with religion. They are seldom fit to have such a duty confided to them; or, if fit, God has made every man accountable to Him, and Him only in matters of religion. All this is self-evident to American citizens. But Archbishop Hughes places the authority of Civil Government over religion on the same footing with its supremacy over commerce or trade. "Does General Cass mean to say that, because it" (religious liberty,) "suited us, all other nations must adopt it, whether it suits them or not? As well might England say that because it suited her finances to adopt free trade, all other nations must do the same." That is to say, governments have the same right to impose restraints on religious worship, which they have to regulate a tariff and establish the revenue.

I will only add here, that these views of spiritual freedom are not only maintained, but it is affirmed that this was the only liberty for which the early Christians contended. They only pleaded he says, "that they might not be compelled to do any act which the law of God and the law of their consciences had forbidden. At one time for instance some glorious confessor of the Christian name, was called upon by the civil magistrate to offer sacrifice to the Pagan Gods." * * "At another time some tender Christian virgin was required to sacrifice her chastity." This, we are gravely told, was all the freedom which the first Christians sought, and this is the freedom which we are to seek. If an American citizen is allowed to think in the recesses of his bosom, and is not required to do any act forbidden by God, let him rejoice in his liberty. Apostles and Martyrs desired no more! If an American lady is permitted to indulge her private thoughts, and not compelled to become a prostitute, let her be grateful for her liberty. The heroines of the Bible sought no nobler privilege! O, but if those "early Christians,"—apostles, and confessors, and martyrs could speak, they would rebuke this libel upon their truth and loyalty to Jesus! And surely he never drew his first breath in this land, who thus interprets freedom of soul, and would propose such models for our imitation.

To sustain his assertions as to the low views which the early Christians entertained of religious liberty, Bishop Hughes refers to the Apologies of Justin and Tertullian. To those Apolo-

gies I, at once, and confidently appeal. They utterly refute the calumny. Justin presented two addresses to the Emperor, Tertullian one; and both plead for the right to worship and serve God freely according to conscience. The object of these apologies was, to vindicate the Christian religion and to secure, for Christians, freedom from persecution for their worship. Nor were these applications in vain. Heathen Emperors granted privileges which are now denied in Europe by Kings and Rulers miscalled Christian.

The best, the only authentic church history is in the Bible. It is, "The Acts of the Apostles." And what are the rights which the early Christians asserted, according to this inspired record? Is it only liberty to exercise the intellect, and not to be coerced to deeds of idolatry and vice? By no means. On every page we find those inspired men claiming the very right for which we now plead the right to worship God according to their consciences. Nay they went much farther. They asserted their right to speak and preach boldly in the name of Jesus. In Jerusalem, between them and the Sanhedrim, and wherever they travelled, between them and the governments, the whole controversy turned upon religious liberty: the Sanhedrim and the Rulers seeking to abridge that liberty, and the disciples rejecting their authority, exclaiming. "Whether it be right to hearken unto God or unto you judge ye. "Who art thou that judgest another man's servant? To his own master he standeth or falleth."

Those who presented the Memorial to Congress entertain the same views of religious freedom which the apostles held, and which were most dear to all Christians until Christianity became corrupted by the union of Church and State.—The Archbishop has referred to Tertullian; but what does he say? *Humani juris et naturali potestatis, unicunque quod potuerit colere. Sed nec religionis est cogere religionem, quæ suscipi sponte debet, non vi.*" "It is the natural civil right of every one to worship whatever he may choose. Nor is it the office of religion to force religion, which must be received voluntarily, not by force." This is the very right which the Memorial seeks to secure, and the two arguments urged against it scarcely deserve the name of sophistries.

First, it is said that the liberty of conscience is only the right to judge of the character of actions, and "is beyond the reach of governments. They might as well attempt to pass laws regulating the exercise of memory as regulating the decisions of man's conscience." Here is one argument, but what has it to do with the object for which Congress has been memorialized?

It would not be difficult to prove that spiritual despotism has sought to regulate even the decisions of man's conscience, and that men have been murdered as heretics for the inward exercises of their souls. But freedom to worship God is much more than freedom of thought and opinion. The Gospel demands not only the heart, the inward homage, but the external profession and obedience. Christianity has its ordinances, its external observances; and to punish for obeying these, is as tyrannical as it would be to inflict penalties for the inward processes of thought. Jesus requires not only "faith in the heart," but "confession with the mouth." His disciples are not only to believe, but to be baptized, to meet and partake of the supper, and "not to forsake the assembling of themselves together" for worship. What mockery to proscribe and imprison men for obeying these precepts according to their conscientious convictions, and then to pretend that liberty of conscience cannot be infringed. Would our Roman Catholic fellow citizens be satisfied, if the liberty of conscience guaranteed in the Constitution of the United States were thus construed? Would it not be an insult to them and

to all decency?—"No man nor angel," says Milton, "can know what acts of worship are pleasing to God, except he reveal them." When revealed, however, it is our first duty to obey. And who knows not that in all ages, it has been against this visible homage and obedience that persecution has been levelled? Again and again have martyrs been told that the heart was all, and exhorted only to abstain from the outward acts of religion.—But they have repelled this pernicious falsehood, and true to conscience, and truth, and God, have welcomed death in every form, rather than be recreant to him who says, "Whoever shall confess me before men, him shall the Son of Man also confess before the angels of God. But (*the only alternative*) he that denieth me before men, shall be denied before the angels of God."

I pass, now, to the other argument.—It is, that, if religious freedom be more than the right to think, then we are asking too much; we are pleading that American citizens may have liberty to preach everywhere their opinions, and thus even to assail the religions which are established in other lands. Bishop Hughes says:—

"If he should happen to be a Millerite, visiting Rome, it shall be his privilege to pitch his tent in front of St. Peter's church, then and there, under the protection of Gen. Cass' doctrine, to speak and act according to the dictates of his conscience. He will undertake to prove that the end of the world is at hand," &c., &c., &c.

Now, as freedom peaceably to worship God and to obey the ordinance of Jesus, is one thing, and the right of aggression and propagation another thing, it is enough for those who have petitioned Congress simply to say, that all this reasoning is wholly irrelevent, a mere evasion of the question. Let our citizens in foreign lands be permitted to erect churches, to assemble for worship, to observe the Christian ordinances, to marry, and bury their dead with their own religious forms, and let them be protected in these privileges. This is what we ask. That it has to be asked, is a disgrace to the nineteenth century, to the Christian name, and to humanity. And that a Christian bishop should assail and abuse a Senator in Congress for advocating, in his place, this privilege for American citizens, is a thing which I will not believe that Catholics themselves, if they be American citizens, can be brought to commend.

Lest it should be supposed, however, that we Protestants see any force in this logic of Mr. Hughes, let me consider it for a moment. What is it but the stale sophistry of reasoning against a thing from its abuse?

In his Encyclical letter of 1832 the Pope declares that liberty of the press is "never to be sufficiently execrated," and that "unbridled liberty of opinion" is "that pest of all others most to be dreaded in a State." The Archbishop will, of course, not complain if I suppose, that, between the Pope and himself, there is no difference of opinion on these points. And, I presume, his defence of a view so abhorrent to Protestants is to be found in the argument of his letters. He will say that such liberty may be abused. Now, passing the freedom of the press, I maintain that full liberty of religious opinion,—yea, full liberty to preach and advocate religious opinions,—is a right which should be accorded to all men, and with which governments have nothing to do so long as those temporal rights, which governments are appointed to protect, are not violated. In confining the ends of civil government to temporal objects, let it not be supposed that I compare them with spiritual things. But government is not organized to regulate spiritual things The Banks, the Railroad Companies, and other organizations, are contrivances for certain specified objects; and they will best accomplish these ends by attending to the office for which they were created. It is so with civil government. It is an apparatus for temporal ends; and

it will best subserve its design by adhering to the purposes for which it was ordained. Banks, Railroad Companies, and other corporations may furnish facilities to those who are propagating religion; but they have nothing to do with settling theological questions. And so with the State. It may indirectly aid, it ought to protect the citizen in his religious rights; but it has no more authority than the Bank or Railway Company to prescribe religious creeds or forms.

It is just nothing to reply, that, if States be not sovereign over religious matters, then licentiousness and infidelity and a thousand abuses may be rampant. Be it so, what then? All liberty may be abused, and civil liberty is constantly abused. If one sort of freedom is to be extinguished, for fear of its abuse, so must all sorts of liberty, and thus arguing against a good thing because it may be abused, it will follow, that absolute despotism is preferable to free institutions.

Admit possible abuses of religious freedom; better bear them, than inflict the blight and curse of religious bondage; the subjugation of the immortal soul to Czars, and Kings, and Rulers, who are, generally, of all men, the least fit to regulate, or even comprehend spiritual truths, and who have constantly prostituted religion into an instrument for the gratification of their own passions.

But, in reality, those who advance this shallow sophistry, greatly exaggerate these possible abuses. The most "unbridled religious liberty" can never scourge the earth with a tithe of the evils which have been perpetrated, and are now perpetrated, by religious tyranny; a truth which finds its prompt and complete confirmation in the history of these United States, compared with the history of Europe.

"What, in effect, are these dangers?" "What? exclaims the author of the letters. "Why the Millerite will pitch his tent in front of St. Peter's in Rome," and "undertake to prove that the end of the world is at hand." Well, and what is there so terrible in this? If our Millerite be wrong, surely there are *ecclesiastics* enough in Rome to refute him. If he be right, may it not be a mercy to a population so vicious as we know that of Rome is, to be admonished the "day of the Lord is at hand," and be warned "to flee from the wrath to come?" But hold, replies the Archbishop, this Millerite may not stop there.

"He may, by applying figures which never lie" to the Book of Daniel and of Revelation, and elucidating the subject still more by exhibiting appropriate drawings of the big horn and the little horns, with various references to the number of the beast, descriptiveof Anti-Christ—prove that his doctrine is right. In the meantime it might happen that this supposed Anti-Christ, the Pope, would be looking down from some window of the Vatican, unable to interfere lest his government should be understood as violating the rights of American conscience as shadowed forth by General Cass."

Well, grant even this, still what then? If the preacher be in error, cannot the Head of the Church, the successor of Peter, imitate Peter, and expose the ignorant ranter? Crowded as Rome is with ministers of religion, the truth would at once be vindicated and falsehood be placed upon an eminence of derision. "Let truth and error, have a fair field, truth will never have anything to fear." Would it be necessary, even in Rome, to interfere by physical violence lest it should be proved that the man "looking down from some window" is indeed the Anti-Christ? Say you so? rejoins the prelate; well then apply this doctrine at home. Be a prophet in your own country. Transfer the case from Rome to South Carolina. Suppose an Abolitionist from Massachusetts to preach his doctrine there, how then? Most assuredly his preaching would be arrested, the government would be bound to stop him; not, however, because government has

any right to encroach upon the province of religion; but because the religionist has trespassed upon the province of Government, and assails those rights which government has been organized to protect.

Suppose some one should take it into his head, that his duty to God calls him to break up a railroad track, or to set fire to a Bank. These corporations would assuredly admit neither the plea nor the duty; yet they have confessedly no right to interfere in religion. And just so with the State. The end of government is to protect the citizen in his rights of person and property. This end it is to keep steadily in view; and, whenever these rights are assailed, no matter under what plea, the government is bound to interfere. This interference is not based upon any authority to regulate theology, but upon the right and duty of government to secure to the citizen the safety of his life, and the peaceable possession of his property. To decide between truth and heresy, to be casuists in divinity, to settle polemical dogmas, to promulgate or propagate religious orthodoxy—all this is no more the end for which magistrates are appointed, than it is the end for which the President and Directors of the Baltimore Water Company are elected. And one of these machinaries is just as unfit for that work as the other. This is a fact taught by reason and the philosophy of government, and which all history corroborates; whether we examine the manner in which governors have obtained or have employed their power.

Archbishop Hughes chuckles hugely over General Cass' alleged confusion of ideas as to religious freedom. Yet, with all his great talents, it is manifest that he, himself, does not comprehend those glorious words. How can it be otherwise? I would not utter a word which is injurious to this prelate. I respect and esteem my Catholic fellow citizens. I love them; but it is because I love them, yea in proportion to my love for them and for my country, that I grieve to see them involved in a system which combines Church and State; which invests civil governments with the right to propagate religion; which violates that sublime proclamation of the Redeemer, "My Kingdom is not of this world;" and which must, if unrestrained in its workings, annihilate, first, all religious, and then, all civil freedom.

Now, under this system the Archbishop has grown up, has grown old. And it is expecting too much, to suppose, that with him, religious freedom is any more than a name. Protestants have reviled him as a hypocrite, because on a late occasion, he pronounced an eloquent eulogy on religious liberty, as "a justly cherished privilege of the American people," Far be it from my heart ever to indulge in such accusations. But, after all, if religious freedom be such a blessing in America, it would be equally a blessing in other lands—in Italy, and Spain, and Austria. Now, would Bishop Hughes extend this boon to those countries? Will he come out and advocate the extension of this "justly cherished privilege" to the population of those States? If he does, he shall have the admiration and applause of all freemen throughout this and all lands. But he will not. He cannot. He dare not.

Whatever may be urged about the abuse of "religious freedom," every page of the New Testament shows, that this was the right for which the first Christians contended and suffered. It was only after the corruption of Christianity, by an unholy alliance with the State, that a professed Christian could be found so utterly apostate as to advocate the right of propagating religion by coercion. The weapons of apostles were not "carnal but spiritual." No sooner, however, were Church and State combined, than other arms were employed. The sword and the musket, bayonets and gunpowder, the inquisition, the axe, the scaffold and the fire—these were the arguments to

enforce truth, and to compel men to be orthodox.

Upon these dismal scenes—scenes which have rendered the history of Christianity the darkest page in the annals of the world—arose, at length the Reformation. But, alas, how soon was that Reformation tarnished and shorn of half its glory. How soon was its power paralyzed. How have its fair promises been blighted. And why? Because the Reformers, themselves, had no just conceptions of soul liberty. The wicked union of Church and State was still maintained; and hence, Protestants were found, and are still found, persecuting each other with a rancor as inveterate and cruel, as that which they had execrated in the Church of Rome.

This is not the place to speak of the noble spirits who first comprehended and advocated true religious freedom. My communication has been extended beyond all my expectations. But I must not finish before vindicating the title of one Christian hero to an honor, of which Archbishop Hughes and others have sought to deprive him.

In an oration to which I have more than once already adverted, Archbishop Hughes thus speaks: "If civil, but especially religious liberty be a clear and justly cherished privilege of the American people, the palm of having been the first to preach and practice it is due, beyond all controversy, to the Catholic Colony of Maryland." Now, not only would I not wish to withhold from the Catholic founders of Maryland their due praise, but on a recent occasion, when addressing some of my fellow citizens, I delighted to honor them publicly; especially, did I rejoice to applaud the patriotism and virtue and manliness of Cecil, Lord Baltimore. That nobleman, however, would have been the last man to filch from another his hard earned glory; and neither Archbishop Hughes, or any one else, must be allowed to perpetrate this injustice to his name.

The "palm of having first preached and practiced religious liberty in this country" is not due to the Catholic founders of Maryland, but to the Baptist founders of Rhode Island. "Roger Williams," says Bancroft, "was the first in modern Christendom to assert, in its plentitude, the doctrine of liberty of conscience, the equality of opinions before the law; and in its defence, he was the harbinger of Milton, the precursor and superior of Jeremy Taylor." (See Bancroft's History of the U. States, vol. 1, p. 376). Such is the verdict of history, and a single glance at facts will attest its justice.

In deciding this matter, the first question is one of dates. The Archbishop says: "The Catholics of Maryland, by priority of time, have borne away the prize;" but incontrovertible facts refute this assertion. I have now before me the boasted statute of Maryland. It was passed 21 of April, 1649.

Now, in 1636, more than ten years anterior to this date, Roger Williams founded the town of Providence, "to be," in his own language, "a shelter for persons distressed of conscience." In 1644 he published his celebrated treatise, "The Bloody Tenet," denouncing the sins of persecution for religion. Lastly, in 1647, *two years before the Maryland Law*, the Civil Code of Rhode Island was enacted, proclaiming to all men perfect liberty in religion.

The question of priority is thus far settled. But this is comparatively little. When we examine the Maryland Statute, we find, that it not only does not recognize the rights of conscience in man, but sanctions persecution and tyranny over conscience. It was a strange and noble thing that Catholics should grant any freedom, and so far, we yield our tribute to the founders of Maryland. But what was this Act, which Mr. Hughes thus extols? Here are some of its provisions, and, surely, of this Act the Archbishop declaimed, as he wrote about the Maryland Baptist Memorial, without ever having seen it. The act is 16 and 17 Cecilius, Lord

Baltimore. (See Laws of Maryland at Large, by T. Bacon, A. D. 1765). Here are some of its clauses:

"Blasphemy against God, denying our Saviour Jesus Christ to be the son of God, or denying the Holy Trinity, or the Godhead of any of the three persons, &c., is to be punished with death and confiscation of lands and goods to the Lord Proprietary. (2) Persons using any reproachful words or speeches concerning the Blessed Virgin Mary, Mother of our Saviour, or the Holy Apostles or Evangelists or any of them, for the first offence to forfeit £5 sterling to the Lord Proprietary; or, in default of payment, to be publicly whipped, and imprisoned at the pleasure of his Lordship, or his Lieut. General. For the Second offence to forfeit £10 sterling, or in default of payment, to be publicly and severely whipped and imprisoned as before directed. And for the third offence to forfeit land and goods, and be forever banished out of the Province."

These are some of the provisions of this famous enactment, which only secures to Catholics and Trinitarians the rights of worship, consigning all others to fines, imprisonment, scourging and banishment.

What a contrast between the Act, and the law of Rhode Island, whose sublime words no true man can read without feeling his heart burn within him. "All men may walk as their consciences persuade them, every one in the name of his God. And let the lambs of the Most High walk in this Colony without molestation, in the name of Jehovah their God, for ever and ever."

These facts settle the question, as to the honor of being the pioneers, in the promulgation and practice of religious liberty. This honor belongs to Roger Williams and the Baptist Colony of Rhode Island. I will yield to no one in honoring a Catholic when he deserves it. For advocating religious freedom I would honor a Catholic even more than a Protestant; it would be a nobler triumph of truth and principle in him. But let no envious hand seek to pluck his crown from the brow which ought to wear it. Lord Baltimore needs no borrowed plumes. The Catholics of Maryland covet no surreptitious honors.

Having been called upon to write this paper amidst multiplied pastoral urgencies and activities, I am aware that I have only indicated what seem to me to be the great principles without doing any justice to them. Composing in haste, some expression may have escaped me to offend my Catholic fellow citizens. If so, let them believe me that I harbor no sentiment of unkindness toward them; and, as men speak from their feelings, I know that I have employed no word not intended to breathe esteem and affection. In fine, I have, in this discussion, avoided the word Toleration, and I have done so purposely, instinctively. Not but that the phrase may well apply to the boon which we now seek from foreign governments. Toleration, however, recognizes the right of civil government to tolerate, that is to regulate, and of course, to restrain, and even abolish religious freedom. The term, therefore, has no place in my vocabulary. Freedom is the word, a good Saxon, a good American word; and I have therefore, preferred it.

Of this highest style of freedom it was, that Cowper uttered those noble lines,

> "A liberty unsung
> By poets, and by senators unpraised,
> But liberty of soul derived from Him,
> Bought with His blood, who gave it to mankind,
> And sealed with the same tokens."

Since Cowper wrote, however, it cannot be said of this freedom, that it is "unsung by poets."—And now, since General Cass has spoken, it ceases to be true, that this liberty is "by senators unpraised." God grant that the time may soon come, when this great gift of Jesus to our race shall be no longer misunderstood and bartered and

trampled under foot; the period when all men everywhere, shall comprehend, that the direst curse of tyranny is not upon person and property but upon the soul, the conscience, the immortal mind; when all shall assert "the liberty wherewith Christ hath made us free," and shall rejoice in the sublime consciousness of this truth felt, experienced in all its emphasis. "If the Son shall make you free, ye shall be free indeed."

Early Missouri Baptists.

BY J. M. PECK, D. D.

THE only ministers amongst the United Baptists, who preached in Missouri, on my arrival at St. Louis, in December, 1817, now living, are David Doyle, James E. Welch, James P. Edwards (now living in Ballard county, Ky.,) and the writer.

Amongst the Baptist ministers who were in Missouri in 1818, the following names occur to my memory:—Thomas R. Musick, Lewis Williams, Thomas P. Green, John Farrar, William Street, Thomas Donohue, Bethuel Riggs, Luke Williams, David McLain, Colgan Williams, Edward Turner, and Elder —— Hubbard, an aged man living in the Boone's Lick country.

Many of these servants of Christ were active, devout, self-denying men, and were truly pioneers in the Gospel in this Territory. *Thomas R. Musick* visited the territory when a province under the Spanish government, and preached some 10 or 15 times in the country, in 1800 and 1801. He was the first minister of the Gospel of any sect, who removed his family and settled in the country in 1804, after it was ceded and transferred to the United States. *Rev. John Clark,* then an Independent Methodist, was the first man to preach the Gospel in Missouri, then called Upper Louisiana. He crossed the Mississippi for that purpose in 1798, and made repeated visits and preached in three settlements, somewhat regularly, in St. Louis county. In 1804, Clarke became a Baptist, and subsequently organized a church on Cold Water, in that county, and died there in good old age, and strong in faith and hope, in 1833.

He was conscientiously opposed to slavery, but his style of preaching, bland manners, devout piety and courteous intercourse, gained the affection and confidence of all classes of citizens. A memoir of this good man, under the title "FATHER CLARK: *or the Pioneer Preacher,*" will appear in a few months.

Lewis Williams commenced preaching about 1816, and was a pioneer in itinerant missionary service from 1822 to the time of his disease, in 1838. He showed much originality of mind, and was a self-denying and successful preacher.

David McLain was the first preacher who migrated to the Boone's Lick country, in 1810. In March, 1813, in company with Mr. Young, he started on a journey to Kentucky. A short distance beyond the Kaskaskia river, in the present county of Clinton, they fell into an ambuscade of Indians. Young was killed, and the preacher, after a severe chase, was severely wounded.

I was at his log cabin and formed an acquaintance with him and his wife, and preached there and in the vicinity, the last of December, 1818. In the February following Elder McLain, and his wife, both died of the winter fever, and left their little children, orphans.

Luke Williams was a very self-denying and successful pioneer preacher, and instrumental in gathering the first churches South of the Missouri river, and raising up the Concord Association. He died in 1824, leaving a helpless family without a home. He was so much beloved, and his memory so fragrant, that the brethen in Mount Pleasant, Concord and Fishing River Associations, raised contributions and purchased the land he had improved, for his family.

Perhaps there may be two preachers still living, who were preachers in the territory before 1818, but who, many

years since, declined union and mutual co-operation with United Baptists, on the anti-mission and non-fellowship platform. I refer to Elders Felix Redding and William Thorp. They were good men and laborious preachers when I knew them.

Of the Baptist ministers who came into Missouri between 1818 and 1830, I recollect the names and became personally acquainted with Peter Woods, Peyton Nowlin, John Greenhalgh, John B. Longan, Absalom Bainbridge, Jeremiah Taylor, William Duncan, Jesse Sitton, David Biggs, James Suggett and Jeremiah Vardeman—some were eminent, and all have received the plaudit: "Well done, good and faithful servant—enter into the joy of the Lord." To these add—David Orr, William Coats, Anderson Woods, A. McGuire, William Fuqua, and others.

But last, though by no means least, among the pioneer and self-sacrificing preachers in Missouri, in early times, *Ebenezer Rodgers* and *John B. Meachum*, have recently been called away by the "Master of Assemblies."

Elder Rodgers was an emigrant from Great Britain, in 1818. He spent some time preaching in Kentucky, and called on me in St. Charles when he entered Missouri on the 19th of November, 1819, spent a day with me and preached his first sermon in Missouri at night, from Gen. 42 : 36—"All these things are against me."—For 15 years he was truly a pioneer missionary in the Boone's Lick country, and the region west, and was one of the most energetic and successful laborers that could be found in any country; going the warfare, and making long journies at his own charges. He was the first to preach the Gospel to the frontier population west of Grand river. When he arrived in Missouri he was only a licentiate, and was ordained in the old village of Chariton, in 1820. To use his own language in a communication to the "Triennial Baptist Register," of 1835, he "enjoyed many happy days in endeavoring to preach in the log cabins and under the trees of the forest, and in baptizing converts in the great river Missouri, and in almost every creek on both sides of it, to the western boundary of the State." He aided in the organization of a large number of churches in that field, and baptized more than 500 converts. And it is here proper for me to state, that the idea of a general organization of the working Baptists in Missouri originated in a correspondence between him and the writer, in 1833; and that he was the moving spirit by personal visits and by correspondence in bringing together the Convention, held in Galloway county, in 1834, that gave origin to the body, called in the Constitution, "The Central Society," in 1835, and the "General Association," in 1839. Though he left Missouri to take charge of the church at Upper Alton, in the autumn of 1834, he retained to the end of life strong attachment to, and deep interest in the progress of Missouri Baptists, and the General Association.

Elder J. B. Meachum, although a descendant of the African race, and apparently of unmixed blood, was certainly no ordinary man. He was one of the constituents of the First Baptist church, organized in St. Louis, the 6th of February, 1818; and soon evinced talents and the true spirit of doing good, among his own color, both free and bond, in giving instruction to them under the supervision of the writer and his colleague, Elder James E. Welch. I know of no man of color in the United States, who has made deeper impressions, or done more to instil right principles and guide the colored people in the right path, than this excellent brother. He was ordained to the ministry as Pastor of the First African church in St. Louis, on February 5th, 1826, by the writer and a visiting minister.

But as a Book is in preparation to contain a memoir of his eventful life and labors, with suggestions on the importance, and the best mode of com-

municating religious instruction, and forming the habits and morals of this class of people, it is unnecessary for me to say more in this communication.

This brief and imperfect review of the names and labors of our ministering brethren who have been pioneers in Missouri, and have finished the work given them to do, admonishes the living of their responsibility, and urges them to continue working while the day lasts.

Rock Spring, Ill., May 15th, 1854.

Elephanta—A Hindoo Temple.

ELEPHANTA is an island about seven miles from Bombay and five from the Mahratta shore. A celebrated stone *elephant*, carved out of the rock, has given an imperishable name to this island. The statue of the elephant is situated on the declivity of a hill, about 250 yards from the water, and no doubt was the first object of worship to those landing on the island. Among the Hindoo deities we find that Ganesa, who is a portly personage with the head of an elephant, was at one time so honoured and revered that no religious work could be undertaken without first invoking a blessing from him. Hence we may conclude that the stone elephant here had peculiar honours paid to him before the devotees climbed the hill to the temple.

"Numberless pilgrimages have been made by the lovers of antiquities, to this subterranean temple termed by Mr. Maurice, 'the wonder of Asia,' the excavation of which has been attributed to Semiramis as well as to the great Alexander. Three spacious entrances are afforded between four rows of massive columns in the brow of the hill, about half-way up its steep ascent from the shore. For a few seconds after entering the cave, I could distinguish nothing, the change was so sudden, from the broad light outside to the darkness within; but at length its extent and extraordinary sculptures gradually revealed themselves to my astonished gaze.

"The length of this temple measuring from the entrance, which is on the north side, is 130 feet, and its breadth 123 feet; the floor not being level the height varies from fifteen to seventeen and half feet. The roof was supported by twenty-six pillars and eight pilasters disposed in four rows; but several of the pillars are broken. Each column stands upon a square pedestal and is fluted; but instead of being cylindrical, is gradually enlarged towards the middle. Above the tops of the columns a kind of ridge has been cut to resemble a beam about twelve inches square, and this is richly carved. Along the sides of the temple are cut between forty and fifty colossal figures, in height from twelve to fifteen feet, none of them being entirely detached from the wall. Some of these figures have on their heads a kind of helmet, others wear crowns, with rich devices, and others again are without any other covering than curled and flowing hair. Some of them have four, and others six hands, holding sceptres, shields, symbols of justice, ensigns of religion, weapons of war, and trophies of peace. On the south side facing the entrance, is an enormous bust with three faces, representing the triple deity, Brahma, Vishneu, and Siva. Brahma, the creator, occupies the centre position. This face measures five feet in length, the width from the ear to the middle of the nose is three feet four inches, the width of the whole figure is nearly twenty feet. On the right hand is the preserver Vishneu; and Siva the destroyer is on the left having in his hand a Cobra di Capello, or hooded snake, and on his cap a human skull. To the left of this bust, amid a group of uncouth figures, is one, a female form, to which Niebuhr has given the name of Amazon, from the fact of its being without the right breast. This figure has four arms. The right fore arm rests upon the head of a bull; the left fore arm hangs down and once contained something which is now mutilated and undistinguishable. The hand of the hinder right

arm grasps a Cobra di Capello, and that of the hinder left arm holds a shield.

"At the east end is a passage about eighteen feet long, terminating in an open space, which admits the light through a sort of shaft hole in the rock, and containing a spring of the finest water to be found in this part of India. The approach to this place is guarded by four figures, fourteen feet high, beautifully executed, and more perfect than any to be found in this temple. At the west end, and almost opposite the passage that leads to the well is a room or recess about twenty feet square, having in the centre of it an altar upon which are placed symbols of a worship 'offensive to European notions of delicacy.' The entrance to this recess is also guarded by eight naked figures, each 130 feet high, sculptured in a manner which shows that the people by whom they were executed must have made considerable progress in the statuary's art. This as my friend privately told me is the temple of abominations. I have heard it stated that when the Portuguese visited this island, they were so horrified by the character of this heathen temple, that they ordered a piece of heavily-loaded cannon to be planted opposite the entrance, with the hope of destroying the principal pillars that support the roof, and burying the cave in the ruins of the mountain above it. No such violence, however, is now needed. The rock itself is fast perishing from age and long exposure to the atmosphere; and the cave has long been deserted by the infatuated worshippers of the strange gods which it contains.

"The triple figure has been to some writers a source of strange conjecture as to its real meaning, and was long supposed to represent the Hindoo triad, though many believe it to be simply a figure of Siva, to whom the temple, and almost all similar structures in the west of India are dedicated. In the Hindoo trinity Brahma who stands at the head is looked upon as the author of the world. He is represented as having produced every thing out of himself, and all that was or is partakes of his essence. We cannot but smile at the history of his origin. The supreme mind is said to have deposited an egg in the waters which it created, and which egg remained there inactive for many millions of years, till Brahma who was snug inside of it, willed that its shell should break; and thus was he born in the form of a divine male, to be for ever famed, throughout all worlds as the great forefather of spirits. Brahma, considering his high position and his relation to the supreme mind, has but few honours paid him; only two or three temples having been erected to his special service in India.

"Vishneu on the contrary has many followers. He is represented in the sacred books as the deliverer ever ready to interpose between man and any danger that threatens his race. He is thought to descend frequently to this earth in various animated forms; for marvellous and amusing are the transformations ascribed to him. He first made his appearance as a fish of such small dimensions as to be easily placed in a chalice of water; but he gradually expanded until a cistern, a pool, and a lake were too small to hold this growing god. He was consequently thrown into the sea when he destroyed a giant and appeared blazing like molton gold a million of leagues in extent. Changing here to a boar, he raised, with his tusks, from the bottom of the sea our earth, and then sank out of sight.

"Siva, to whom the temple of Elephanta is supposed to be dedicated, is represented as of a bright silver color, sometimes having five faces, and at other times only one with three eyes. The history of Siva's exploits is strange and unnatural, from the circumstance of a female partner called Doorga being mixed up with his adventures. This Doorga, who is now the principal of the female deities worshipped in India,

is reputed to be a warlike and terrific creature. She was originally called Parvati, until she slew the giant of that name who had made slaves of the gods. To overcome this enemy, Doorga caused 9,000,000 of warriors to issue from her body, to fight against Parvati's army of 100,000,000 of chariots and 120,000,000 of elephants. After this fierce contest Doorga took the name of her huge enemy, which was graciously bestowed on her by the emancipated gods.

"Parvati and Kalee have more worshippers than any other god or goddess in India, and their temples flow with the blood of animal sacrifices. Dacoits, thieves, and all the worst characters that spread terror throughout Hindostan, pay peculiar honors to this horrid woman and her friend Kalee. They recognize the latter as the only goddess endued with power sufficient to protect them from discovery, during their pillaging excursions. Consequently, Kalee is a most popular divinity invoked by dark incantations for blessing and aid on every unlawful occasion or adventure in which Hindoo robbers engage.

"Thousands of devotees are said to have annually visited this temple of Elephanta from all parts of the country; and even after the breaking up of its shrines, and the scattering of its priests, the cave was not entirely deserted by the deluded worshippers, who still fancied its headless gods had power enough left to hear their prayers and to accept their vain oblations. Now, its glory has departed from it, and 'the sound of the church-going bell' stealing across the slumbering water from Bombay is alone heard to echo among the mountains and caves, and once polluted temples, that formerly resounded to the fanatical howlings of its pilgrims, and the dinning *tom-tom* that attends their ceremonies. Death and time have here hushed all into silence. The people whose boast these wondrous structures must once have been, have long passed away, and their memory has long been forgotten in the land. Let us hope that a brighter and happier day has dawned upon India, and that its poor and benighted people, so long neglected, may yet live to bless the means that are now working together for their good, and to worship the true and only God who dwelleth not in temples made with hands."—*More's Life in India.*

Infanticide in India.

LATE in the year 1851, Major Lake, Commissioner of Goordaspoor, in the Punjab, became aware of the existence of infanticide among a class in his own district. He reported the facts to the Board of Administration, and inquiries were immediately commenced. All the Commissioners received orders to report upon the prevalence of the crime within their respective jurisdictions, and to suggest measures for its removal. Considerable delay appears to have occurred in collecting the information required, but at last it was obtained, in a form which enabled the Judicial Commissioner to report upon it. It was found to prevail more or less in the Umballa, Ferozepore, Jullundur, Hoosheapore, Lahore, Mooltan, Jhelum, and Leia districts, in fact over a tract of country as large as an European kingdom. It was not however practised by all the inhabitants. It is confined chiefly to the Bedees or descendants of Nanuk Gooroo, men generally of great wealth and influence, and to the Rajpoots, generally poor, but among whom the custom is one of immemorial antiquity. The Khetrees, however, some Bramhuns, and even several of the Mussalman tribes maintain the practice, and the higher the rank the more certain are the female branches of destruction. It is believed; also, by the most experienced officers to have infected all classes in a greater or less degree, and we may readily imagine that even where the motives which influence the highest class were absent, the lower orders would acquire from their example a degree of carelessness for their children's lives. The motive

for the crime differs among the different classes. With the Rajpoots of the Punjab, as among the Rajpoots every where else, it is simply pride. They must marry their female children, and they must marry them to their equals. This is occasionally difficult, and they slay them to avoid the inconvenience. Then, even if they find bridegrooms, they must give a dower more than proportioned to their means. Their extravagance sometimes reaches a point which is almost incredible among a parsimonious people. One chief gave his daughter seventeen lakhs of rupees, another expended ten lakhs, a third gave a lakh to his niece married to a poor Bramhun of the plains. Their insane pride, to which that of the Highland chief is almost humility, forbids them to diminish its amount. It is a question, as Major Edwards has observed, between the father's wealth and the daughter's life, and the life is taken, and the wealth retained. Then, again, in some instances it is regarded simply as a means of proving the purity of their race, a mere habit of imitating the upper classes. The Munha Rajpoots, for instance, when in the hills are the lowest of their tribe, and their children are consequently safe. But in the plains they become the highest, and in order to prove that they are such, they slay their children. Yet the Rajpoots are the noblest of the Indian races. The same causes are in operation among the Mussalmans. The highest tribes, jealous of the purity of their lineage, are jealous also of their wealth, and the female children are sacrificed to save them from an unequal marriage, and their fathers from too liberal donations. Added to all this, the principle of consanguinity is pushed to the wildest extreme. Almost every Rajpoot is the relative of every other, all who are descended from one common ancestor consider themselves blood relations after the lapse of centuries, and down to the last degree, marriage is forbidden. Every Rajpoot Campbell considers himself not only the kinsman of the Duke of Argyle, but within the forbidden degrees. It is among the Bedees only that a different set of motives appears to come into operation. They are the descendants of Dhurm Chund, the grandson of the great Nanuk Gooroo, and consider themselves of the priestly caste, the Levites of the Punjab. They murder on the strength of tradition, and add occasionally a mocking ceremony to the crime. The child is buried; a piece of coarse sugar is put between its lips, and a hank of cotton in its hand, and the father cries;

"Eat your goor and spin your thread,
But go and send a boy instead."

Be the motives what they may, it is certain, that in hundreds of families in the Punjab, there has been no daughter born for generations. It is certain that in thousands infanticide is a custom, to which no member of them probably would hesitate to allude, that all over the Punjab there is a disproportion in the number of female births not to be accounted for by ordinary causes, and that in certain districts this disproportion rises to a height which implies the extinction of the female sex.—*Friend of India.*

The Revolution in China.

WE have received intelligence from Hong-Kong to the 27th, and from Shanghai to the 17th December. It does not include the announcement of the fall of Pekin, but it clears away the indistinctness which had previously covered the movements of the insurgents. They are advancing rapidly on the capitol. Within thirty days, they had traversed the greater portion of the Metropolitan province, had taken five cities by storm, and had arrived at the level plain which runs up to the walls of Pekin. The breaking down of the bridges behind them, moreover, is explained. It is policy, and not desperation, which has dictated that precaution. The insurgents have played with the Imperialists the game, which Shere

Singh played with Lord Gough at Chillianwallah. They have marched round them, and the Imperialist army is in their rear, with a broad unbridged river to cross before it overtakes the enemy. Only one narrow stream intervenes between the insurgents and the capitol, and the Tartar Government is adopting active measures *to prevent a rising of their partisans within.* The next intelligence expected at Shanghai was the assault upon the capitol.

Meanwhile, the religious aspect of the Revolution continues unchanged. Shanghai is in the possession of a band of the Small Knife Society, one of the greatest of the Secret Societies of China. These men have opened a communication with the insurgents, expecting that with the most important port in the Empire in their hands, their overtures would be instantly accepted. They have to deal with a leader whose principles are stronger than his policy. Thae-ping-wang, it is said, has utterly rejected their offers, has declared that their immorality debars them from the smallest connection with his cause, and that unless they submit to his discipline and his creed, they must expect neither favour or protection. How deeply he has impressed both upon his followers, may be conceived from a letter communication recently published by Dr. Medhurst. It contains neither theories or fancies, but a simple statement of what he saw with his own eyes, and heard with his own ears. Its evidence cannot be set aside, except upon the single supposition that one of the most estimable and clearest-headed men in China is deliberately lying. We need scarcely say that such a theory is preposterous, and if the evidence is accepted, the conclusion is inevitable. The new ruler of China is a Christian, after a strange and imperfect fashion it may be, but nevertheless a Christian, who will be open, when his political career has terminatod, to a purer faith and a more perfect instruction. The single fact related by Dr. Medhurst, of a Chinese soldier standing up amidst a band of hostile countrymen, denouncing their vices and appealing to "the faith of Jesus," is worth a thousand theories. Such at least appears to be the belief of Europeans on the spot. It may be remembered that when England at last awoke to a comprehension of the importance of the movement, a project was started for circulating a million of Testaments throughout the Chinese Empire. Denounced even by religious men as unthinking fanatics, the projectors adhered to their scheme, and the result proves that their views were founded on accurate information. The Missionaries at Shanghai, instead of declaring it absurd, or "unsuited to the times," have determined to bring it at once into practical operation. A hundred and fifteen thousand copies are to be printed in Shanghai, 50,000 more in Hong Kong, and 85,000 under the auspices of the Bishop of Victoria. This is a quarter of the million. Another quarter will be impressed on stereotyped blocks prepared in London, and this half of the edition is to be completed within eighteen months. The remaining half million will probably be printed in England, and the Bible Society at Shanghai urges strongly the necessity of raising separate funds for the printing of the old Testament also. With deference to the opinions of those upon the spot, we believe a grave mistake will be committed by their separation. The Christianity of the insurgents, like the Christianity of the Puritans, is strongly tinged with Judaism, and the circulation of the entire Scriptures is necessary to correct the sanguinary spirit they have occasionally exhibited. We are not concerned to defend the propriety of the original project, wild as it appeared. Those who deny it must disbelieve all that we have written of the Revolution, and refuse to credit evidence more complete than any we possess about the war in Europe. If any Missionary movement was ever right, that was right, and we point only to the fact, that in Shanghai itself it is considered not only right but practicable.—*Friend of India.*

Walnut Street Baptist Church,

LOUISVILLE, KY.

THE magnificent church edifice, of which the above engraving is a representation, is finely located at the corner of Fourth and Walnut streets, on a lot 164 by 100 feet. The architectural style is the pointed Gothic, of which this is a very fine specimen. The building is 72 by 140 feet. The basement is entirely above ground, and is thirteen feet high, divided into lecture and Sabbath School rooms, and offices for the general denominational institutions of the State. The main audience room is 62 by 96 feet, and without side galleries will seat comfortably 1000 persons. It is finished and furnished in the very finest style.

The spire, not yet complete, is to be 220 feet in height. It is to be furnished with a fine bell and clock. The organ, of fine tone and great power, was built by Simmons, of Boston.

It is altogether one of the richest and most convenient church edifices in the country, has cost about $90,000, and is, as we understand, paid for. The Pastor, Rev. W. W. Everts, D. D., has the satisfaction and the responsibility of seeing gathered before him Sabbath after Sabbath, perhaps the largest congregation in the city.

American Young Men.

AMERICAN history presents many remarkable instances of young men taking prominent and commanding stations at an age which would be thought very young in other countries. We subjoin a few very striking examples from the list of those who have passed off the stage of human action:—

At the age of twenty-nine, Mr. Jefferson was an influential member of Virginia. At thirty, he was a member of the Virginia Convention; at thirty-two a member of the Continental Congress; and at thirty-three he wrote the Declaration of Independence.

Alexander Hamilton was only twenty years of age when he was appointed a Lieut. Colonel in the army of the Revolution, and aid-de-camp to Washington. At twenty-five he was a member of the Continental Congress; at thirty, he was one of the ablest members of the Convention of the American sages who formed the Constitution of the United States; at thirty-two he was Secretary of the Treasury, and organized that branch of the government upon so complete and comprehensive a plan that no great change or improvement has since been made upon it.

John Jay, at twenty-nine years of age was a member of the Continental Congress, and wrote an address to the people of Great Britain, which was justly regarded as one of the most eloquent productions of the times. At thirty-two he prepared the Constitution of New York, and in the same year was appointed Chief Justice of the State.

Washington was twenty-seven years of age when he covered the defeat of the British troops at Braddock's retreat; and the same year was honored by an appointment of Commander-in-chief of the Virginia forces.

Joseph Warren was twenty-nine years of age when he delivered the memorable address on the 5th of March, which aroused the spirit of patriotism and liberty in his section of the country; and at thirty-four he gloriously fell in the cause of freedom in the battle of Bunker Hill.

Fisher Ames, at the age of twenty-seven, had excited the public attention by the ability he displayed in the discussion of questions of public interest. At the age of thirty, his masterly speeches in defence of the Constitution of the United States had exerted great influence, so that the youthful orator of thirty-one was elected to Congress from the Suffolk district, Mass., over the Revolutionary hero, Samuel Adams.

Joseph Story entered public life at the age of twenty-six; he was elected to Congress from Essex district, Mass., when he was twenty-nine; was Speaker of the Massachusetts House of Representatives at the age of thirty-two; and the same year was appointed by President Madison a judge of the Supreme Court of the United States.

De Wit Clinton entered public life at twenty-eight; Henry Clay at twenty-six. The most youthful signer of the Declaration of Independence was William Hooper, of North Carolina, whose age was but twenty-four. Of the other signers of the Declaration, Thomas Hayward, Gerry, Benjamin Rush, James Wilson and Matthew Thornton were thirty-one; Arthur Middleton and Thomas Stone were thirty-three.

The joy of meeting pays the pangs of absence; else who could bear it?

Rev. Wm. Godding,

OF MAINE;

WAS born at a place called Notamy —a place at present unknown to Gazeteers and Geographers—in Mass., in Dec., 1761. When five years old, his father located his family in Watertown, and at the age of eleven, his father died. His mother brought him up to the age of sixteen, and then apprenticed him to the weaver's business; which, however, he never followed after he was twenty-one. During his apprenticeship he attended religious meetings one-half of the Sabbaths—that is, every other Sabbath;—the other half he spent in studying the Bible and Hymn book—a labor from which in after life, he derived immense pleasure and benefit. At a certain time his master was absent from dinner, when his mistress called upon him to "crave a blessing upon the food." This circumstance first led him to think of his condition as a sinner; nor did he find peace to his agitated heart,—though years elapsed before that joyful event—till he found it in a reconciled God.

During three months of the war of the American Revolution, Mr. Godding was a soldier, stationed in Rhode Island; but his master received the wages for his services. He would have been entitled by a law of Congress to a pension during the last years of his life; but so strong were his peace principles, that he declined receiving it, lest such reception should be construed into a tacit approval of the war system.

When he had finished his apprenticeship, he came into the then District of Maine. In the town of Livermore, he became acquainted with Miss Hannah Walker, his future wife. At the age of twenty-six, he was married and settled in the town of Jay.

In about 1783, one of the most interesting revivals ever chronicled, occurred in Livermore, in connexion with the labors of Elder James Potter. Amongst the converts subsequently organized as the First Baptist church in that town,—though some of their number belonged in the adjoining town of Jay—were at least *nine*, who afterwards entered the Baptist ministry, viz., Otis Robinson, Elisha Williams, Henry Bond, Sylvanus Boardman, William Bray, Ransom Norton, Thomas Wyman, WILLIAM GODDING, and Zebedee Delano—the last named being the only one now living. When that gracious work commenced, though Mr. Godding attended the meetings, he nevertheless arrayed himself powerfully against it. He had been educated to regard the "*standing order*" as embracing the only real Christians. Hence, the "*New Lights*" appeared to him to be men and women laboring under strong delusion of mind. He, therefore, arose in their assemblies, remonstrating with them; and, for aught that appears to the contrary, with all the sincerity with which Saul of Tarsus persecuted the followers of Christ—thinking that he was thereby doing God service. But, one night, returning from meeting to his home, in company with his wife, so effectually had the Spirit already convinced him of sin, he said to her, "I am an undone man; if these people are right, at least I am wrong; I have sought and mocked a God I do not know; I am afraid there can be no forgiveness for me." It need scarcely be added, that in a few days afterwards, he was found rejoicing in hope, and that, without unnecessary delay, he united himself to the very people whom he had so recently considered the victims of frenzied brains. Moreover, he forthwith "preached Jesus;" not, however, that he was immediately inducted into the ministry. But his warm heart would not allow him to keep closed lips. He spake of Christ on every fitting occasion; especially, in exhortation was his voice heard, with earnestness and power adding to the energy of truth which others had delivered.

When the Baptist church was organized in Jay, he was one of its original members, and was soon called upon to

"exercise his gift" for its benefit. In Sept., 1801, that church called him to ordination as an evangelist.—Soon he received a call from the Baptist church in Wayne, to become their pastor, which he accepted, continuing his labors in that field till 1806, when he became pastor of the first Baptist church in Shapleigh, now Acton. In this relation, he continued till the fifteenth of June, 1849, when he departed this life, aged eighty-six years and six months.

Robert Hall as an Orator.

BY T. NOON TALFOURD.

A RECENT volume of the works of this celebrated Essayist, has the following notice of Robert Hall:

Mr. Hall, though perhaps one of the most distinguished of the Calvinistic Dissenters, does not afford the best opportunity for criticism. His excellence does not consist in the predominance of one of his powers, but in the exquisite proportion and harmony of all. The richness, variety, and extent of his knowledge, are not so remarkable as his absolute mastery over it. He moves about in the loftiest sphere of contemplation, as though he were "native and endued to its element." He uses the finest classical allusions, the noblest images, and the most exquisite words, as though they were those that came first to his mind, and which formed his natural dialect. There is not the least appearance of straining after greatness in his most magnificent excursions, but he rises to the loftiest heights with a childlike ease. His style is one of the clearest and simplest—the least encumbered with its own beauty—of any which has ever been written. It is bright and lucid as a mirror, and its most highly-wrought and sparkling embellishments are like ornaments of crystal, which, even in their brilliant inequalities of surface, give back to the eye little pieces of true imagery set before them.

The works of this great preacher are, in the highest sense of the term, imaginative, as distinguished not only from the didactic, but from the fanciful. He possesses "the vision and the faculty divine," in as high a degree as any of our writers in prose. His noblest passages do but make truth visible in the form of beauty, and "clothe upon" abstract ideas, till they become palpable in exquisite shapes. The dullest writer would not convey the same meaning in so few words, as he has done in the most sublime of his illustrations. Imagination, when like his of the purest water, is so far from being improperly employed on divine subjects, that it only finds its real objects in the true and the eternal. This power it is which disdains the scattered elements as they appear distinctly in an imperfect world, and strives by accumulation, and by rejecting the alloy cast on all things, to embody to the mind that ideal beauty which shall be realized hereafter. This, by shedding a consecrating light on all its touches, and "bringing them into one," anticipates the future harmony of creation. This already sees the "soul of goodness in all things evil," which shall one day change the evil into its likeness. This already begins the triumph over the separating powers of death and time, and renders the victory doubtful, by making us feel the immortality of the affections. Such is the faculty that is employed by Mr. Hall to its noblest uses. There are no rhetorical flourishes—no mere pomp of words—in his most eloquent discourses. With vast excursive power, indeed, he can range through all the glories of the Pagan world, and seizing those traits of beauty which they derived from primeval revelation, restore them to the system of truth. But he is ever best when he is intensest—when he unveils the mighty foundations of the rock of ages—or makes the heart of his hearers vibrate with a strange joy which they will recognize in more exalted stages of their being.

Mr. Hall has, unfortunately, committed but few of his discourses to the

press. His Sermon on the tendencies of Modern Infidelity is one of the noblest specimens of his genius. Nothing can be more fearfully sublime, than the picture which he gives of the desolate state to which Atheism would reduce the world; or more beautiful and triumphant, than his vindication of the social affections. His Sermon on the death of Princess Charlotte contains a philosophical and eloquent development of the causes which make the sorrows of those who are encircled by the brightest appearances of happiness, peculiarly affecting; and gives an exquisite picture of the gentle victim adorned with sacrificial glories. His discourses on War—on the Discouragements and supports of the Christian Ministry—and on the work of the Holy Spirit—are of great and various excellence.

There is nothing very remarkable in Mr. Hall's manner of delivering his sermons. His simplicity, yet solemnity of deportment, engage the attention, but do not promise any of his most rapturous effusions. His voice is feeble, but distinct, and, as he proceeds trembles beneath his images, and conveys the idea that the spring of sublimity and beauty in his mind is exhaustless, and would pour forth a more copious stream if it had a wider channel than can be supplied by the bodily organs. The plainest, the least inspired of his discourses, are not without delicate gleams of imagery and felicitous turns of expression. He expatiates on the prophecies with a kindred spirit, and affords awful glimpses into the valley of vision. He often seems to conduct his hearers to the top of the "Delectable Mountains," whence they can see from afar the glorious gates of the eternal city. He seems at home among the marvellous Revelations of St. John; and, while he expatiates on them, leads his hearers breathless through ever-varying scenes of mystery, far more glorious and surprising than the wildest of oriental fables. He stops when they most desire that he should proceed—when he has just disclosed the dawnings of the inmost glory to their enraptured minds—and leaves them full of imaginations of "things not made with hands,"—of joys too ravishing for smiles—and impulses which wing the hearts, "along the lines of limitless desires."

Matagorda Co., Texas.

BY DR. S. PILKINGTON.

LAST year a church was organized here by the name of the Trespalacias Baptist Church, and we have this year erected a good house for public worship, which was dedicated on Sunday the 28th of May. A protracted meeting was held on the occasion, continuing through four days. The ministers present, and labouring in the glorious work, were the Rev. Noah Hill, Pastor of the church, Rev. Mr. Kimball, and the Rev. Mr. Calloway. A large congregation for this sparsely populated region was present, many coming from a distance; and I doubt not that the seed then sown, will, through the grace of Him who first loved us, bring forth fruit to His praise.

This is the fifth original church organized through the labors of Brother Hill, in this field. The first was organized in the City of Matagorda, in 1847, seven years previous to the dedication of the Trespalacias church. It numbered eleven members. The second was organized at Wharton, a short time after. The third on Cedar Lake. The fourth on Old Caney, and the fifth at Trespalacias; there is also a sixth church in this field, formed I believe, by the withdrawal of a part of the members from the Wharton church. There are now three good houses for public worship and about four hundred members. Thus has it pleased our Heavenly Father, through the instrumentality of one faithful minister, to extend the gospel of his Son Jesus Christ over a large extent of country, distant from any other Baptist minister at least 80 or 90 miles. We will go on trusting in God.

Nebraska.

THE information on Nebraska is meagre at the best. Altogether the fullest and most accurate that has met our eye, is that to be found in the large volume of Col. Fremont, containing reports of his expeditions to California and Oregon, in 1842–3–4. The volume contains, in addition to Fremont's narrative, reports on the botany of the country, by those having charge of these departments; also, astronomical observations, &c., &c. Horn's Overland Guide to California is a thin book, and its information is confined to the routes pursued by emigrants. Owen's Geological survey gives information on the geology of Nebraska, and Schoolcraft's large work on the Indians, gives quite full statistics on the Indian tribes of the territory.

Nebraska is so named from one of its largest rivers, the Nebraska, or the Platte. According to the returns of the last census, it contains 136,700 square miles, or territory as large as New England, New York, and South Carolina. It should be stated, however, taking the southern line of 37 degrees, as the new law proposes, the Territory as thus organized, will be much larger than the proportion that has usually been designated as Nebraska, embracing a large portion of Indian territory, and most of the Indian tribes, except the Choctaws, the Creeks, the Chickasaws, the Seminoles, and a portion of the Cherokees.

Nebraska, as proposed to be organized, will be a vast region, having the various climates that are enjoyed in Missouri, Iowa, and Minnesota, that lie on its eastern border; only the climate, like the face of the country, is more Asiatic. The eastern portion of it is chiefly prairie and rich alluvial. The middle is more sandy and barren, containing the great American desert; and the western is mountainous, the highest mountains being covered with almost perpetual snow.

The inhabitants of Nebraska may be 75,000, mostly Indians. The whites are military men, Indian agents, and missionaries. Recently paragraphs have appeared in the papers, announcing that a newspaper is about to be published at old Fort Kearney, called the Nebraska Democrat, and that a Post Office is to be established some forty miles from it, for the accommodation of emigrants—two important elements to begin the work of civilizing the territory.

Nebraska is, and must ever be, mainly an agricultural region. It is far from the oceans, and has no great lakes. The Platte river, though from one to three miles wide, is only navigable for steamboats forty miles.

From what even the Indians have accomplished in agriculture, the country seems to hold out great hopes to the farmer. The Indians there are mostly supported by agriculture, and according to returns before us, four tribes of Christian Indians on the northern and southern banks of the Kanzas, cultivate four thousand acres. From these they raised, in a late year, 80,000 bushels of corn, 2,690 bushels of wheat, and 12,000 bushels of oats, 4,000 hogs, and 200,000 melons of different kinds. They kept 660 working oxen, and a large number of horses. The annual value of their products is put down at $31,000. The number of these Indians is placed at 1702.

The territory is not well wooded. Poplar, elm, birch, willow, pines, white oak, maple, and other trees, are found here in moderate numbers. The cotton wood tree much abounds on the rivers. Wild animals, such as buffaloes, deer, elk, antelopes, abound in this country.

The territory is capable of supporting a large population. The people are impatient to have an organized territory, that they may make State after State of it. No wonder that the question, if that is indeed a question, whether these shall be free or slave States, should greatly excite the various sections of our land.

Editor's Garner of Gleanings.

Chinese Baptists in California.—Rev. J. L. Shuck writes to the Corresponding Secretary of the Southern Board, soon after his arrival in San Francisco, that he has been looking up the Chinese, and found several Baptists among them in that city and in Sacramento. He has met many who knew him in China. About two thousand Chinese arrived in San Francisco during ten days preceding his date, and three thousand more were on their way. Very few remain in the city now; they proceed to the interior.

Mr. Shuck has decided to settle in Sacramento, and has already removed there. The Chinese of that city are deemed generally of the better class—that is, the more moral and industrious class.

Chinese in California.—The number of Chinese in California is about 30,000; probably 500 women—in San Francisco, about 2,000. The majority are from the neighborhood of the city of Canton and Macao; all but a few hundred from Canton Province.

No idol temples are yet in California, but a few *ancestral or spirit tables* have been set up. A specimen of these is at the Hyni Kwan (or company's house) of the Yeung Wo Company—near the corner of Filbert and Kearny streets. It is a painted block of wood, perhaps two feet long by four inches broad, with this inscription in gilt raised characters: "Seat of the spirits of the various persons connected with the Yeung Wo Company (deceased) during the period of the Ta-tsing (or Manchu Tartar) Dynasty." The spirits of the dead are also worshipped in some of the private houses, and publicly twice in the year.

There are at present one hundred and seventeen evangelical clergymen in California. Of the Methodist church, south 26; the same, north, 38; Congregationalists, 9; Baptists, 11; New School Presbyterians, 8; Associate Presbyterians, 1; Reformed Dutch, 11; German Reformed, 1; Episcopalians, 6; Cumberland Presbyterians, 4; Old School Presbyterians, 9.

Rev. Thomas M. Vaughan, of Versailles, Ky., has been elected Corresponding Secretary of the Am. Indian Mission Association, in place of Rev. S. L. Helm, resigned.

The General Association of Virginia sustained, during the last year, 40 Missionaries, occupied 159 stations in 27 towns and villages, and 51 counties. They preached 4,112 sermons; baptized 921 converts; made 4,391 family visits for conversation and prayer; distributed 281 Bibles and Testaments, and 982 volumes of religious books; constituted 10 new churches, and organized 10 new Sunday Schools; completed 5 new houses of worship, and commenced the erection of 12 others; delivered 352 addresses on Missions, Sunday Schools and Temperance; and collected $1,192 20 for the Association. Total receipts into the Treasury, including a small balance in hand at date of last report, $8000.

Free Will Baptist School.—The yearly meeting of the Free Will Baptist denomination in New Hampshire, was recently held at New Hampton. The "Morning Star" says, that among other matters was the transfer of papers which puts property to the amount of $20,000 into the hands of the denomination. This property consists of the institution at New Hampton. It was also voted by the Education Society to open subscriptions for a $20,000 fund for the Biblical School, $10,000 for the New Hampton Literary and Biblical Institution, and $25,000 for the Hillsdale, Mich., Institution, the latter in scholarships.

Statistics of Crime.—*New York.*—The population of New York is 600,000, of which 30,000 may be classed as floating population. Of the 6,000 persons who are criminals, or in charge of the Governors of the Almshouse, three-fourths of the whole number are foreigners, and almost every one of these foreigners is a Roman Catholic. In the year 1853, there were committed to the prisons of this city, for 93 specified offences, 28,045, of whom 22,291, or nearly four-fifths were foreigners. Of 7,075 liquor sellers, 5,597 are foreigners.

In this city are 50,000 German Infidels, with their poisonous publications; 200,000 Roman Catholics, governed wholly by an insolent and bigoted priesthood; 250,000 who are destitute of any means of grace; 43,000 families are without a copy of God's word.

Philadelphia.—In 1836, the whole number of commitments was 2,373; in 1850 they had increased to 7,687, and in 1853, to 11,-905. Since 1850, the number of disorderly, breach of the peace, and threatening cases, has grown beyond all precedent, the array being more than double that of any year prior to 1850. During the last three years the average yearly commitments of this kind had been 6,224, while before 1850, the average was 2,369 per annum.

The great cause of this increase may be found in the unlimited sale of intoxicating drinks.

An Example for Deacons.—The following extract is taken from a sermon of Rev. D. C. Eddy, pastor of the First church in Lowell, Mass., on the death of Deacon Asa Farr:—

"Our departed brother loved the Sabbath School. The weariness of age did not drive him from his accustomed place beside the pulpit, where he has for so many years been accustomed to lead the studies of his class. Most men, when they become advanced in life, and the cares of fifty years hang on them, leave the Sabbath School; and you seldom find one so old as he was, thus employed. Long after we thought it too great a tax upon his strength, he continued to come, to learn as well as to instruct. A very few Sabbaths before he died he was here, in his place; and though sick and weak, clinging still to the study of the word of God. Sabbath after Sabbath, as I have seen him move slowly and tremblingly up the aisle and take his place with his class, the words 'Faithful unto death,' have been impressed upon my mind, and as I have seen him dying, week by week, with the Christian armor on, I have prized more the doctrines which formed the basis of such devotion. How different was his course from that which many of you pursue. You once attended the place where the Bible was studied. You crowded out an half hour for this service, and though there is not a grey hair on your head, you are too old now to engage in any business so small and trivial as the study of the Bible seems to you—an occupation in which seraphim and cherubim engage with wonder and delight. Or perhaps you live too far from the house of God, and your noon walk would be interfered with; or, perhaps, what is most probable, you do not care about studying the Bible; you know as much as you wish about it. Our brother presents a good example in this matter. He reached the appointed boundary of life—three-score years and ten, but he still came to the Sabbath School with the spirit of a little child, and should all the church imitate him, we should have a far more active and intelligent piety pervading our ranks, and animating our spirits. The Sabbath School is not designed for children alone; it claims the attention of old men, and wise men. The study of the Bible is not a small occupation, though young men may think so. It is a grand and glorious employment, and no man is too old, or too wise, or too exalted to engage in it. So our aged brother felt, as Sabbath after Sabbath he came with the humility of a child, to learn of Jesus."

Pastor's Libraries.—Our Congregational brethren are doing a good thing in an effort now being made to give every pastor, however small his salary may be, a good library. The Congregational Union, which recently met at Brooklyn, made a proposal which is thus stated: "A fund of not less than $12,000 is to be invested permanently, and the interest, with other subscriptions to be obtained yearly, devoted to the establishment of pastors' libraries. These are designed, not as gifts to individual ministers, but for the use of the pastor of the church, by whom they are established; and will, therefore, be under the charge of the church-officers. The plan provides for granting not more than $50 in one year to a congregation, upon condition that they raise an equal amount themselves, and the whole collection to revert to them in the event of the church becoming extinct. The design is, to purchase those standard works in theology, Biblical literature, church history, etc., which are of constant use as works of reference, but are often too rare and costly for the minister's slender purse. Nor is it proposed to limit the choice to strictly orthodox books, but to give the opportunity to "prove all things," as well as to "hold fast to that which is good."

Why may not such a plan be started among us, that our churches may have libraries, and thus every minister when he goes into a place however small, or however poor he may be, will find his tools all ready for his hands.

Georgia Rum Law 100 years ago.—A correspondent has kindly sent us the following:

"I have just finished the perusal of "White's Historical Collections of Georgia." The following extracts from the minutes of

the Trustees appointed under the charter, will satisfy your readers that our fathers had an eye to the evils of Intemperance, and further, that they proposed a more stringent remedy than the so called Maine Law.

August 11, 1733. At a meeting of the Trustees, read a letter from Mr. Oglethorpe, with an account of the death of several persons in Georgia, which he attributed to the *drinking of rum.* Resolved, That the drinking of rum in Georgia be absolutely prohibited, and that all which shall be brought there be staved.

July 27, 1737. The Town Courts of Savannah and Frederica to be Courts of law, for trying offences against the act for preventing the importation and use of rum.

May 3, 1738. Committee of Correspondence ordered to prepare an act to enable the Trustees to appoint Commissioners for the more effectual execution in a summary way of the act to prevent the importation and use of rum and brandies in Georgia.

French and Foreign Bible Society.—This Society held its anniversary on the 28th of April, in the Free Church of Paris, with the old pastor, Mr. Audebey, as President. The Society has expended this year, for printing, distributing, and for colportage of the Bible, about 95,000 francs. Since its origin, it has distributed 1,285,599 religious books; this year the number has been 124,790. Its estimated assets are 64,666 francs, in money and in books.

This is not the only Society which spreads the Bible in France. The London Society has at Paris a special agent, who has had this year in charge 97 colporteurs, 84 of whom are converted Catholics. They have sold 81,242 religious books, producing 50,129 francs. The two Societies have together sold 115,042 good books this year. One person in England gave a thousand pounds sterling to be devoted to the distribution of the Bible in France. A third Society also spreads the Bible in France, the Protestant Bible Society. This, as its name imports, confines its work to the care of Protestants. Every newly-married person receives a Bible, and the number of distributions, though not large, is very respectable.

The religion with which our holy Redeemer invests his followers, softens the character, sweetens the temper, and enlivens all the tender affections of the soul, filling it with kindness and love.

French Evangelical Missionary Society.—This Society held its anniversary on the 27th of April, under the presiding officer, Mr. Leconte de Laborde. The Rev. Mr. Grandpierre read the report. An Englishman who assisted, and who was present at the germination of the Society, has told us that this Society owed its existence entirely to the exertions of a young American. A young American student in Paris felt himself called to devote his life to the work of missions, and decided to go out as missionary if five Christians, belonging to different provinces to whom he wrote, would consent to furnish the means. All the answers proved favorable, and thus there was found in Paris a missionary ready to leave before there was a Society to send him. This first effort was the occasion of the formation of the Society. The student who originated this happy idea was the Rev. Mr. King, missionary at Athens.

The Society at Paris has for its field of labor the south of Africa, and the missionaries have succeeded admirably well. These missionaries, who have been there twenty-five years, will soon find need of substitutes. In view of this necessity, the Society has at present eight missionary pupils in different institutions; one of these is the son of the missionary Cazaleis. He has come to Europe to study medicine, in order to join his father. A missionary has died, leaving 4000 francs, which were due to him, saying that he had practised the most rigid economy for the purpose of getting this money, and he wished it devoted to the advancement of the kingdom of God on the earth. The receipts have been 84,000 francs, and expenses 90,000; but as the Society had a reserve of 90,000, it has 86,000 francs on hand. This year the Society supports a new missionary, who is to be occupied expressly with the labors of the press. It publishes two journals in France—one for adults, containing current accounts of the labors of the missionaries, and the other for children.

Progress.—The Members of the Brumna Somaj, India, satisfied of the evils created by the institution of caste, intend to abolish it. They will pay no regard to its restrictions, throw aside the Braminical thread, and introduce the remarriage of widows.

Population of Cuba.—The white population numbers 500,000; the free negroes, 200,000, the Bozales, natives of Africa, illegally held as slaves, 180,000; and the slaves, 250,000.

PREACHING ON CHARITY.—"Why can't you do as our fathers used to do?" said a good old deacon to the pastor of one of our country churches. The pastor had been preaching for the church through the year, once a month, for which they agreed to give about seventy dollars. His year was out, and the church was about to call him for another year. "How do you mean?" said the preacher. "Why, preach on charity; just let nothing be said about salary or money, any way; let each one give what he feels like giving without letting the right hand know what the left hand doeth. That's what I call preaching on charity; it's the way our fathers did, and the preachers were supported well." The pastor agreed to it. The year passed on. At the close he found he had received one dollar and seventy-five cents for his year's labor, to perform which he had to ride five hundred miles. This was what he called preaching on charity; and the members' right hands never knew what their left hands did.

REV. DR. COOLEY, of Granville, Mass., who has just retired from active ministerial labor, after a pastorship of some fifty-nine years, says, in his parting address to his parish, that it has been his fixed rule never to be guilty of angry words with a parishioner, nor to indulge a secret grudge in his heart, and never, in any case, to contend about dollars and cents. To the people of his charge he awards the praise of having been tender of the character of their minister and his family, not recollecting, he says, an instance in which his feelings have been injured by any unkind word from any of his people.

GOLD AND THE GOSPEL.—The Rev. Robert Young was recently sent over from England to Australia, by the Wesleyan Missionary Society. On landing at Melbourne, he was waited upon by a gentlemen, who stated that when a poor man he had been happily converted to God, under Mr. Young's ministry in Great Queen street, London. He next expressed his desire to defray the expenses of another minister being sent from England to the gold diggings, and handing a cheque for £100 for this purpose to Mr. Young, he said, with deep emotion, "O Sir, when you found me in London, a poor sinner, no person would trust me the value of a joint of meat; but now my banker will trust me for thousands of pounds."

Great success has attended the missionary efforts of Mr. Young. He was for many years a missionary in Jamaica, and there both in spiritual and temporal church matters he was most successful. On his return to England he received marks of attention from the denomination to which he belonged; and more than one was sent to important places to aid the great work in which he has been engaged for so many years.

ST. SERGIUS CONVENT.—Advices from St. Petersburg, of May 27th, says:—"The Grand Princess Cesarevna, wife of the successor to the throne, the Grand Princess Alexandra Josephovna, and the Grand Princess Maria Nikolajevna of Russia, have gone on a pilgrimage to the celebrated convent of Troitsk, near Moscow, (Troitzkoi Sergiev Lavra, *i. e.*, the Trinity Convent of St. Sergius, who lies buried there, and which he himself founded in the fourteenth century.) Peter the Great took sanctuary here during the insurrection of the Strelitzes. This convent the largest in Russia, contains within its close wall nine churches, an imperial palace, a seminary, and numerous dwellings for the pilgrims. In the Empress Catherine's time, the convent possessed more than 100,000 male serfs as its private property. The walls are more than four thousand feet in length, from twenty-five to forty feet in height, and twenty in thickness. Eight lofty towers flank the wall. The entire roof of the principal church, in which is the tomb of St. Sergius, is gilt, and the building contains church vessels of plate, that Russian exaggeration estimates at the fabulous amount of 600 millions of silver roubles. Ascension Church is celebrated for its bells, the three heaviest weighing respectively 140,000 lbs., 64,000 lbs., and 54,000 lbs. In the seminary there are over 300 students, in the convent 1,100 monks, while crowds of pilgrims are constantly coming and going.

UNPARALLELED IMMIGRATION.—During the month of May, *fifty-seven thousand five hundred and sixty-six* passengers from foreign countries arrived at New-York alone. Of these 3,937 were citizens of the United States, and 53,629 aliens. There were 22,129 aliens from ports in Great Britain; 18,320 from German ports; 12,846 from French ports; 250 from the West Indies; and 84 from South America. We think the whole number exceeds by some 10,000 the greatest number ever before recorded for one month

Dr. Dawson.—The Rangoon Chronicle has the following notice of the Hospital established by Dr. J. Dawson.

"The Most Noble the Governor General, on his late visit to Rangoon, was pleased to undertake upon the part of the Government of India, that the institution at present known as the 'Hospital for the Poor," shall be maintained permanently upon the footing on which Dispensaries in large towns in India are maintained by the Government, subject to the usual condition that a fixed monthly contribution shall be subscribed by the residents in token of their desire for the establishment, and of their readiness to co-operate in the work.

The liberal aid which the community of Rangoon have hitherto afforded to the Institution, through all the difficulties with which it has had to contend, leaves no room to doubt that they will cheerfully come forward with the requisite support to insure its being placed on a more certain and permanent basis.

Dr. Dawson, to whose philanthropic exertions the original foundation and subsequent maintenance of the 'Seaman's Hospital' and 'Hospital for the Poor,' are mainly owing, has now relinquished his charge of these Institutions, in order that they may be both merged in the Government Charitable Hospital, which will, as regards matters of general management and finance, be placed under the control of a Local Dispensary Committee to be appointed by Government, and composed partly of its own officers and partly of subscribers unconnected with the service."

The Honorary degree of Doctor in Divinity has recently been conferred upon the following Baptist Clergymen: Rev. Jeremiah Hall, President of Denison University, Ohio, by Shurtleff College, Ill.—Rev. W. F. Broaddus, Fredericksburg, Va., and Rev. J. G. Binney, Augusta, Ga., by Columbian College, D. C.—Rev. W. W. Everts, Louisville, Ky., by Franklin College, Ia.—Rev. W. G. Howard, Rochester, N. Y., Rev. E. Lathrop, New York, Rev. J. N. Murdock, Hartford, Ct., by Rochester University.

Baptism.—Of forty-seven converts recently baptized by Rev. R. Furman at Greenville, S. C., twenty-eight were students of Furman University.

Bassein.—Mr. Beecher, under date of March 3, and Mr. Van Meter, of March 15, give accounts of the general meeting of pastors and delegates of the Karen churches connected with that mission. Fifty churches were represented by delegates and letters, forty-five pastors were present, and eight preachers of the native Home Missionary Society. During the past year 519 had been baptized, 200 of them converts from heathenism, the remainder from the Christian community. Three pastors and 288 members of churches had died; cholera and small-pox had raged with unusual violence during the year.

Baptist Female College.—The citizens of Anderson, S. C., have taken measures for securing the location, in that town, of the Female College, an institution which the Baptists of South Carolina propose immediately to establish. They recommend that the new institution be connected with the Johnson Female University, already permanently established and chartered, and in a prosperous condition.

The Singapore Free Press publishes a decree of the King of Siam, conceding to Protestant Christians a place for the burial of their dead. While Spain refuses to Protestants a place of sepulture; while Rome objects to the erection of a Protestant chapel; while the son of Charles Albert is denounced for permitting the Vaudois to worship as they will; the King of Siam utters sentiments like these:—"Of whatever language or race they may be they all are allowed to worship as they please." Therefore, the King has presented the Protestants with a cemetery, ample in size, and convenient in situation. Which is the barbarian, the civilized Spanish Catholic, or the uncivilized Siamese Buddhist?

The First Baptism in Toungoo, Burmah.—The ordinance of baptism was first performed in Toungoo, January 16. The subjects were the two oldest members of the school.

"The ordinance," says Dr. Mason, "was administered by Sau Quala in the presence of more than fifty Burmans, whom he addressed in a most judicious and eloquent manner. In the evening he administered the Lord's Supper to the little church in Toungoo, in the hope that 'the little one would soon become a thousand.' It was one of the Sabbaths that will not be forgotten in eternity, one that I bless God for being permitted to see. The ancient kingdom of Toungoo has now been taken possession of in the name of the Lord, and faith sees the topstone brought forth 'with shoutings and great joy.'"

THE KAREN CHURCHES. — "No equal number of churches within a single district are equally prepared, the Deputation believe, to forego the supervision of a missionary. The membership in the churches constitute one-tenth of the Karen population; the community associated in the Christian families, one-half. The churches, twenty in number, are mostly supplied with a native ministry, well trained and of comparatively ripe experience in the pastoral office. They are in a healthy condition, with just views and correct usages of church discipline. The churches and other institutions are generally self-supporting. There are numerous schools. No where else could it be safer to try the experiment, whether, with the general superintendence of a missionary, a body of native churches can go alone."—*Drs. Peck and Granger.*

PERSECUTION OF BAPTISTS IN GERMANY. —These persecutions appear to be intense in a ratio inverse to the importance of the States in which they rage. Thus, the petty principality of Schaumburg Lippe, of the very existence of which any man might confess himself ignorant without damage to his reputation for geographical knowledge, claims the pre-eminence for the virulence of its crusade against this most formidable sect. Let no foreign missionary show his face, or he will be arrested and imprisoned —for the first offence, one month; for every subsequent offence, three months. With the natives it fares no better, even though they be mothers with infants at the breast. One woman had a double term, because she would not reveal where she had last received the Lord's Supper. Four other women were cast into prison, one with an infant in her arms only four months old, another with an infant only six weeks old. The First Minister of State, even while acknowledging that, besides their religion, there was no cause of complaint against the sufferers, was not ashamed to defend such measures, on the ground that neither the Lutheran Church, nor the State which protected it, could allow of any dissent. And on its being remarked that this determination was opposed to the fundamental principle of Protestantism — the right of private judgment—he had either the audacity or the ignorance to deny that this principal was ever maintained by Luther!

At Hersefield, in Hesse Cassel, a women was sitting in Mr. Beyebach's house, reading a hymn-book. A policeman appeared; and, though no other person was present, he insisted that there was a religious meeting; for she was reading a religious book. At Ludwigslust, in Mecklenburg Schwerin Mr. Wegener was apprehended and sentenced to fourteen days' imprisonment, every other day on bread and water, (for which diet he had to pay,) for having administered Christian ordinances. Another person in the neighboring town of Eldena, was summoned for not having brought his infant to be baptized, and was ordered to take it for baptism within a week, under a penalty of twenty-five dollars, or a fortnight's imprisonment. A third person was at the same time, by the same Court, commanded to provide his child with a Lutheran Catechism within three days, or pay a fine of ten dollars.

THE HURKARU, INDIA, tells an amusing story of native ingenuity in cheating. A rich native ordered a goldsmith to make a gold idol for his family, and placed a guard over the man to prevent fraud. The goldsmith, however, was allowed to return home at night, and he employed his leisure in making another image in mosaic gold. This he sunk in a tank. When the real image was completed, he begged permission to perform the first poojah. It was granted. The image was dipped under the water, the mosaic imitation snatched up, and the counterfeit quietly carried to the household shrine.

Our Own Book.

THE GERMAN CHAPEL.—We are much obliged to our kind friends who have made special efforts for raising the six hundred subscribers, whose subscriptions all go towards the building of a chapel in Germany, the birth place of Rev. J. G. Oncken. The dollars so appropriated will be sacredly consecr that purpose by the publisher, and each subscriber may felicitate himself that while he contributes to a most worthy object, he shall at the same time secure the Memorial for a year.

THE REMOVAL of the Editor to Richmond, Virginia, will not interfere with his relation to the Memorial. The work will be published after the close of the present volume simultaneously at Philadelphia and Richmond. After the first of October next, communications may be addressed to either place, superscribed simply, AMERICAN BAPTIST MEMORIAL.

Editor's Book Shelf.

History of the Israelitish Nation from Abraham to the present. By Isaac M. Wise, of Cincinnati, in three volumes, about 600 pages each.

The first volume of this highly recommended work is out of press; the other two volumes will follow in the course of this year. It purports to be a History both of the Ancient and Modern Israelites, and exhibits patient research and thorough scholarship. The style is clear, chaste and often eloquent. The whole subject is evidently familiar to the mind of the writer from long study, and the book supplies a want in our English historical series. We think that the work will take rank with those of Gibbon and Hume, and we are sorry to say that it must be placed in the same category in regard to its influence upon revealed religion. We should not of course expect from a Jewish Rabbi a defence of Christianity, but we confess to some surprise to find a repudiation of the doctrine of the inspiration of his own scriptures. He admits no miracle, allows no direct personal intercourse of the Patriarchs and Prophets with the Deity. His stand point is Neological, Deistical. Yet with much of this that is decidedly objectionable, there is to the bibical student as well as to the historical reader, much that is of great value. The following brief extract concerning MOSES, will give a slight idea of the style of the book, while at the same time it is a just tribute to perhaps the greatest man that the world has ever known.

"And here we stand, at the distance of thirty-four centuries, and look back with astonishment upon the man who stood as high above his own age as Mount Blanc over the hills; whose words have reached the ends of the earth, and whose doctrines and principles have laid the basis to civilization, and now for the first time pervade the civilized world. Liberty, justice and fraternity were his watch words, now the nations re-echo them; mental, moral and physical strength, constitute the proper man, to which superstition, immorality, opulence and luxury, are the greatest enemies; wherefore the latter must be effectually opposed; only proper men can make a proper nation. This is the doctrine of Moses, which the world now begins to understand. Still he said it thirty-four centuries ago. If he were not a prophet, he certainly was the greatest man of antiquity. If it were not a history that we write, recording only what has been done, we would say without fear, Moses was a prophet, and his words are divine; and it is extremely easy to justify this idea by a legal process of logical reasoning."

The work is published by subscription, and Mr. Isaac Strouse, 15 Green street, Philadelphia, is the sole agent for Pennsylvania.

The Christian Review for July is a most excellent number. The articles are—I. Coleridge as a Thinker. II. Notes of a week in Palestine, by Prof. Hackett, of Newton. III. Francis Horner, by Prof. Lincoln, of Brown University. IV. An Exposition of Rom. ix. 3, by Rev. W. M. Smythe, of Catawba, Ala. V. Bishop Butler, by Prof. J. T. Champlain of Waterville College. VI. The Work of the Holy Spirit, a Review of Archdeacon Hare's "Mission of the Comforter," by Rev. W. C. Child, of Farmingham, Mass. VII. The Preaching of Ecclesiastics, by Rev. J. A. Goodhue, of Norwich, Ct. VIII. Jacob Behmen, the Teutonic Philosopher, a Review. IX. New Publications. X. Literary Intelligence.

Household Words for July has a continuation of Dickens' new work, "Hard Times," and a variety of other original matter, of first class belle lettres character. Published by T. L. McElraith, 17 Spruce Street, New York.

The Foreign Reviews, republished by L. Scott & Co., New York, are essential to the book table of every man who intends to "read up" even with the current literature.

The Mysteries of a Convent, by a noted "Methodist Preacher" is a book on the characteristics of Jesuitism, published by T. B. Peterson, Philadelphia.

The Monthly Record.

Baptisms Reported.

ALABAMA.

Churches.	*Counties.*	*Administrators.*	*No.*
Rehoboth,'	Choctaw,	B. P. Willis,	48

BRITISH PROVINCES.

Pugwash,	N. S.,	W. Hobbs,	30
Simonds,	N. B.,	W. Harris,	16
Elgin,	"	Bunting,	2

DISTRICT OF COLUMBIA.

Washington,	(1st ch.)	S. P. Hill,	4
"	(2d col. ch.)	G. Brown,	2
"	Navy Yard,	I. Cole,	2

GEORGIA.

Griffin,	Pike,	J. H. Campbell,	25
Darien,	McIntosh,	A. S. Morall,	47
Madison,	Morgan,		12

ILLINOIS.

Chillicothe,	Peoria,	N. Alvord,	20
Urbana,	Champaign,	J. H. Rees,	*24
Jonesboro'	Union,		40

INDIANA.

Bridgton,	Park,	P. M. Swaim,	25
Bedford Asso.	(In 5 months,)		100
Oswego,	Kosciusko,	J. M. Maxwell,	17
Wabash co.,	(2 Miami Ind.)	E. Babcock,	3

IOWA.

Keokuk,	Lee,	E. Gunn,	22
Pleasant Hill,	Davis,	J. M. Seay,	7
Muscatine,	Muscatine,	A. G. Eberhart,	21

KENTUCKY.

Bellview,		A. W. Meacham,	8
Louisville,	(Wal't st ch.)	W. W. Everts,	2
Friendship,	Anderson,	H. Gritton,	13

MAINE.

Palermo,	Waldo,	D. Farnham,	14
Hebron,	Oxford,	L. C. Stevens,	5
Lit. Deer Isle,	Hancock,	S. Macomber.	4
Lewiston Falls,	Lincoln,		12

MARYLAND.

Baltimore,	(1st ch.,)	J. W. M. Williams,	3
"	(7th ch.)	R. Fuller,	6

* Including former reports.

MASSACHUSETTS.

Churches.	*Counties.*	*Administrators.*	*No.*
N. Cambridge,	Middlesex,	A. M. Averell,	14
Cambridge,	(2d ch.)	A. F. Spalding,	3
Salem,	Essex,	W. H. Eaton,	11
Springfield,	Hamden,	G. B. Ide,	20
N. Uxbridge,	Worcester,	J. M. Chick,	8
Charlestown,	Middlesex,	H. Hutchins,	2
Chelsea,	Suffolk,	J. P. Mason,	8
Waltham,	Middlesex,	M. L. Beckford,	5
Manchester,	Essex,	G. F. Danforth,	12

MISSISSIPPI.

Lexington,	Holmes,	D. E. Burns,	20

NEW JERSEY.

Hamilton Sq.		Wm. Paulin,	3

NEW YORK.

Binghampton.	Broome,	S. M. Stimson,	35
Tarrytown,	Westchester,		7

NORTH CAROLINA.

Mt. Lebanon,	Rutherford,		3

OHIO.

Frederickst'n,	Knox,	E. D. Thomas,	2
Monroeville,		E. B. Turner,	3

OREGON.

Oregon Ter.,	(In 1 year,)		125

PENNSYLVANIA.

Stone Creek,	Huntingdon,	J. B. Williams,	3
Philadelphia,	(5th ch.)	N. B. Baldwin,	30
"	(10th ch.)	Jos. H. Kennard,	4

SOUTH CAROLINA.

Greenville,	Greenville,	R. Furman,	47

TEXAS.

Marshall,	Harrison,	G. Tucker,	24

VIRGINIA.

Richmond,	(1st Af. ch.)	R. Ryland,	22
"	(2d Af. ch.)	J. Porter,	16
Bethel,	Russell,		20
Cross Roads,	Halifax,	D. W. Scott,	14
Olivet,	King & Queen,		24
Mangohick,	King William,	W. S. Briggs,	11
Mt. Moriah,	Amherst,	A. Thomas,	13

FOREIGN BAPTISMS.

Rangoon,	Burmah,	L. Ingalls,	2
Prome,	"	J. M. Haswell,	40
Toungoo,	"	F. Mason,	2
TOTAL,			1087

Churches Constituted.

Names.	*Where.*	*When.*	*Memb.*
Aberdeen,	Ark.,	Mar. 18,	7
Greenville,	Bureau, Ill.,	May 20.	
Mt. Lebanon,	Rutherford, N. C.,	" 27,	
Bridgton,	Park, Ia.,	June 3,	42
Salt Fork,	Vermillion, Ill.,	" 4,	
Wawkon,	Alamakee, Io.,	"	
Zion, (col. ch.)	New Haven, Conn.,	" 7,	
Buckhorn,	Hertford, N. C,	" 11,	
Washington,	(4th ch.,) D. C.,	" 12,	
Olive Branch,	Vermillion, Ill.,	" 16,	
Brooklyn, N.Y.	(Bushwick, Av.,)	" 15,	
Enon,	Smith, Tenn.,	" 30,	
Brooklyn,	(Atlantic st.,) N. Y.	July 9,	

New Church Edifices.

	Where.	*When.*	*Cost.*
Henderson,	Jefferson, N. Y.,	Feb. 22,	$3000
Trespalacias,	Matagorda, Tex.,	May 28,	
Waltham,	Me.,	" 30,	
Busti,	Chatauque, N. Y.,	June 1,	13 00
Bangor,	(2d ch.,) Me.,	" 15,	13000
Caton,	Steuben, N. Y.	" 27,	
Yaphank,	Suffolk, N. Y.,	July 4,	
Madison Sq.,	(chap.,) Balt Md.,	" 9,	
Phœnixville,	Chester, Pa.,	" 16,	6500

Deaths of Baptist Ministers.

Names.	*Residences.*	*Time.*	*Age.*
W. Williams,	Wilson co., Tenn.,	Feb. 16,	61
N.E. Woodruff,	Bankston, Miss.,	Mar. 21,	45
C. R. Kellam,	Franklin co., Ark.,	Apr. 6,	45
John Halsted,	Aurora, N. Y.,	May 17,	40
W. Balderson,	Rappahannock, Va.,	" 26,	73
W. Jackson,	Chambers co., Ala.,	June 14,	75
H.D.F. Roberts,	Society Ridge, Miss.,	" 17,	64
Henry Leach,	Smithfield, Me.,	" 28,	67
E. G. Perry,	Franklindale, N. Y.,	July 5,	55

Ministers Deposed.

S. R. Herrick,	Peterboro', N. H,	June 3
E. T. Lamb,	Pike co., Mo,	June 3

Ministers Rec'd from other Denomin's.

Names.	*From what Body.*	*Where.*
W. B. Carson,	Presby'n,	Coosawhatchie, S. C.

Ordinations.

Names.	*Where.*	*When.*
M. W. Sams,	Smyrna, S. C.,	Feb. 5
F. M. Logue,	Friendship, Tenn.,	Apr. 30
Wm. T. Wright,	Prairie Lea, Texas,	May 14
W. W. Bolls,	Warren co., Miss.,	" 14
C. B. Kendal,	Montpelier, O.,	" 27
A. Beard,	Centre Point, Tenn.,	" 27
W. H. Barnes,	Pittsburg, Pa.,	Jun. 6
W. B. Carson,	Coosawhatchie, S. C.,	" 10
J. J. Bullington,	Talladega co., Ala.,	" 11
G. Tillinghast,	Exeter, R. I.,	" 15
Orlando Mack,	Northampton, O.,	" 15
Edwin Beardsley,	Fishkill, N. Y.,	" 21
A. B. Degroat,	Prattsburg, N. Y.,	" 21
J. W. Bolster,	Kalida, O.,	" 28

Clerical Removals and Settlements.

Names.	*Whence.*	*Where.*
Adams, J. Q.	Caldwell,	Keyport, N. J.
Baker, C. L.	Bernardston,	N. Prescott, Mass
Barlow, J. L.	Humphreyville, Ct.	
Bennett, O.	McGrawville,	Walesville.
Bill, G. B.	Moriah, N. Y.	Williamantic, Ct.
Bloomer, J.	Cherry Valley,	Jefferson, O.
Bowles, A. G.	Glen's Falls,	Canadaigua, N.Y.
Brayton, G. F.	Door Village,	Byron, Ia.
Curtiss, A. S.	Westmoreland,	Belleville, N. Y.
Eakin, E. B.	Lafayette Spg.,	Cherry Ck., Miss.
Everitt, Wm.	Warren, Pa.,	Hector, N. Y.
Farnham, F. L.	Cushing,	St. George, Me.
Gibbs, B. B.	Natchez, Miss.,	N. Norwich, N.Y.
Gibson, A.	E. Greene, N.Y.,	Hudson, Wis.
Greer, T. V.	Versailles,	Wheatland, Mo.
Gregory, T.	Richville, N.Y.,	Lee, Ill.
Griffiths, J. T.	Milwaukie, Wis.,	Du Buque, Io.
Hall, A.	Georgetown,	Boonville, N. Y.
Harris, J.		Climax, Mich.
Hill, J. N.	Dover,	Albany, N. Y.
Holmes, J S.	Watertown,	Brooklyn, N. Y.
House, A. H.	Mason, N. H.,	Pasumpsic, Vt.
Jackson, A.	New York,	Oyster Bay, L. I.
Johnson, J.	Beech Branch, Ga.,	Grimesville, Tex
Jones, Wm.		Vestal Cen., N. Y.
Leach, S.	Honesdale,	Pittston, Pa.
Leavensworth, H.	Warsaw,	Darien City, N.Y.
Lerned, J. H.	Brentwood, N.H.	Cambridge, Mass.
Low, A. D.		Prairie DuChien, Wis.
Lucas, E.	Middletown, N. Y.	

Marriott, J. B.	Carlton,	Ashford, Ct.
Mason, S. G.	Petersburg, Va.	
McLelland, J. B.	Louisville,	Macon, Miss.
Meacham, A. W.	Fruit Hill,	Bellview, Ky.
Miller, E. L.		Attica, Ia.
Morton, Z.	Alfred,	W. Gardiner, Me.
Mosher, H. G.		W. Somerset, N.Y
Page, S. B.	Norwalk,	Ohio City. O.
Park, J. T. S.	Olustee,	Helicon, Ala.
Parshall, R. T.	Sloansville, N.Y.	
Persons, R. Jr.		Henderson, N.Y.
Price, S. W.	Cumberland, Md.	Washington, D.C.
Sams, M. W.	Pilatka, Fla.	Grahamville, S.C.
Sanders, E. T.		Oshkosh, Wis.
Schofield, E.	Danby,	Pavillion, Ill.
Scott, O.	Mallett Cr'k, O.	Hastings, Mich.
Slade, T.	Davenport, Io.	
Smith, P. A.	Arkansas,	Belton, Texas.
Varnum, G. W.		Ellery Cen., N.Y.
Wade, I. M.	Vienna, N. Y.,	Clinton, Mich.
Wheeler, B.		Caldwell, N. J.
Wilder, Wm.	New Britain,	Upland, Pa.
Winham, A.	Pineville,	Rocky Mount. La.
Winston, M.	New York,	Norfolk, Va.
Wisner, W. G.	Jonesville,	Milford, Mich.
Wood, J. H.	Jamaica,	Cuttingville, Vt.
Wright, L.	Fayetteville,	Norwich, N. Y.
Wright, Steph.	Whiting, Vt.,	Ticonderoga, N.Y.

Associational Record.

RETURNS OF 1853.

TEXAS.

Associations.	*Chs.*	*O.M's*	*Bap.*	*Tot.*
Bethlehem,	5	3		88
Central,	14	9		502
Cherokee,	5	4		190
Colorado,	26	13	91	745
†Eastern,	16	13	57	587
Elm Fork,	8	4		297
Judson,	17	9		723
Red River,	17	10	43	531
Sabine,	13	7	54	340
Soda Lake,	28	13	89	828
Sister Grove,	4	4		145
Trinity River,	21	9		355
Union,	29	21	268	1711
	203	119	602	7006

From the above items we gather the following facts, viz., Associations, 13; Churches, 203; Ordained Ministers, 119; Licentiates, 14; Whole number of Communicants, 7006.

Rev. J. W. D. Creath, to whom we are indebted for some of these statistics, says:—

"If we add one-fifth to the number of Churches not represented in the Minutes, and for new Churches organized in the Sections of the above bodies, we have Churches in all, 240. Add one-fifth to the number of Communicants for Churches newly organized, and those ready to go into a constitution, and we have, 8400. Add also one-sixth for Ministers who have recently moved in and those not mentioned in the Minutes, and we have, 140; Licentiates, 14; Total, 154.

"There are three anti-Mission Associations, numbering forty or fifty Churches, and some two thousand members—which will make in all over ten thousand Communicants in the Baptist Churches in Texas, which agrees with a former communication to you."

OHIO.

Associations.	*Chs.*	*O.M's*	*Bap.*	*Tot.*
Auglaize	22	9	42	538
Cæsar's Creek,	12	5	17	493
Cleveland,	15	11	103	1089
Columbus,	13	20	90	1189
*Coshocton,	16	9	50	979
E. Fork Little Miami,	19	12	80	979
*Geauga,	12	8	42	531
Grand River,	17	14	55	1121
Huron,	16	13	62	914
Lorain,	15	13	38	873
Mad River,	25	18	232	1727
Maumee,	10	6	17	332
Meigs Creek,	24	13	166	1889
Miami,	17	[illegible]	108	1916
Mohecan,	13	[illegible]	43	607
Mount Vernon,	18	13	99	1261
Ohio,	29	15	101	1748
*Portage,	16	14	144	829
Salem,	11	5	40	391
†Scioto,	14	6	22	561
†Seneca,	11	8	2	327
Straight Creek,	12	7	52	642
Trumbull,	9	6	5	340
Upper Miami,	(No Minutes,)			780
Wills Creek,	21	16	237	1293
Wooster,	16	8	59	689
Zoar,	21	10	108	858
TOTAL,	434	275	1987	24196

*1852. †1851.

AMERICAN BAPTIST MEMORIAL.

SEPTEMBER, 1854.

The Cross of Christ.

ITS THREEFOLD RELATION.

THERE is no object in the world so contemptible and so glorious—so repulsive and so attractive—so little regarded and so inestimable—so neglected and so momentous, as the cross of Christ. Most contemptible as the instrument of punishment for the worst of criminals; most glorious as the means of the Redeemer accomplishing his great mission; most repulsive to the self-righteous, the carnally wise, the proud; most attractive to humble, believing penitents; most worthless to the creatures of time and sense, the rich in their own eyes; most inestimable to those feeling their spiritual poverty; most neglected by the world; most momentous as the world's life. To the Jew it is a stumbling-block, to the Greek foolishness; but to every one that believes it is the power of God unto salvation. Surely, then, if there is a subject which demands the consideration of mankind, this is that subject.

I. THE CROSS OF CHRIST IN RELATION TO GOD.

It displays God's highest wisdom.—Christ crucified is said in the sacred oracles to be the wisdom of God. It is the very consummation, the perfection of infinite wisdom. If true wisdom consists in employing the best means to accomplish the best end, we have it here. If we reflect on the end for which Christ was crucified, we shall perceive it to be the best. That end is so to develop the attributes of God as that his rational creatures may discern his excellence, and yield him the glory due unto his name. A better end there cannot be. It is the highest. Then, if we examine the means by which this end is effected, we shall see that Christ crucified is the best. We cannot conceive of better. In the cross may be seen one ray of Him, who is light shed forth, which gives a beautiful tinge to all the other rays emanating from Him, —mercy so manifested as to cast a lustre over the rest of the Divine perfections—the exhibition at once and in exquisite harmony of the natural and moral attributes of Jehovah—pardon, sanctification, and life, for guilty, polluted, ruined man—influences fitted to subdue the hostile spirit of the sinner, humble his pride, lay him low in the dust of self-abasement, soften his obdurate heart, bring him to repentance, inspire him with love to God, and lead him to respect and obey the law, which before he despised and trampled under his feet—Satan and his emissaries defeated, the death-blow they aimed at Jesus proving their own overthrow, the means of man's deliverance, and the death of death. Here then is there not the exhibition of the profoundest wisdom?

It opens up the way for the most glorious display of God's power.—Christ crucified, or the preaching of the cross, the apostle terms the power of God. It is a matchless manifestation, the very concentration of Almighty power. The splitting of rocks, the removal of mountains from their base, the shaking of

the earth to its centre, the speaking of worlds into existence, invested with laws for their regulation, and the destruction of others, are not such displays of Divine power as the cross of Christ. To create a world requires stupendous potency; but to recover an apostate world requires much more stupendous potency. It was far easier to produce man than to redeem him—to form man a loving, obedient creature, than to render rebellious man such—to create man holy than to free him from guilt and pollution—to make man a child of God and an heir of heaven, than to cause man, a child of the devil and an heir of hell, to become a child of God and an heir of heaven. "Let," said Jehovah, "light be, and light was;" he spake and worlds sprang into being; he commanded, and they stood fast; but when he wished to ransom fallen man, he had to put aside his glory, stoop from heaven to earth, assume and unite humanity with Divinity, live the law among those who were wilfully violating it, and present himself an offering for sin by agonizing in the garden, and laying down his own soul. To give existence to worlds he only had to exert his energetic word; but to give life to a perishing world he had to withdraw the symbols, or outward expressions of his majesty and glory, to take upon him all the attributes of man and the condition of a servant, and be obedient unto death, even the death of the cross. Though the Jews said tauntingly they said rightly, "he saved others, himself he cannot save." For would he rescue the sinner from ruin he could not release himself from the accursed tree. *Then the cross affords God a power over man and devil he could not otherwise possess.*—It enables him to change men from enemies to friends—from a state of ignorance, guilt, and pollution, to one of knowledge, pardon, and holiness—from subjection to everlasting shame, contempt, and misery, to the possession of endless honour, commendation, and felicity. It empowers him to defeat the designs of Satan—to foil him with his own weapons—to drive him from his usurped throne in the heart of man—to seize the prey out of his mouth—to overthrow his kingdom on the earth, and rear for himself a kingdom out of the materials—and to heap upon him the woe and infamy he thought to bring on man, and the dishonour he intended to pour upon his Creator.

It presents God's justice in its most awful aspect.—Who can think of the worth of Christ's character, the dignity of his person, the close and endearing ties between him and God, and the cross he had to endure on taking the transgressor's place, without being constrained to exclaim, How awful is Divine justice! Such a death borne by such a person, and on such an account, clothes the equity of God with a majesty, a sacredness, not to be gained even by the everlasting punishment of the whole human race, and calculated to strike the very arch-fiend with the greatest alarm, and the mightiest angel with the most profound reverence. If the justice of heaven would ever relent and waive its claims, it certainly would have done so when the sinner's Judge, the coequal with the Father, presented himself as his substitute. But did it? When the Lord of Hosts cried, "Awake, O sword, against my shepherd and against the man that is my fellow, and smite the shepherd," did it slumber on? Did it not awake and sheathe itself in his very vitals? If, then, it shrunk not from exacting its demands from the Judge himself on his becoming the criminal's surety, must not its rights be inviolable, and does not the Judge, willingly satisfying them in the manner he did, invest it with the highest sanctity—a sanctity the offender's death could not have conferred! Sinner, weigh well this. If the Son of God escaped not when he stood in your room, how will you escape if you avail not yourself of what he has done on your behalf? If justice spared not him, how will it spare you should you

appear at the bar of God in your iniquities? Verily, if there is everything in the cross of Christ to prove the boundless mercy of the Almighty, and to inspire the penitent and believing with a blessed hope, there is everything in that cross to demonstrate the strictness of his equity, and to fill the obdurate and faithless with black despair.

It sets forth God's mercy in the most amiable form.—Christ crucified prepares the way for the exercise of mercy not towards afflicted but guilty creatures. The death of our Lord, it is true, furnishes means for the support, relief, and deliverance of creatures in distress; but its main intention is to provide for the pardon of rebels—the salvation of those who deserve to perish. Then this is accomplished, not at the expense of justice, or by making void the law, but so as to satisfy the demands of the one and the claims of the other. A sovereign, when he forgives a criminal, does so without compensating either. At the sacrifice of the principles of both, he shows mercy. Not so here. Such is the respect paid to the requirements of justice and law by the Lord of Glory dying, that God can, without infringing in the least on the rights of either, extend mercy to the worst of offenders. "He can be just, and the justifier of the sinner who believeth in Jesus."

It exhibits the attributes of God to perfection and in harmony at once.—Here may be seen the wise Governor, the just Judge, and the merciful Father—mercy and truth meeting together, righteousness and peace embracing each other—infinite wisdom, spotless justice, and boundless mercy shining in all their perfection, and so mingling their beams as not to eclipse, but to add to one another's brilliancy. Where else is to be obtained such a light as this? What other object affords so glorious a view of the Divine perfections at once? Does earth, heaven, or hell? In the two latter, there are striking manifestations of God's equity in the rewards and punishments they respectively yield to the obedient and disobedient angels; and in the former, there are some faint indications of his lenity in the herbs; the skill and self-restoring power of the body which administer relief and health to those who have brought on disease through pursuing a vicious course; but in not any one of them, or in all taken together, have we so exquisite and harmonious a display of Jehovah's attributes as in the cross of Christ. Well, then, might the celestial inhabitants desire to look intently into the wondrous plan of redemption! Yea, the cross of Christ will not only be the constant theme of the everlasting song of the redeemed, but attract the reverential gaze, and excite the wonder, admiration, and praise of the whole of the heavenly hosts throughout the countless ages of eternity.

II. The Cross of Christ in relation to himself.

The cross was to him a source of indescribable distress.—The crucifixion, with the whole of its introductory and attendant evils, was fitted to fill the spirit of the blessed Redeemer with overwhelming anguish, and, from his conduct, undoubtedly did. Added to this must be that which would spring from its being previously known to him. Not a few have to pass through great troubles; but they are not aware beforehand that they have. Hence, they are preserved from all that anxiety, fear, and misery which arise from anticipating them, and which would, in most instances, be worse than the troubles themselves, as the anticipation generally far exceeds the realization in regard either to good or evil.

"Man feels a thousand deaths in fearing one."

Unlike all others, Christ was expressly born to endure inconceivable sufferings, and knew he was. He not only had to sustain, but to expect them—not only to bear the cross in reality at the termination of his career, but to bear the cross in anticipation from the beginning of it. This deeply affected him, and increasingly so as the time

approximated. Soon after he had commenced his ministry, he discovered he was perfectly conscious of what awaited him, and looked forward with extreme solicitude to the awful and important crisis. "I have," he remarked, "a baptism to be baptized with, and how am I straitened till it be accomplished." So uppermost was it in his thoughts that, whenever a favourable opportunity occurred, he referred to it in his private and public discourses. On one of those occasions he seemed to have so vivid a view of it, that the words burst from his lips, "Now is my soul troubled, and what shall I say? Father, save me from this hour! but for this cause came I unto this hour." When entering the garden, perceiving, as he did at that moment, the agonies and conflicts of Gethsemane, the traitorous conduct of one, the denial of another, the unfaithfulness of the rest, the unfair trial, the cruel mockings and scourgings in the judgment hall, the shame and insult connected with dying publicly as a malefactor, the pain of being crucified, and the hidings of his Father's face while in these afflictive circumstances, "he began to be sore amazed, and to be very heavy," and said to the three disciples he took with him, "my soul is exceeding sorrowful, even unto death." The greatest dejection, the most fearful consternation, the deepest horror of mind, and the most violent distress, apprehended and completely hemmed him in. Then it was that the world's grief, Satan's assaults, and God's just displeasure against guilty man, met upon his devoted head. But who can measure the heights and depths, and lengths and breadths, of his sufferings? Behold, and see if there be any sorrow like unto his sorrow!

It shows the regard He has for his Father's claims.—If Christ's heart beats towards the sons of men, it beats towards God; if he sympathizes with mankind in their miseries, he sympathizes with Jehovah under his injuries; if he was prepared to meet the wants of sinners, he was prepared to meet the wants of the Almighty; if the cross he bore is an exemplification of his boundless compassion for rebels, it is an exemplification of his boundless respect for the claims of the moral Governor of the universe; if he died that those who deserve to perish might live, he died that Deity's demands might be so entirely satisfied, as that in their very redemption his attributes might be exhibited to such perfection, and in such harmony, as to redound to his glory. The course he pursued, and the manner in which he ended it, prove, that while he felt the profoundest concern for the welfare of man, he considered the Creator had a right to be obeyed by his rational creatures; and the law he required them to observe was holy, equitable, and good, and just the law they ought to have, and that in becoming their surety he had no wish to set it aside, but was quite ready to obey it to the furthest extent, and to endure its curse, and did. From the preceding may be inferred sufficient to convince the most gainsaying of the high estimation in which Jesus held his Father's requirements.

It bespeaks his love to man.—While Jesus assures us God loves us, and points to himself as the expression of that love, he does not tell us in so many words that he loves us; but assumes our nature that we may be partakers of his nature; becomes poor that we may be made rich; encounters the arch-foe that we may be delivered out of his hands; humbles himself that we may be exalted; submits to be houseless and homeless that we may have a mansion and a home; sustains Jehovah's just displeasure that we may enjoy his favour; weeps that we may rejoice; receives the traitor's kiss that we may experience the Father's embrace; allows himself to be condemned at Pilate's bar that we may be acquitted at God's tribunal; suffers disownment and desertion that we may be owned and befriended; wears the crown of thorns, has on the purple robe, and bears the mock sceptre, that we may wear the

crown of glory, be clothed in the white robe, and bear the palm of victory; bows to reproach and shame that we may be commended and honoured; permits his name to be cast out as evil that ours may be had in everlasting remembrance; dies an accursed death that we may have a felicitous life—and leaves us to conclude whether or not he loves us. He does not love in word, neither in tongue; but in deed and in truth. With him love is not a mere profession. It led to the most wondrous sacrifices on behalf of its object—sacrifices which have no parallel. You who doubt this, think of his stooping from heaven to earth, laying aside his glory, and taking the form of a servant—accompany him through his public and private life, and observe his devotions and temptations, his miracles and instructions, the reception they met with from the people and his disciples, and the way he acted—go with him to the passover, and notice his sympathies for the disconsolate eleven, and forbearance of their ignorance and waywardness, his solemn warning to one, apprisal of another of his danger, and encouragement to the rest, the things he taught them by word and example, and his intercessions for them and those who should believe on his name through their instrumentality—follow him to the garden, and mark his overwhelming anguish, his agony, his bloody sweat, his prayers and supplications, with strong crying and tears, his deep solicitude for those with him, his betrayal, his apprehension, his being forsaken of the apostles—proceed with him to the judgment-hall, and witness the false charges brought against him, the impatient, incessant, and peremptory cry for his crucifixion, his offering nothing in his own defence, his condemnation, the thorny crown pressed on his sacred brow, his back smitten with the scourge, the gross insults poured upon him, and his being nailed to the tree—stand by the cross, and note the scoffs of the populace, and of the two in the like circumstances, the pardon he bestows on one, his mourning the loss of his Father's presence, the care he manifests for his mother, his entreaty for his murderers, and the manner in which he expires; and remember all this he endured for us while we were yet enemies, and see if ever there was such love as his!

It yields Him the most precious return.—It secures to him the desire of his heart, the redemption of a number which no man can number, from every nation, kindred, people, and tongue, and the promotion of his Father's glory—the exquisite pleasure resulting from seeing them saved and the felicity they enjoy—the constant gracious feelings of their renewed nature and their perpetual praises—the eternal gratitude, love, and adorations of the heavenly hosts for his amazing sacrifices for the recovery of the lost—the highest approbation of his own mind—and the unqualified commendation of God. Indeed, it is impossible to entirely know the character and extent of the joy and the honour that will ever accrue to him from the cross.

III. The Cross of Christ in relation to Man.

It commends God to man.—God is the embodiment of every excellence in perfection. Self-existence, immutability, omnipresence, almightiness, omniscience, rectitude, justice, veracity, goodness, mercy, and wisdom, are his. In him is no darkness at all—no intellectual darkness—no moral darkness—no spiritual darkness—no darkness of death. He is replete with beauty, and altogether lovely. So overflowing with all good is he that he is continually calling myriads of creatures of various kinds into being to share in his happiness. Numerous as are the products of his hands, each bears the impress of consummate skill, benevolence, purity, and grace. From what may be seen in his works, there is everything to attract mankind to him and to cause them ardently to long to enjoy his favour. Yet sin has so jaundiced the eye and warped the judgment, that he is taken to be "a hard master reaping where he

has not sown, and gathering where he has not strewed." The cross, however, presents him in an aspect calculated to give the very opposite view. It shows that so far from wishing to exact more than his due, he was ready to forego his rights, as far as regards requiring them from sinners themselves, and even to furnish at immense sacrifice One who would satisfy his claims for them, and be able and willing to save them from the evils to which they were deservedly exposed.

It makes man displeased with himself.—In proportion as the cross raises God in the estimation of men, it sinks men in their own estimation. No person can be pleased with Jehovah without being displeased with himself. He cannot perceive the excellency and loveliness of the Divine character without being struck with the turpitude and hatefulness of his own. He cannot consider the Lord's gracious dealings towards him without remembering his ungracious dealings towards the Lord. Like Job he is led to exclaim, "Behold, I am vile." "I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself."

It renders man contrite.—There is a power in the dying love of Jesus none can withstand. It melts the icy heart—changes the heart of stone into a heart of flesh—smites the rocky heart, and the waters of repentance gush forth. "And they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born." Bilney, an English reformer of the sixteenth century, was prevailed on to recant on the ground he would convert more by living than by dying the martyr's death. "He returned to Cambridge tormented by remorse; his friends in vain crowded round him by night and by day; they could not console him, and even the Scriptures seemed to utter no voice but that of condemnation. Fear made him tremble constantly, and he could neither eat nor drink. At length an heavenly and unexpected light dawned in the heart of the fallen disciple; a witness whom he had vexed—the Holy Spirit—spoke once more in his heart. Bilney fell at the foot of the cross, shedding floods of tears, and there he found peace. But the more God comforted him, the greater appeared his crime. Only one thought possessed him, that of giving his life for the truth. He had shrunk from before the burning pile; its flames must now consume him." Nothing so effectually brings the wicked to repent as a sight of Christ crucified. It overcomes all opposition, slays the enmity of the carnal mind, and produces in the most obdurate and insensible a broken and a contrite spirit.

It frees man from the burden of sin.—To the awakened, sin is a burden—an intolerable burden. It is as lead at the heart, or as a burning coal in the breast. Such is its pressure on the mind, that they know not what to do. The arrows of conviction pierce the soul, and cause pain not to be equalled, much less surpassed. No wound is so deep as that inflicted by the sword of the Spirit—the word of God. Of this the bitter tears of Peter, the despairing cry of the multitude on the day of Pentecost, the inability of Saul of Tarsus to eat or drink for three days after Christ had met with him in the way to Damascus, the alarm and agitation of Felix under the reasoning of Paul, the first stages of the experience of Christians generally, and the attempts of many to effect self-destruction, supply abundant proof. Gay society, light reading, amusements, pleasures, recourse to excesses, the observance of rites and ceremonies, the afflicting of the body, or anything else of man's devising, can convey no permanent relief. All sorts of means—means, in many instances, extremely repulsive and grievous to flesh and blood—have been had recourse to, but without success. The instant, however, a glimpse of Christ crucified, "the Lamb of God

which taketh away the sin of the world," has been obtained, the burden has been lost, fear has given place to a peace which passeth understanding, and sorrow to a joy unspeakable. The Philippian jailor, the eunuch, those pricked in their heart under the preaching of the apostle, and, indeed, every true believer, are striking illustrations. It is at the cross, and only there, sinners can get rid of their load of guilt, and realize peace with God.

It delivers man from the dominion of sin.—Jesus not merely saves from the punishment, but from the thraldom of iniquity. By his sacrificial death he atones for our trespasses, secures grace to enable us to purify ourselves from all filthiness of the flesh and spirit, and to perfect holiness in the fear of God, and supplies us with such motives as will prompt the effort necessary for the obtaining of forgiveness and the attainment of sanctification. Blood flowed from his wounds for the expiation of our crimes, water ran out of his side for the cleansing of us from pollution, and incentives arise from his vicarious sacrifice to urge us to labour to realize the one and to attain the other. While the cross makes way for the remission of offences, and for the communication of the aid of the Holy Ghost to assist in effecting deliverance from its power, it evinces the exceeding sinfulness of sin, indicates the impossibility of escape it found in transgression, presents a surpassingly amazing proof of the strength of Divine love, holds out invaluable blessings, and inspires with a most potent love, and thus stirs us up to exercise that faith in Christ which insures our pardon, and so to seek and follow the gracious influences of the Spirit as to become holy. Are instances called for? Turn to the biography of a Saul, a Newton, a Bunyan, a Williams, or to the past and present conduct of many in our churches.

It gives man life.—The expiation of Christ is the vitality of sinners. Had he not died, they must. Through pouring out his soul unto death, he is enabled to quicken the dead in trespasses and sins, to reanimate all that are in their graves, and to rescue man from hell—the second death; and where a sight of the cross is gained, the soul springs from the death of sin into spiritual existence; the body, though ultimately sown in corruption, in dishonor, and in weakness, will come forth in incorruption, in glory and in power, and both will be reunited and raised to eternal life. "I am," says the Redeemer, "the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."

It raises man to glory.—Iniquity clothes men with shame and everlasting contempt. The cross loads them with honour and unceasing praise. The one sinks them to the lowest depths of infamy and disgrace; the other raises them to the highest pinnacle of excellence and glory. How has the former even here degraded some, and the latter elevated them! Of this each can easily supply himself with apt examples. A glimpse of Christ crucified never fails to exalt the most abandoned, now as well as in eternity. Through the Messiah having borne the ignominy of the cross, every one who will only have faith in him may and will share in his ineffable and unfading glory.

In conclusion,

1.—*If such be the effect of the Cross, should it not be the constant theme of the Christian teacher?*

Other preaching may attract and please, but it will not meet the wants of man, much less prove successful. Only so far as Christ is set forth crucified will the people be enlightened, renovated, and saved, and God glorified. Let those who are disposed to question this attend the ministry of the moral essayists and that of the gospel preachers, and they will soon see sufficient to scatter every doubt. "And I, if I be lifted up from the earth," said the Lord, "will draw all men unto me."

2.—*Reader, what influence has the Cross on you?*

Has it exalted God and sunk self in your estimation, caused you to be humble and contrite, reconciled God to you and you to God, freed you from the guilt and dominion of sin, filled you with peace and joy, inspired the hope of perpetual felicity and eternal glory, and led you to pray and labour for the salvation of those out of the way? Or has it had no effect on you? If it has, you are truly blessed, and should rejoice and be exceedingly glad; if it has not, you are in a perilous state, and should tremble for yourselves, and instantly flee to the Redeemer.—*Evan. Ma.*

Church Ventilation.

BY DR. J. H. HANAFORD.

OF NANTUCKET, MASS.

THAT improvements in the construction of our Church edifices have not kept pace with the progress of the age in relation to architecture, and in other departments of the arts, cannot be questioned. In the arrangements of our various other public buildings, there has been a progress within the last few years, an application of the principles developed by scientific research, nearly or quite corresponding with the general advancement of the present century. There is no sufficient reason for this difference, this almost utter neglect of external relations and physical causes, as seen by an examination of most of our Church edifices, even those recently erected. Though the gospel had a divine origin, and is under the control of the "King of Kings," it should contend with no unfavorable circumstances, in addition to the natural obduracy of the human heart. The conscience is sufficiently dormant under all circumstances and all audiences sufficiently drowsy without the aid of external conditions admirably calculated to produce such results. Let it not be supposed that this idea tends to "fatality," or that the writer would substitute physical causation for the appropriate office of the Holy Spirit,—far from it. It cannot, however, be denied that the body and mind sympathize, that certain physical conditions nearly or quite prevent its appropriate influence on the human heart. I need only refer to those causes which produce insanity, intoxication, or to many of the craniary diseases that manifestly destroy the *equilibrium* of the mind, in proof of the proposition. And even the impure air of most of our Churches and Conference rooms, may have a more intimate connection with the "coldness" and "stupidity," too extensively existing, than is usually supposed. God is the author of *physical* as well as *moral* law, and will not ordinarily grant full success to his cause when either are violated. It is absurd to suppose that he will repeal or even suspend any of his laws, to accommodate the freaks or the ignorance of his children, however devout they may be. It is more than probable that there are more alarming evils connected with this disregard of physical conditions, than are apparent to ordinary observers. Defective ventilation constitutes one of these, by no means the least disastrous in its consequences. A reference to physiological principles and to facts will render this more apparent. An adult will render about 60 feet of air unfit for respiration in one hour. Add to this the fact that a gas burner will destroy about as much oxygen as *four* adults, and that the exhalations from the skin sensibly vitiate the air, and we may form a tolerably correct idea of the demand for the ingress of pure air, during the evening, when large audiences are assembled in unventilated rooms. In a vestry 50 feet in length and breadth, and 10 in height, where 625 persons would be accommodated, allowing each 4 square feet, the whole volume of air would lose its vitality, and consequently become injurious, in the short space of half an hour, if lighted, and so tight that fresh air could not be ad-

mitted. Many of our basement vestries, with walls of masonry, will admit but little, if any, fresh air, unless ventilated on scientific principles. And when we remember that many of these are not even 10 feet in height, and that each individual cannot have the four square feet allowed in the above estimate, when these are crowded, and that when ten per cent. of carbonic acid gas exists in any room its inhalation must prove fatal, the drowsiness, the headaches, the nausea of such close air will not be deemed remarkable occurrences. Again, it is not a little remarkable that persons who profess a tolerable regard for neatness, should be willing to inhale the putrid exhalations of all classes, even of those of doubtful physical purity—and such will frequently be found in such assemblies—the air positively *saturated* with particles of effete matter, to say nothing of those from persons whose systems are but general receptacles of the most putrid diseases, in an incipient state, all of which must enter into the circulation, to some extent, at least, of every one confined in the close atmosphere of an ill-ventilated room. Such persons can have but a vague idea of the impurity of the air thus inhaled, and of its tendency to induce and aggravate some of the most terrible diseases to which humanity is subject. They know not that it is often impregnated with health-destroying effluvia, escaped from marked victims of death, or that, under these circumstances, the system is peculiarly fitted to receive the germs of putrid diseases. They know not that consumption, that *giant* disease of modern times, in *all* of its forms and stages, is always aggravated and even induced by inhaling just such air as may be too often found in our churches, or that *fearful* pestilence, the cholera, finds its victims among those accustomed to breathe such putrid exhalations. Their ignorance of these facts, however, will never avert the terrible consequences of this species of disobedience.

At this age of the world, when architects understand, or may understand, the proper means of ventilating apartments, but little need be said in regard to the precise methods of securing this desirable object. The great error is in regard to the *amount* of ventilation positively required. The flues should be ample in capacity, and sufficient to exhaust the entire volume of air of a crowded room, in an ordinary vestry, at least in the space of *twenty minutes*. In Churches where there is a volume of pure air above the audience, its removal at longer periods, may be amply sufficient, but no such room is of sufficient capacity to need no ventilation, if occupied by an ordinary audience, for the space even of half an hour. Such air may be *endured*, and even produce no perceptible results, save drowsiness and "lukewarmness," but remote results are certain to follow. It is not sufficient merely to avoid *pestiferous* air, that which will produce immediate disastrous effects, while a bountiful Creator has supplied us with such a vast quantity of pure atmospere, encircling the earth for more than *forty* miles. None of his children should be satisfied without an abundant supply, and in its natural purity.

It may also be added, that ventilators extending only to an upper apartment, however spacious, are by no means sufficient. There should be a free *ingress* of pure air, and as free an *egress* of the impure, which can only be effected by a direct communication with the external air. Its ingress can be secured from *above*, and in small quantities from below, with perfect safety. Indeed, few persons ever "take cold" *simply* from a "*draught* of air," though that may not be desirable. They are first prepared for such a result, by the enervating tendency of a warm and ill-ventilated room, and *then* even a slight exposure completes the work already commenced; while *constant* exposure seldom produces such "colds," as experience amply testifies. Comparatively few colds are ever con-

tracted on leaving well-ventilated rooms, if they are not kept at too high a temperature. The danger, therefore, is in having too *little* rather than too *much* pure air, even though it may be cool.

The writer is firmly of the opinion that attention to *physical* relations, will not only secure more health among Church-goers, and perhaps increase their numbers, but positively increase religious devotion and devout zeal.

Biographical Sketches.

REV. CLARK CARR,

OF NEW YORK.

IN a biographical sketch of this good man, and father in the ministry, it may be proper to say, he was born in East Greenwich, R. I., where he spent most oi his youthful days. In the vigor of manhood, he was brought under the power of Divine grace, into the Church of Christ; and soon, to the consecrated work of the sacred ministry. At this period, he resided in the town of South Durham, Greene co., N. Y. In 1811, he came into the wilderness of Western New York, and located in the town of Hamburg, a few miles from Buffalo, and become associated with the few members of a Baptist church—over which he presided as pastor for several years, and where his labors were greatly blessed. He was a member of the Holland Purchase—now Buffalo Baptist Association, from its rise, and progress, and changes, till his death. In these new settlements, he left the marks of his faithful ministry, in almost every direction.

In 1819, he became the pastor of the church in Boston, Erie co., where he labored affectionately, and successfully for several years.

In 1831, he labored as a missionary, among the feeble and destitute churches, in the Association, to the satisfaction of all interested, and the great joy of many souls.

For several years past, he has been comparatively retired from the more public duties of the Christian ministry. When he could be induced to occupy the pulpit, to aid a pastor, or supply a vacant pulpit, he was cheered with the earnest attention of all, and the glow of joy, or tearful eye of many.

His last sermon before his death, only a few months since, was preached in Boston, to the last people of his charge, from those precious words of John, Rev. i. 5, "Unto him that loved us, and washed us from our sins in his own blood." He spake as though it was his last message as a minister of Christ; his last public testimony to the efficacy of that blood!

In his last, and almost the only severe sickness of his long life, he was calm and confiding—self-distrusting, and relying upon Christ.

In the domestic circle, he moved with meekness and dignity, as a husband and father beloved and revered. Always social and cheerly; even in the midst of privation, and affliction, a placid look, and some apt and peculiarly adapted expression from the Bible, would create a smile from a sad heart.

As a citizen and neighbor, he was kind, courteous and fraternal. As a minister, he was humble, and unaspiring; blending the simplicity and the dignity of the gospel, with the urbanity and magnanimity of the Christian. As a preacher, he was, as some of our fathers and mothers would say, "old fashioned." If he possessed not the eloquence of the schools, he felt the power of "the truth as it is in Jesus," and his hearers too! If he possessed not the style of the scholar, he understood the idioms of the Bible! If Bible preaching is old fashioned, then father Carr was such. If preaching Christ is, to so exhibit him, that the hearer will think more of Christ than of the speaker, then father Carr preached Christ. Christ and his cross was his theme. He was blessed with a retentive memory, a sound logical mind; with great argumentative powers, and that Christian candor,

that prepared him to speak to one or more, few or many, so as to be feared, and loved.

He died in Concord, Erie county, March 13, in the 80th year of his age, and 47th year of his ministry, in the joyful hope of eternal life, through the merits of the Saviour's blood.

REV. J. M. WEBB, OF NORTH CAROLINA.

BY REV. T. DAVIS.

REV. J. M. WEBB, after a long confinement by that fatal disease consumption of the lungs, died on Monday evening, 24th April, 1854. It is not the writers object to go into detail of the many virtues of that great and good man; but simply to say, through a long acquaintance with him, he always found him what he professed to be, a Christian Minister and a worthy citizen, well qualified in all the relations of life to discharge the duties that devolved upon him.

Bro. Webb's usefulness commenced in early life. He was in early life elected to the Legislature; which station he filled to the general satisfaction of his constituents. After serving three or four years in that capacity he joined the Baptist church, and was baptized by the Rev. John Padgett, at High Shoal Church. In a very short time thereafter he commenced his public ministry,—about the year 1832 or '33. He distinguished himself in the commencement, and took a very high stand in the Broad River Association. Shortly after he entered the Ministry, and being poor—his friends thought it advisable he should run for the office of county clerk, which office he filled with honor for sixteen years.

In the formation of the Green River Association, he acted as Moderator of that body; generally acting in that capacity, up to the time of his death. He also was highly esteemed in the Western Baptist Convention of N. C.; always acting as the presiding officer of that body when present at its meetings. But the most distinguishing feature in the character of Bro. Webb's ministry was the building up of Churches, and the talent he displayed in the discipline of them. Bro. Webb has, perhaps, baptized more members than any Minister of his age in Western North Carolina. As a revivalist, he had few equals and no superiors. His work never seemed too hard when his feeble strength would enable him to perform it. In all the relations of life in which he was called to act; whether as Legislator, Clerk of the Superior Court, Moderator of the Association, or President of the Convention, it was all filled in such a way as to give general satisfaction.

TWAY POH.—THE KAREN PASTOR.

BY REV. ELISHA ABBOTT.

A LETTER from Bassein informs me of the death of Tway Poh, one of the ordained Karen pastors. O, how I loved that man! I baptized him in 1842, I think, at a village in Arracan, opposite Bassein. He was, as I recollect, one of the seventy-six baptized at one time, within the space of a little more than an hour. He began preaching to the church at Ongkoung, and I ordained him the second year following. He was with me a good deal at Sandoway, and constantly with me when in the Karen jungles. He was the companion of my missionary labors, in travel, in sickness and sorrow, by night and by day. He was my counsellor in all matters relating to the organization and discipline of the Karen churches. He apprehended the great truths of the gospel, the mysteries of redemption by faith in the blood of atonement, with a clearness and strength seldom surpassed even in Christian lands. His unimpeachable character, as a man of prayer and of entire devotion to the cause of Christ, his aptness to teach, his goodness, his sound judgment, his wisdom in counsel, his capacity to govern, his reputation—"well reported of by them that were without"—his meekness and humility, which covered him as a garment of loveliness—all recommended him as

a candidate for the ministry. He and Myat Kyau were ordained about the same time, the first from among the Karen people. As I was alone, I could call no "council of ministers and laymen;" could only call upon the triune Jehovah, and rely on the indications of his Providence and Spirit. I saw the necessity of the case, and ordained those men to meet it, but with a depth of fearful anxiety which cannot be communicated.

Tway Poh increased in wisdom and knowledge, and usefulness as a pastor. He had my entire confidence, and soon won the confidence and love, not only of his own church, but of all the churches and preachers among the Karen people. When I left the country in 1845, I relied upon him to take my place. During my absence he and Myat Kyau baptized many hundreds, formed churches, and set over them preachers and teachers, as much to my satisfaction as if I had been on the ground. During that time one of the native preachers subjected himself to censure by improper conduct. Under the direction of Tway Poh a council of his brother preachers was called, and the whole case was disposed of in as orderly and as wise a manner as could have been done by any council of ministers in America.

Tway Poh was sustained by a company of native preachers, worthy to bear the name and to be his successors. It was through their influence, guided by him, that I found the churches in so prosperous a state on my return in 1847. I arrived at Sandoway in the evening, and walked up to my old house in the dark. Tway Poh was in the house, having just come to Sandoway. He heard my footsteps and voice in the verandah, and ran out, clasping me around my neck, but could only articulate, "O, Teacher Abbott!"

It may be easily conceived how the news of the death of Tway Poh must have affected me. My heart mourns for him as for a brother.

Historical Notices.

BAPTIST CHURCH, MERIDEN, CONN.

BY REV. HARVEY MILLER.

THE first Baptist Church within the limits aforesaid, was organized in 1739, and the Rev. John Merriman was ordained their Pastor, in the same year. Of their numbers and their subsequent history, we have little definite information, except of their removal from the place in 1750. The Rev. John Merriman was subsequently Pastor of the Baptist Church in Southington, and probably for many years. The following record is taken from his tomb-stone, in a small burying ground in the western part of that town. "The Reverend John Merriman, died on Feb. 17, 1784, in the 89th year of his age. He was a Calvinistic Antipedo-Baptist minister.

Here lies the body death has bound,
Whose soul with ministerial gifts was crowned,
His life his Master's doctrine did adorn,
And waits his last reward till the auspicious morn."

This church in Wallingford is memorable for an ecclesiastical controversy, of which it was incidentally the occasion, and which is illustrative of the intolerance of the times. The account which follows, is condensed from the Abridgment of Backus' Church History of New England, and mainly in the words of the author.

In December, 1741, Rev. Philemon Robins, pastor of the Congregational church in Branford, received a letter from the pastor of the Baptist church in Wallingford, informing him that Dr. Ballamy had preached to their Society to mutual satisfaction, and desiring that he would do the same. He was pleased to accept the invitation, and appointed a meeting for the purpose, Jan. 6, 1742. But two days before the time specified, a deacon from Wallingford brought him a letter signed by forty-two men of the town, and another signed by two ministers who lived by the way, desiring him not to preach to those Baptists, without assigning any reason for the request but their own

wishes. Seeing no valid reason why he should violate his promise, and disappoint the people who were desirous to hear the Gospel, he fulfilled his arrangement, and preached to them two sermons. For this he was complained of to the Consociation of Congregational Churches of New Haven County, February 9th, ensuing, as a disorderly person. He alleged in defence of his procedure, that he preached to a religious society, and at the request of their pastor. It was asserted by the prosecutors, that it was not a lawful society, but a disorderly company. He replied, that Governor Talcott had advised the Wallingford collectors not to distrain ministerial taxes from them; and that the public authority of the State sent their annual proclamations for Fasts and Thanksgivings, as to other societies.

The complaint was sustained, however, and he was expelled from the Consociation. Yet he was sustained in his course by his own church. In May, 1746, the matter was resumed by the same Ecclesiastical body, with a view to secure a confession of his fault, or his deposition from the ministry. During the prosecution of this affair, Mr. Robins offered four confessions to the Consociation, going as far as he could towards giving them satisfaction, short of confessing that he violated the law of God, in preaching to the people before named. But no acknowledgment would satisfy them, which did not involve the confession that he violated the divine law in thus preaching as aforesaid, without their consent. This admission he could not be induced to make. Hence, after further prosecution of the affair, the Consociation proceded to depose him from the ministry and the communion of their churches. The record is as follows: "This Consociation do now upon the whole judge and determine the said Robins unworthy the ministerial character and christian communion; and accordingly do, in the name of the Lord Jesus Christ, according to the word of God, and the powers invested in this Consociation by the ecclesiastical constitution of this government, depose the said Robins from his ministerial office, and ministerial and pastoral relation, to the first church in said Branford, and debar and suspend him from communion, in any of the churches of our Lord Jesus Christ." This occurred in 1747. Subsequently a petition was preferred before the General Court, that they would eject Mr. Robins from his meeting-house, that a regular minister might be settled in his place.

It should be observed, that his church had previously voted to renounce the jurisdiction of the Consociation. The General Court, however, ordered a council to be called from other counties, which prevailed with the New Haven Consociation, to restore Mr. Robins to a seat with them, which he held until the time of his death, in 1781, yet his church sent no messenger with him. This affair produced much excitement, and gave rise to a printed volume from both of the parties.

It will be readily seen, that New Haven county was not specially favorable to Baptist principles a century ago.

Whether the church now under consideration had any influence in the subsequent formation of a Baptist church in Wallingford near fifty years later, it is impossible to determine. Such influence cannot certainly now be traced. This immediate cause of the organization of the church, whose history is now to be sketched, may probably be found in the occasional labors of certain Baptist ministers attached to other churches in the State. Among these, the influence of Rev. Solomon Wheat is most apparent from the records. The first conversions to Baptist principles among those who afterwards constituted the church, appeared to have occurred under his preaching. And the first two candidates baptized, repaired to Glastenbury,

his place of residence, for the ordinance.

The earliest records of the church, commence with Aug. 23, 1786, when seven males, and five females whose names are given, met and spent the day in fasting and prayer, and entered upon covenant relations with God and with each other, as a church of Jesus Christ, bearing the name of the First Baptist Church of Christ in Wallingford. The form of covenant adopted by them, is very full and explicit, and expressed in language of great strength and solemnity. Their articles of faith and practice, which were adopted a few weeks later, are also very full, and would be sanctioned by the churches of the Association, as harmonizing with the inspired Scriptures, in spirit and meaning; and generally well expressed, a form of sound words which cannot be condemned. It should be remarked that the church was formed, their worship held, and their first house of worship erected within the limits of the present town of Meriden.

Their recognition as a church, which took place on the 7th of October, following their organization, was witnessed by Rev. Mr. Wheat, and a delegation from the church over which he presided.

They seem to have been without a house of worship for many years, and hence must have held their meetings in private dwellings, school-houses, etc. For several years they were generally held in the southeastern part of the town of Meriden, at the residence of one of their members.

In the year 1801, fifteen years from their organization, a dwelling-house was purchased and located near the division line of both towns, but within the limits of Meriden, and refitted as a house of worship. As may be supposed, it was of moderate size, and devoid of all ornament. Yet it served about fifteen years as a shelter and a rallying point for disciples of our Lord, who gathered from Meriden, Wallingford, Cheshire, Hamden, North Haven, Westfield and Berlin. And there God was pleased to reveal himself in power and mercy to the souls of the humble. And unpretending as the building was, yet the language of the admiring Israelite concerning Zion, might be accommodated to the works of saving mercy wrought within it. "The Lord shall count when he writeth up the people that this and that man was born there." To many it proved, "the House of God and the gate of Heaven."

It is somewhat remarkable that this church remained without the regular services of an ordained minister, for even a longer period than they lacked a house of worship. It was not until May 20th, 1816, that their first pastor was ordained, making in all twenty years from the date of their organization. Yet it should not be inferred from this, that they were wholly destitute of the preaching of the gospel, and the administration of the ordinances of Christ. Doubtless these were enjoyed by them at stated seasons, in the days of their greatest destitution.

But during their comparative, and even their greatest destitution, we have cause to regard them, as on the whole a prosperous church. It appears from their records, that their discipline was eminently Scriptural and laborious. We have evidence also, that they practically recognized the right of the church to the gifts of its members, to a degree by no means common among us at the present day. Brethren of tried character and ability, were regularly appointed by vote of the church, to conduct their religious services, in the absence of ministerial aid. And the memory of many of these members is still fragrant, as characterized by eminent purity and devotion of life, and by the habit of frequent and powerful exhortation from the Word of God. And it may be doubted whether in any recent period it has been favored with as many able Christian exhorters, as it had at the beginning of the pres-

ent century. Moreover, in view of the disadvantages under which they labored for many years, from the want of a house of worship, and of needful pastoral service, and added to this, the strong prejudices and civil disabilities with which they were called to contend, we may regard them as prosperous in point of numbers. Five years after their organization, a second church was constituted from, and with the approbation of the first, and took the name of the Second Baptist Church of Christ in Wallingford. This second body is first introduced to our notice, in the records, as the Lower Branch of the first Church. At the time of its organization, it consisted of thirteen males and eleven females.

In 1793, seven years from the formation of the first church, it had numbered in all sixty-four members.

The original location of their house of worship, may have been favorable on the whole, for the attendance of the greater part of those who were disposed, at the time, to attend on their worship. But it was found at length to be unfavorable with respect to the centres of the population around them. It was nearly three miles from Meriden centre, and nearly four miles from the centre of Wallingford. Hence, after long, perhaps too long delay, it was resolved to rear the banner which had been given them to be displayed because of the truth, in the centre of Meriden. This appears to have been done also, with the view, to a separate organization for the centre of Wallingford. Accordingly in 1815, measures were taken for the erection of a house of worship in the village of Meriden. This appears to have been done mainly at the expense of that part of the members who resided in Meriden, and who would naturally attend at the new place of worship. The building was probably erected the same year; and although left unfinished in the interior, was applied to the uses for which it was designed.

Henceforth, the paths of the two bodies diverge, or rather run distinct, though parallel.

The Rev. Samuel Miller, remained pastor of the church in Meriden. Greatly weakened by the loss of one-half or more of its members, the progress of the church was not rapid, if indeed it has ever been so, in point of enlargement. Two other churches preceded it, in the village, in the order of time, and one of them which had existed from the year 1725, more than fifty years before the existence of the Baptist Church, had gathered around it the mass of the population. The small Meeting House, for two or three years naked in the interior, and the small number of attendants, presented a painful contrast with the numbers and circumstances of their brethren adjoining them. Many pronounced the attempt a failure, at the beginning, and probably for some time afterwards, had little apprehension of proving false prophets. Years of toil, and apparently of unrequited toil awaited the brethren. Yet amid periods of comparative weakness and barrenness, there were seasons of limited success, and of brightening prospects.

A revision of the roll of members, reported Oct. 3d, 1819, showed the whole number of members to be 73. But the year 1820 appears to have been one of increase, both in point of numbers and of strength, and hence of reviving hope and courage. About twenty persons were added to their number by baptism. Some of these were eminently useful in the Church; and several of them still remain, after the lapse of thirty-three years, to bless the church and the world, by their steadfast devotion to the cause of the Redeemer. Some valuable additions were made to the church in succeeding years; but no general revival followed until the year 1829.

The period had now come for songs to take the place of sighs. In the autumn of this year, a more extensive revival of religion commenced, than the Church had before witnessed since

its organization. Both Pastor and Church girded themselves for the labor of the harvest. Very many of the youth were hopefully converted; many also of middle age, and some further advanced in years.

But in the midst of this work of mercy, they were called also to sing of judgment. While the work was rising and spreading rapidly, the Pastor of the church was suddenly summoned to his account. The short interval of four days only, occurred between vigorous health, and active labor, and his entrance on the everlasting awards.

This was Rev. Russell Jennings—who took the pastoral charge in June, 1830. During this year, the house of worship was removed, and received an addition to its length together with a spire, and a basement room used as a vestry.

From this time during eight years, the church changed its pastors after short intervals. Yet during these years, two revivals were enjoyed; one during the pastorate of Rev. Nathaniel Hervey, in 1834, and the other during the pastorate of Rev. George B. Atwell. The numbers added to the church during the former, cannot be ascertained with entire certainty. But more than twenty were received by baptism; and during the latter revival, something more than forty.

In August, 1838, the Rev. Harvey Miller, the present pastor, was called to the pastoral relation. The general course of the church since that time may be briefly traced. It has witnessed seasons, of comparative inefficiency and barrenness, relieved at intervals by special manifestations of divine favor. One of these was experienced in the winter of 1839–40, during which a work of religious revival began in the church, and was extended to the adjacent congregations.

The Baptist Church received an accession of forty-nine members by baptism.

Two years later, in '42, hopeful conversions occurred, and twenty-two were received into the church by baptism. During several succeeding years, although favored with general harmony, and external prosperity, very few were hopefully converted in the congregation.

In 1848, the church was again visited by a season of refreshing from the presence of the Lord, during which sixty-nine were added to the church by baptism. In April of the same season, the church took possession of a new house of worship, which the increase of the population and of their congregation had rendered needful. It was expected that its accommodations would suffice for the growth of many years to come.

Very valuable though not numerous accessions have been received from time to time, without an extended revival. But the past winter of 1853, has been a period of deep interest.

During the progress of the work one hundred and thirty-four were received to the church, in the ordinance of baptism, and eleven by experience. It is pleasant to record that this precious work was not confined to this church, but extended to the others in the town, and they participated largely in its benefits.

Continued prosperity would demand either an enlargement of their house of worship, or the formation of another church at no distant day, in order to the largest amount of usefulness.

BAPTIST CHURCH,

SOUTH BERWICK, MAINE.

BERWICK was settled about the year 1630, and for more than a century was under the influence of the Congregationalists. The introduction of Baptist sentiments into Berwick was owing to an incident in the life of Mr. Joshua Emery, who separated himself from the Congregationalists. For this act, he was stigmatized as a "New Light." He invited Rev. Mr. Smith, of Haverhill, to visit Berwick. He came—God was with him—the Holy Spirit descended—souls were converted,

and the Apostolic ordinance of baptism began to be administered in the Province of Maine. In the midst of persecutions, Mr. Smith proceeded, in 1768, to organize the Baptists of Berwick into a regular Church, composed of eleven males and six females. Joshua Emery was chosen Elder, and John Knight, Deacon.

Under the ministry of Mr. Emery, this little band, undaunted by fines, threats and imprisonments, so rapidly advanced that a division was soon found necessary. The brethren in the north part of the town were dismissed to unite with the Baptists in Madbury, N. H., to form one church, known as the "Berwick and Madbury church." Over this church, Mr. Wm. Hooper was ordained at Berwick, August 14th, 1776. He was the first Baptist minister ordained on the soil of Maine. The original church took the name of the "Berwick church, at the Great Hill," and continued to enjoy the preaching of Elder Emery until the settlement of Wm. Batchelder as Pastor, November 30th, 1790. Prosperity attended them, and soon the gentle influences of the Spirit descended. The years 1800—1804—1806 were especially marked by the Spirit's power, one hundred and twelve being added by baptism.

In the fall of 1805, the church were obliged to part with their loved and successful pastor, Mr. Batchelder. He felt it his duty to remove to Haverhill, Mass., and received a recommendation to the church in that place. The church now were destitute for about two years, when Elder Joshua Chase settled among them.

He remained about five years, being dismissed at his request in 1812. In the early part of his ministry, the church enjoyed some prosperity; soon, however, difficulties arose which spread and increased to such an extent that the church was rent asunder, and in 1818 it was suspended from the Association. In 1821, it was restored, with but twenty members, under the name of Berwick and York church. On the 7th of June, 1826, Rev. Joseph Gilpatrick was ordained as their pastor, and the church again enjoyed a season of refreshing from the presence of the Lord. In 1830, there were received into the church about forty members, so that when Mr. Gilpatrick left them in 1832, strong and united, they were ready to move forward. The following year, Mr. Nathaniel G. Littlefield, was settled as their pastor, the church assuming the name of South Berwick and York. Mr. Littlefield closed his relation with the church, June 4th, 1836. The next year, Elder John Hubbard was settled over the church, now known as the South Berwick Church. During his ministry, the church had great prosperity, and in 1839, a powerful revival, during which about seventy members were added to the church. In 1841 Mr. Hubbard was dismissed.

In June, 1844, Rev. J. M. Wedgwood became their pastor. He took his dismission in July, 1846. The next spring, Rev. Gideon Cook assumed the pastoral office of the church; he remained until April, 1849. Rev. Wm. Copeland commenced his labors May 4th, 1850.

Since the church was organized, it has contained in all, three hundred and eighty-four members. It has had eight deacons. Elder Joshua Emery, although a man of talents and eminent piety, sound in faith, was never ordained. He sustained the office of Elder, with dignity and usefulness, ness, though himself fined and imprisoned, and his property seized and sacrificed to sustain the intolerant spirit of ecclesiastical bigotry.

The following ministers originated in this church: Jedediah Goodwin, never ordained, Joshua Goodwin, John Hubbard and B. F. Hubbard.

This is the oldest church in the State of Maine. It has passed through much persecution and many severe trials. It has had precious seasons of divine mercy. Here was built the first house for the worship of God, erected among the Baptists of Maine.

Works of Faith.

PADDY, a new convert from Popery in Ireland, shows himself a very tolerable theologian:—

"Now, Paddy, stop and tell me what you mane by that," said Tom. "Sure you don't mane that wicked doctrine of the protestants, *that we are saved by faith without works?* Why the priest tould me that was the worst of all their bad doctrines. Sure, if that was thrue, a man may rob and plunder, and do everything that is bad, and be saved by faith after all—I tell you, Paddy, if I thought that doctrine was thrue, I'd never do any good work again during my life."

"Why, then, Tom," said Paddy, "I'm just thinkin', that if ever you gets into heaven you'll be turned out again, upon your own showing."

"Why do you say that, Paddy?" said Tom, with indignation.

"Why, you just now said you'd never do a good work if you hadn't a heaven to purchase by it. Now, if you gets there, you'll have no more heavens to purchase, and so your only *rason* for doing good will fail you, and you'll be bad there as Satan was; and take care for fear they'd turn you out like him."

"And why wouldn't they turn yourself out, Paddy, as well as me?" said Tom, in a tone of anger.

"Oh, because if I gets there through God's marcy, I'll love Him for putting me there, just as I now loves Him and tries to plase Him, for givin' me a title to go there, through Christ's merits, and not by my own works. You see Tom, my rason for doin' good won't fail me then, as yours must."

"Well," said Tom, "the priest says the protestants' doctrine of justification by faith without works must make 'em all bad people, and keep 'em all out of heaven."

"Oh! Tom," said Paddy, "you don't understand the thing at all, at all, nor the priest nather, or you'd not say that. at the last meetin' at the school-house, the minister made that quite plain to us by a parable. Here it is, Tom, I remembers it well.

"There was once a kind-hearted man," says he, "who used to take pleasure in helpin' poor people out of misery. When he heard of any poor family beggared by misfortune, maybe he'd pay all their debts for 'em, and put them in their house again. Well, one time, he wanted to have something done to a nice kitchen-garden he was very fond of, and he bade his steward get men to do it. In the mornin' he looked out to see how the work was goin' on; and he noticed that when the steward turned his back all the men idled except one; and this poor fellow wanted to spread himself over all the work-like; he went on so careful and busy whether the steward was there or no. With that the masther come down and went into the garden, and says he to the idle fellows, 'What brought you here to-day, boys?'

"'To get our hire, to be sure, masther,' says one of 'em.

"'I believe you, my man,' says he; 'for all your thanks are to your hire, and none to me, and so you don't care how my work is done, so you get the hire.'

With that the masther turned to the poor fellow, who was working with all his heart-like, and says he, 'Was it to get your hire you come here to-day?'

"'Ah, masther,' says he, 'it must be you don't know who I am, or you'd not ask me that.' 'And who are you?' 'Oh, masther,' says he, 'I'm poor James O'Brien, that your honour got me and my family out of the misfortune, when we wor just goin' to be ruined and turned out to beg; your honour paid our debt for us and got back our cabin, and set us up again—ever since I'm watchin' to do something to show how thankful we are to your honour. If there was any occasion, we'd loose our lives for your honour.'

"Now, Tom," says Paddy, "don't you understand that; don't you see that the poor fellow was working for love—and he'd give all he had in his heart for his masther?—that's like the

true Christian, Tom, that would wish to live and die for his Saviour only, because he believes the Lord Jesus paid his debt on the cross, and *set him up like*, as a pardoned child of God; now that's the right protestant doctrine of faith. 'Tis *a faith without works*, to be sure, so far as James O'Brien did no works for the payment of his debts, or gettin' his house back; *that* was all the masther's doin'; and still *'tis a faith that brings forth good works*, so far as poor James lived and died so thankful to his masther that he couldn't find it in his heart ever to offend him afther; and it was his delight to do all he could to show his masther how thankful he was to him."—*Paddy's Cabin.*

Early Controversy on Baptism

IN ENGLAND.

BEFORE the Reformation from popery, there is historical evidence, there were, baptists in this country, but they only dare speak in whispers. As soon, however, as anything like freedom of speech was allowed they began to speak out; but they were sadly abused and maligned by the ruling ecclesiastical powers. Even during the reign of Henry VIII., in the year 1538, Cranmer and others were commanded by this haughty king to hunt out the baptists, and "burn their books." During the reign of his imperious daughter Elizabeth, the separatists—for that was their proper name—were numerous, especially in some parts of Lincolnshire. Mr. John Smyth, a clergyman of the established church at Gainsborough, published a work to confute some of the positions maintained by them. Controversy led him to investigate more closely the points in debate, and he began to disapprove of several things in the doctrine and discipline of the episcopal church: a further examination confirmed his former doubts, and in compliance with the dictates of conscience, he resigned his benefice, and was soon called to be the pastor of a church of separatists. But being harassed by the High Commission Court, he and his church passed over to Holland in 1606, and joined a society formed by those who were driven from their own country by the harsh measures of Elizabeth. In reviewing the subject of separation from the church of England, Mr. Smyth discovered that he and his friends acted inconsistenly in rejecting the ordination of that church because they esteemed it an unscriptural church, and yet retaining its baptism as true baptism. He examined the nature and ground of baptism, and perceived that neither infant baptism nor sprinkling had any foundation in scripture. He was no sooner convinced of this important truth than he openly professed and defended it; urging on his friends the inconsistency of their practice. This he did so clearly and forcibly, that bishop Hall told Mr. Robinson (one of the leading members of the society) "there is no remedy; you must either go forward to anabaptism or come back to us: all your rabbins cannot answer the charge of your rebaptized brother, Mr. Smyth." This alarmed those with whom Mr. Smyth held communion, and he was expelled from the church. Mr. Smyth wrote several treatises in defence of his opinions, and boldly preached what he thought to be the doctrines of inspiration. In a short time several were converted to his sentiments, and their numbers rapidly increasing, he formed them into a distinct church in 1607 or 1608. This appears to have been the first baptist church composed of Englishmen, that was formed in this century. Mr. Smyth laboured with diligence and success: a contemporary writer affirms that "Mr. Smyth and his party do at once as it were swallow up all the separation besides."

The decided and uncompromising testimony of Mr. Smyth and his friends against infant baptism, aroused the animosity of the pædobaptists; and, to justify their practice, the latter accused the baptists of having "proclaimed open war against God's everlasting covenant, and of murdering the souls

of babes and sucklings, by denying them the visible seals of salvation."

To this Mr. Smyth replied in a work entitled "The Character of the Beast," in which he thus expresses his reasons for separating from the pædobaptists: "Be it known, therefore, to all the Church of the separation, that we account her, in respect of her constitution, to be as very a harlot as either her mother of England, or her grandmother of Rome is, out of whose loins she came. The true constitution of a church is of a new creature baptized into the name of the Father, Son, and Holy Ghost: the false constitution is of infants baptized," &c. Both these quotations may sound somewhat harshly; but it was the custom of that age to use strong language and to indulge in a satirical strain, which the politeness of modern polemics might perhaps condemn.

Soon after the death of Mr. Smyth, his followers—to vindicate themselves from extravagant charges made against them—thought it necessary to publish a confession of faith; which was supposed to have been chiefly drawn up by Mr. Smyth himself. It was published at Amsterdam in 1611.

The date of Mr. Smyth's death is not known: he was succeeded in the charge of the church in Holland by Mr. Helwissee, who had been his associate and fellow-labourer in its formation. About 1614, Mr. Helwisse and his friends left Holland and returned to England: they continued their church-state and held public assemblies as regularly as the intolerant spirit of the times would permit.

In 1614 was published a treatise entitled "Religious Peace: or a plea for liberty of conscience," by Leonard Busher. It is said that this able pamphlet is the earliest treatise known to be extant on this great theme. The author was a citizen of London, and had been in exile; from some of his remarks he appears to have been a General Baptist, but it is not ascertained whether he was a member of Mr. Smyth's church.

The True Standard.

Our idea of the nature of earnest individual piety must be taken, not from the conventional standard of the age, but from the Word of God. It must be so, whether we admit it or no. Once give up the Bible as the only true standard of personal religion, and there is no rule left but custom, which is ever varying with the opinions and corruptions of the times. On this principle all but the very lowest stages of apostasy might be justified, for they were the conventional notions of their day. No, the Bible, the Bible alone, is the religion of Christians. "To the law and to the testimony; if they speak not, and act not, according to them, it is because there is no light in them." Yet how prevalent is the disposition to conform ourselves to the prevailing religion of the day and of the church to which we belong, and to satisfy ourselves with the average measure of piety around us. "I am as good as my neighbors," is the shield with which many a man repels the charge of deficiency. "I am as good as my fellow-members," is the self-same shield with which a professor of religion wards off the allegation of his being below his duty. The very same conventionalism which ruins the world, corrupts the church. That which keeps down the standard of morality in the one, depresses the standard of piety in the other. This has been the fatal practical error of the church through every age of its existence, and by which its beauty has been disfigured, its power weakened, and its usefulness impeded: its members, instead of looking into the perfect law of Scripture, and seeing themselves reflected from that faithful mirror, and adjusting their character and conduct by its infallible revelations, have placed beforé themselves the glass of the Christian profession as it was found in the church of the day, and have regulated their behavior by what they saw in the prevailing character of their fellow-Christians. Thus a constant multiplication of corrupted copies is going on, and religion as seen in the conduct of its professors, and as it is described in the pages of its own inspired rule, are quite different things.—*James.*

Richmond Female Institute.

THIS Institute, of which we give an engraving, had its origin in the desire of a number of gentlemen, residing in Richmond, Va., to establish in their midst a seminary of learning of the most elevated character, which should offer to ladies the facilities for instruction usually to be found in our best colleges for young men.

As a first step they secured, what must be conceded to be, an admirable location. A large lot was purchased on Tenth street, embracing the whole front (326 feet) from Marshall to Clay streets, beautifully shaded, in an elevated, airy and commanding position, and surrounded by a class of residences, which make the neighborhood one of the most eligible and delightful in the city. It is immediately opposite the Richmond Athenæum, and in close proximity to the Capitol Square, the new Public Square, and the churches of various denominations; yet, by a happy combination of circumstances, though so central and accessible, it is almost as retired and free from annoyance as the country itself.

The building was planned with much care. Before fixing on any plan, the present President of the Institute, Rev. Basil Manly, Jr., then Pastor of the First Baptist Church, Richmond, was commissioned to visit all the principal Female Seminaries, in those parts of the country where most attention has been paid to building schoolhouses, so as to compare the various plans, and obtain the most recent and valuable improvements, which have been suggested by the experience of others. Consultation was also had with several eminent practical teachers, and with architects; and finally a plan was matured, combining the results of all these inquries, so as to afford the greatest advantages to the pupils, while having due regard to taste, and economy of construction. In this building, provision will have been made, *at an expense of about sixty thousand dollars*, to promote, as far as possible, the health, comfort, and security of the pupils as well as their advancement in learning.

The design is by Mr. Thomas A. Tefft, Architect, of Providence, Rhode Island. The sketch accompanying this exhibits only a part of the plan, the part which is now actually erected. It is proposed to add, hereafter, a wing of thirty feet front to each end,

which will increase greatly the beauty as well as the convenience of the whole. It will then present a noble front of one hundred and eighty-five feet.

The present building is three stories high, besides attic, basement, and sub-basement; and offers a front of one hundred and twenty-five feet. In the centre the building extends from front to rear one hundred feet. The visitor, passing through the Loggia, or covered porch between the two towers, reaches the main entry. On his right and left are two parlors for boarders and visitors. In front of him is the principal school room for the collegiate department, forty feet by sixty, well lighted and ventilated. On the same floor, there are four recitation rooms. At one end of the long hall, reached by a separate door from the outside, are a parlor and sitting room for the President's family; and at the other end, a private parlor and sitting room for the young ladies. In the basement, (which is so arranged as to be high and dry above ground by the removal of the earth in the rear,) are two school rooms for the preparatory department, each about 40 by 20 feet. There also are the dining room, store rooms, bathing rooms, chemical laboratory, &c. Still underneath the dining room, in the sub-basement, are the kitchen, fuel rooms, &c.—The whole building is lighted by gas, provided with the city water, and warmed by four of Bolton & Yale's Patent Furnaces, which are thought to furnish a more equable and healthy temperature than any other furnace now in use.

In the second story, a large and commodious room is set apart for a library and reading room, and four apartments for musical instruction. The remainder of the second and third stories consists of chambers; only two young ladies occupying one room. In the attic, or fourth story, two rooms lighted by sky lights, are arranged for drawing and painting, and one large room is designed for calisthenics and exercise, especially in unpleasant weather. One of the towers will be used as an observatory—commanding an extensive view of a most beautiful landscape, and suited also for astronomical observations.

The institution, it is expected, will be opened, for purposes of instruction, the first Monday in October next: and it may be presumed, that those who have taken so much pains in securing a suitable building, will not neglect to provide superior facilities for a sound and liberal education of the mind and of the heart.—We most heartily wish them success.

American Indians.—According to the best statistical reports to be obtained, the whole number of the Aboriginal population of the western continent is not far short of twenty millions of souls. This, of course, includes the British, Russian, Mexican and United States possessions in North America, and all of Central and South America. The mission of the Indian Mission Society is to all these tribes. The most accessible of these at present are within the United States and Territories; but the time is not distant, when we should be ready to send our missionaries to all the other countries above named.

The Jews in Jerusalem.—The present Jewish population of the Holy City amounts to five thousand souls of the Sephardim congregation, two thousand of the Russo-Polish, and seventy of the German-Dutch congregation. All taxes are paid by the Sephardim, the others being considered as strangers, who enjoy the protection of European consuls. Heavy taxes are paid for the permission to pray in sacred localities and ruins. This congregation has thirty-one synagogues and colleges. The chief Rabbi, who must be confirmed by the Sultan, is elected by the members of the congregation. At least three-fourths of the congregation live upon Charity, and the congregation is deeply in debt. This year everything is exceedingly dear, so that the fate of the poor is very melancholy. Everywhere one sees pale, emaciated faces.

Editor's Garner of Gleanings.

Better Heart than Tongue.—What can be more truly Irish than the expedient of the good natured farmer who did not dare to speak to a neighbor because he had been cursed from the altar on the previous Sunday, and yet wished to assist him and his starving family?

"I came to him," says poor Paddy O'Connor, "and says I, 'Jerry, won't you lend me your turfrail to-morrow?'"

"Not a word out of Jerry; but he looked kind at me, and pointed with his finger at the turfrail in the yard; but it seems he thought of himself, and that maybe I might keep it longer than one day, and so he walked overright me, and up he goes to the turfrail; and sure I wondered what he was going to do; he put his hand on it, and just as if it was a livin Christian, says he to it, 'Now, turfrail, you may go with Paddy to-morrow, but be sure you comes back to me before twelve o'clock at night, for I want you the day afther.' 'Oh!' says I to Johnny, that was waitin on the road with the car, "'thar a leah a hyaaneen agus thogue eh sho,'" (come here, Johnny, and take this).

"Well, when Johnny was gone, I stayed a little after him, thryin to thank poor Jerry, but not a word out of him for the world! And after I got outside of the back *haggard*, who should go in at the front but the priest! Says I to myself, some of them spies that is always a watchin poor people must be gone to bring him to threaten poor Jerry. With that I crept in close behind the hedge, to hear the *skelmishing* poor Jerry would get.

"'What a purty fellow you are, Jerry,' says he, 'to go talk to that souper and turncoat, Paddy O'Connor.'

"'Is it I, your reverence,' says Jerry, smart enough, 'wisha I'd be long sorry to do that.'

"'Why then, Jerry, ain't you ashamed to tell me such a lie?—you not only *spoke* to him, but you gave him your turfrail—I just met it going to his house.'

"'Oh! is that all, your reverence?' says Jerry; 'why then, sure, your reverence, if Paddy come and whipped away my turfrail, sure Jerry wasn't the man *to go for to say*, "Paddy, don't take away my turfrail." Ah! to break your reverence's commands and the commands of my church, I knows my duty to my clargy betther nor that.'

"'Well, Jerry, I don't like the thing much,' says the priest; 'but, indeed, I don't wonder at anything that turncoat Paddy O'Connor would do—he's enough to corrupt a barony.'

"'Oh! yes, your reverence,' says Jerry 'he'd corrupt the side of a country, your reverence.' With that the priest rode away, and I saw poor Jerry and his wife a laughin together at the door. 'Ah!' says I to myself, 'Jerry, you're a betther man nor your religion, any how, for you have a good heart still for your ould neighbor.'"

How Conversions are Effected in Ireland.—There was a very prejudiced Roman Catholic, who, upon going into a town where placards were posted, was met by the priest, who said to him, "Take care, and don't look at those placards; there is heresy in them all." "Oh," said the man, "they are posted on both sides of the road." "Then look you straight on as you pass." Well, by and bye, he came to the corner of two of the streets, and there he saw, on one of the placards, "The religion of the Roman Catholics is not to be found in the Douay Bible." Sir, this man instantly bought a Douay Bible. He read it, and found that Jesus Christ is the only ground of hope, as proved from that Douay Bible. He was in great trouble for some time, and at last he communicated his feelings to his wife. He plainly told her of the change which had taken place in his sentiments, and declared that he was a Protestant. With tears in her eyes she exclaimed, "Bless God for what you have said; I have been a Protestant for two years." She then related her case. They had been staying in a Protestant lodging house, when, in a china closet which separated their room from another, she heard prayer and the Scriptures read. Being struck with what she heard, she went in secret at the same hour every day, and became so impressed as to procure a Bible. "And," said she, "God has shown me the way of justification by faith in Christ Jesus." Then what was to be done with the daughter of these people? The parents wrote to her, informing her of their spiritual change, and what was their surprise and pleasure to find a letter in return

saying that she had been a Protestant for seven months. And how do you think that had occurred? After her marriage she went to reside in a certain town, and the priest there invited her and some of her friends to spend the evening with him. This young woman went, and, while on the visit, took up a book—Gibbon's Decline and Fall of the Roman Empire. On the priest approaching, she said, "I beg your pardon for having taken up a book that perhaps is not allowed to be read by us." "Oh," said the priest, "you and I, who are educated, may read any thing; it is only those poor devils (pointing to the gentlemen who sat at the other end of the room) who may not read such books." She pondered over the expression, "You and I, who are educated, may read anything,"—"Then I should like to read the Bible." She at once procured one, and read, and was converted. Thus father, mother, and daughter were brought into the family of God.—*Paddy's Cabin.*

Letter from the Chinese Emperor to Mr. Roberts.—As some doubt has been cast by the *Overland China Mail*, on the substantial accuracy of Mr. Roberts' summary of the letter, we print the translation, verbatim, as it appears in that paper.

"Though it is long since we parted, yet I constantly cherish a remembrance of you. Now that the grateful breezes of spring salute men, while distant, I have thought of you, my venerated elder brother. It is indeed praiseworthy that you have traversed myriads of leagues of ocean, to publish the true doctrines of the Redeemer, and that you with all your heart serve the Lord. I respectfully make known to you, that notwithstanding my unworthiness and incapacity, the Heavenly Father has not cast me off, but in the fulness of His grace, has enabled me to obtain possession of the extensive region embraced in the *Liang Hu* and *Kiang-nan*, (*i. e. Hunan, Hupih, Nganhwui*, and *Kiang-su.*) I have written to you several times, but have yet received no answer to my letters.

In consequence of the multiplicity of public affairs engaging my attention, I have not had leisure to instruct (the people) morning and evening. But I have promulgated the Ten Commandments to the army and the rest of the population, and have taught them all to pray morning and evening. Still those who understand the Gospel are not many. Therefore I deem it right to send the messenger * * *

* The name purposely left blank.

in person to wish you peace, and to request you, my elder brother, if you are not disposed to abandon me, to (come and) bring with you many brethren to help to promulgate the Gospel, and administer the ordinance of baptism. So we shall obtain the true doctrine.

Hereafter, when my enterprise is successfully terminated, I will disseminate the doctrine throughout the whole empire, that all may return to the one Lord, and worship only the true God. This is what my heart truly desires. I refrain from alluding to other matters than the above, and say no more at present. Wishing you happiness, I am your humble servant,*

Heng Siu-tsiuen."

Over the name is stamped a large seal, about two inches square, with the following six Chinese characters, in the old seal character, *Tien Teh, Tai Ping Hwang, Yin*, *i. e.* the seal of *Tien Teh* and *Tai Ping Hwang.*

God and the Gods of China.—The Gods of the three orthodox sects are these, and others like these: Heaven, Earth, Ancestors, —these are the great gods; next come gods of the hills, the rivers, and the seas; the god of fire; god of rain; god of thunder; god of the kitchen; and so on, to the very lowest objects, and to things innumerable. The common name for these deified objects, to which they offer prayers and sacrifices, and for which they build altars and temples, is *Shin*, a generic term of wide extension; and, in both the colloquial and classical language of the Chinese, this word, *Shin*, holds the same place as *Elohim* did in the Hebrew, *Theus* in the Greek, *Deus* in the Roman, and our plain old Saxon *God* and *gods* in the English.

Centuries ago very strong efforts were made by certain Jesuits to set aside this term, *Shin*, and substitute the title *Tien-ti*, "Celestial Ruler," as a translation to the common name *God;* and within the last twenty years these efforts have been renewed by some Protestant missionaries. At present, the Jesuits and all the other Romanists use *Tienchu*, "Heavenly Lord;" the few Protestants who contended for *Sieu-ti*, now use *Shang-ti*, "High Ruler;" while a large majority of their Protestant brethren adhere to *Shin*, as the only suitable word for God. It is now the settled opinion, I believe, of all our Protestant missionaries in China, that, in translating

* *Lit.* your ignorant younger brother Hung Siu-tsieun salutes you.

the Hebrew scriptures into Chinese, the proper name *Jehovah* should be transferred, and *Elohim* always translated. We can say in Chinese, "Jehovah our Shin," just as we do in English, "Jehovah our God." Nothing can be more plain, and simple, and unmistakable than this, and withal it corresponds well to Chinese usage.—*Dr. Bridgman.*

THE GRAND LIGNE MISSION was commenced about the close of 1825—for the first five years there was only one minister in the field, aided by a couple of teachers. During the second five years, three other ministers, two of whom were the fruits of the mission, entered the work, and, from that time to the present, there has been an addition of four more, three of whom are the fruits of the Mission. And now the Missionary corps consists of six ordained ministers, two licentiates, ten teachers, three colporteurs; who, in their endeavors to spread the pure knowledge of the Gospel, have to encounter one archbishop, five bishops, and five hundred and fifty priests, besides an innumerable host of nuns and teachers, who are all devoted, soul and body, to the interests and aggrandizement of their Church.

Considering the mighty obstacles in the way of truth, shall we not rejoice and bless God, the master of the harvest, in seeing already four organized churches, into which have been received 370 converted Canadians; and which number yet 200 members, notwithstanding deaths, exclusions, and immigrations into the United States. Many others have been also brought to a saving knowledge of Christ, though they have not joined the Mission Churches; and we number besides over a thousand more who have abandoned the errors of Popery, and who are under the influence of the Gospel.

MAJOR VETCH, Deputy Commissioner in Assam, had recently a singular escape from a tiger. The brute reached the pad of the elephant, seized the barrel of Major Vetch's gun, and twisted it round. Meanwhile, the elephant in his struggles, contrived to throw off both the tiger and his rider. Major Vetch was stunned, and on his recovery, found elephant and tiger gone, and himself unhurt.

THE Karen Bible, by Francis Mason, D. D., is finally completed. Thus a nation unknown 30 years ago, and without a written language, have the whole of God's word in their own tongue.

A NEW KAREN ASSOCIATION, of thirteen churches, called the Maubee Association, was organized in February last. This makes the record of the Karen department of the Rangoon mission,—2 associations, 23 churches, 413 baptized the past year; 28 have been baptized since the association was formed;—total, 1,467 communicants.

PRAYER IN THE ARMY.—It is stated on good authority that there as 305 military officers in the present Eastern expedition, who are bound together in solemn concert and commuion, that they will remember and pray for each other once a week;—and also that on the eve of battle, they will lift up their hearts to God in prayer and will love, protect, and shelter each other. The naval service are 310 similarly bound to God, their country, and one another.

A BAPTIST FAMILY.—Judith Fariss, who was born, we believe, and raised on James River, not far from Richmond, Va.; was married to Luke Smith, by whom she had eleven children. They were members of the Baptist church, and also nine of their children, one of whom was a preacher. The whole family resided in South Carolina for many years, where Mrs. Smith died in 1811; Mr. Smith having died many years previous. She was believed to be about 100 years of age. A calculation of the number of her offspring, having been made a few days previous to her death, it was found that she had 93 grand children; 45 of whom were Baptists; 298 great-grand children, and 20 of the fourth generation; making an aggregate, including her own children, of 422!!!

There are now living, in Alabama and Mississippi, a number of her posterity, among whom are five ministers of the gospel, and we know of three or four more in South Carolina. One of her grand children, now living in this state, who, with his wife, ten of their children, three grand children, three sons-in-law, and seven daughters-in-law, are all members of the Baptist church; three of the family are ministers of the gospel!

WHO IS TO PAY? *Haward's Massachusetts Gazetteer* gives the following, as copied from the ancient Town Records of South Reading, Mass.:

"1667.—'This year the town contained '59 dwelling houses. It was ordered that 'every dog that comes into the meeting-'house in time of service shall pay six-pence 'for every time he comes.'"

WHAT A SERMON SHOULD BE.

It should be brief; if lengthy, it will steep
Our hearts in apathy, our eyes in sleep;
The dull will yawn, the chapel-lounger doze,
Attention flag, and memory's portals close.

It should be warm; a living altar coal,
To melt the icy heart and charm the soul;
A shapeless, dull harangue, however read,
Will never rouse the soul, nor raise the dead.

It should be simple, practical, and clear;
No fine-spun theory to please the ear;
No curious lay to tickle letter'd pride,
And leave the poor and plain unedified.

It should be tender and affectionate,
As his warm theme who wept lost Salem's fate;
The fiery law, with words of love allay'd,
Will sweetly warm and awfully persuade.

It should be manly, just, and rational,
Wisely conceived, and well express'd withal;
Not stuff'd with silly notions, apt to stain
A sacred desk, and show a muddy brain

It should possess a well-adapted grace,
To situation, audience, time, and place;
A sermon form'd for scholars, statesmen, Lords,
With peasants and mechanics ill accords.

It should with evangelic beauties bloom,
Like Paul's at Corinth, Athens, or at Rome;
While some Epictetus or Sterne esteem,
A gracious Saviour is the gospel theme!

It should be mix'd with pure and ardent prayer,
To reach the heart, and fix and fasten there;
When God and man are mutually address'd,
God grants a blessing, man is truly bless'd.

It should be closely, well applied at last,
To make the moral nail securely fast;
Thou art the man, and thou, alone, will make,
A Felix tremble, and a David quake!

Rev. J. S. Reynoldson, who was a passenger on board the ill-fated *City of Glasgow*, was peculiarly successful in his labors as an Evangelist, some four thousand persons having been received into different Baptist churches through his instrumentality. Mr. R. had been heard to say that he should like to be buried in the ocean. A funeral sermon was preached in the Baptist Church, in Petersburg, Va., by Rev. Thomas Hume, of Portsmouth, Va. After the sermon a subscription was taken up for the benefit of the widow and children of the deceased, realizing about $300 thereby.

Notes of a Sermon *By the Rev. G. S. Bailey, D. D.* Acts xvii., 6. "These that have turned the world upside down have come hither also."

Theme. — Leading features in which Baptist churches are after the model of the primitive and apostolic churches, and that the fundamental principles of these churches, are the fundamental principles of all true religious reformation.

I. Baptist Churches are after the model of the primitive and apostolic churches:

1. In regard to their membership; the material of which they are composed.
2. In regard to discipline and government.
3. In regard to the kind and grade of their church officers.
4. In regard to the Ordinances of the Gospel.
5. In maintaining liberty of conscience.
6. In advocating the purity and spirituality of the churches and opposing the union of Church and State.
7. In making the Bible the only standard of faith and practice.
8. In teaching personal responsibility; no religious duties to be performed by proxy.
9. In their efforts to spread the Gospel from the days of the apostles till now.

II. That the principles of the Baptist Churches are fundamental in every genuine religious reformation.

The Fairmount Theological Seminary was opened on the 27th of October last, under the instruction of Profs. Turney and Stone. The number of students has been *seventeen*, in three classes, to wit: Junior theological class with five members, and two preparatory classes with six each. The beginning and the progress thus made afford ample encouragement for the future. A Professor of Theology is to be chosen as soon as a suitable candidate can be found.

A beginning for the Library has been made. On the shelves of the commodious room in the Seminary building set apart for this purpose, are about 1300 volumes—a large part of them new works, donated by publishers, obtained by the agency of Mr. D. Anderson. It is understood that the Covington library, of three or four thousand volumes, is to come to Fairmount.

We learn from the Tennessee Baptist, that the corner stone of a new Baptist College was laid with impressive ceremonies on the 4th of July, in the town of Cassville, Ga.

ROCHESTER UNIVERSITY.—An incident of peculiar interest occurred during the late commencement exercises of this Institution. One member of the graduating class, Mr. R. C. Fenn, of Rochester, is totally blind. When his theme was announced, President Anderson remarked to the audience that Mr. Fenn, at the close of his junior year, in performing some chemical experiment in private, lost his eyesight entirely, from the effects of an explosion; but that from unflagging energy, and by the aid of a devoted brother, and attached classmates, he had been enabled to complete the studies of the course with honor to himself, and satisfaction to his teachers. He was then led forward by his brother, while there was scarcely a tearless eye in all that vast assemblage of near 2000 souls. His subject was "The Lost Senses," the object of which was to demonstrate the proposition that blindness is preferable to deafness. It was discussed in an agreeable, able, and earnest manner, after which Mr. Fenn retired amid the prolonged applause of the audience.

BAPTIST CHURCHES IN CALIFORNIA.—There are now seventeen Baptist Churches in California, located as follows:

San Francisco, including one composed of colored members, three; Sacramento, one white and one colored; and at San Jose, Santa Clara, Stockton, Marysville, Nevada City, Placerville, Johntown, Napa, Sonoma, Santa Rosa, Bodega, and Petaluma, each one.

HONOR TO WHOM HONOR, ETC.—Speaking of a Baptist book recently published, the Independent remarks: "We will say that the Baptist churches have always contributed their full quota to the noble army of martyrs; and that to them the Universal Church is much indebted for their steadfast, consistent, and unflinching assertion of the principle of religious liberty."

A MUNIFICENT DONATION of a house of worship, which cost about $20,000, has been made by Matthew Vasser, Esq., to the Central Baptist Church, Poughkeepsie.

ROSWELL S. BURROWS, Esq., of Albion, Orleans county, has made a munificent donation of three thousand dollars for the benefit of the Neander Library in the University of Rochester. Mr. B. is one of the corporators of the University, and among the most liberal of its friends.

HARVARD COLLEGE.—The triennial catalogue of Harvard contains the names of 8,369 persons who have been connected with the Institution. Of all these there are living now only 3,566. The whole number of alumni, according to the catalogue, is 6,612, of whom 4,339 are sleeping with the dead. The number of clergymen who have gone out from the College is 1707—but 351 of whom are now alive. The number of those not graduates, who have received honorary degrees at Harvard, is 498. Of the surviving alumni, five are nonagenarians and thirty-two are octogenarians. The oldest is Thaddeus Fiske, of West Cambridge, who was born at Weston, in 1762, and graduated in the class of 1785.

THE Burlington University, under the control of the Iowa Baptist Education Society, has just completed its building, which was dedicated with appropriate ceremonies on the 4th of July. The building is a beautiful edifice, covering an area of 45 by 64, and three stories in height above the basement, and was erected at a cost of about ten thousand dollars.

THE WESTERN ASSOCIATION of Nova Scotia, reports 477 added by baptism the past year. The Central and Eastern Associations have also received large accessions.

THE Baptist Education Society of Virginia, since its organization in 1832, has aided in the education of *one hundred and twenty eight* ministers. The present number under their charge is *sixteen*.

PROFESSIONS IN THE U. STATES.—There are in the United States 2,363,000 farmers; 100,000 merchants; 40,000 physicians; 24,000 lawyers; 30,000 teachers: 27,000 clergymen; 70,000 mariners; 10,000 fishermen, and 10,000 State and Federal Officers.

GROWTH OF FOREIGN INFLUENCE.—The Christian Times of Chicago says, that the official statement of the recent census of that city, is as follows: Males, 28,899, Females, 32,657; Americans, 25,677; Foreign, 35,879; Mariners, 4316; Total, 65,-872.

It will be seen from this that the foreign population of Chicago exceeds the American by ten thousand—quite a preponderance for that growing city of the West.

Ecclesiastical Statistics.—The following table from the census of 1850, exhibits the number and nativity of each class of foreigners in the United States in the year 1850.

England,	277,676	Holland,	9,884
Ireland,	961,719	Turkey,	106
Scotland,	70,650	Austria,	964
Wales,	29,868	Switzerland,	13,358
Germany,	573,225	Norway,	12,678
France,	54,069	Denmark,	1,838
Portugal,	1,274	Italy,	3,645
Belgium,	1,213	Spain,	3,113

This table shows that the Irish in the United States number less than one-half the foreign population. Within the last two or three years, the emigration from Germany alone has outnumbered the Irish. As to the religious condition of the people, the Protestant influence vastly preponderates. The Catholics are not equal to any one of our five leading denominations. Thus, the leading sects stand about as follows, according to the official Census returns of 1850.

	Number of Churches.	Value of Church Property.
Protestants		
Methodist,	12,467	$14,634,671
Baptist,	8,791	10,900,382
Presbyterian,	4,584	14,369,889
Congregationalists,	1,416	7,970,962
Episcopalians,	1,474	11,251,970
Roman Catholic,	1,112	8,973,838

The conclusion is still more encouraging when the whole number of churches in the United States, (all which may be considered Protestant) except the Roman Catholic, is compared with the latter body:

Number of churches, 36,011. Aggregate accommodation, 13,489,896. Average accommodation, 384. Total amount of Church property, $86,416,637.

Number of Roman Catholic Churches, 1,112. Aggregate accommodation, 620,950. Average accommodation, 558. Total amount of church property, $8,973,838.

Growth of Protestantism and Romanism in Canada.—Mackenzie's Weekly Message says on this subject, that in 1820, the population of the Canadas may have been 520,000, of whom, perhaps, 380,000 were Papists, and only 140,000 Protestants—exhibiting 19 to 7 of the whole country as in favor of the Popish Church, its doctrines and worship. In 1853, this people may be assumed to number 2,000,000, of whom 940,000 belong to the Popish religion, and 1,060,000 to the Protestant, showing nearly 11 Protestants to every 9 Papists—the latter having gained 560,000 in 39 years, the former 920,000.

Romish Propaganda.—It will be of interest to our readers to note what this engine for putting forward Romanism is doing and where. It is principally worked in Europe, whence it obtains its largest supplies. A writer to the N. Y. Evangelist says the annual report of the Propaganda has been published. The figures it presents are worth studying. The receipts of the Propaganda amount to the sum of 3,335,149 francs. France alone has given 2,364,148 francs. After France come the Sardinian States, for the sum of 257,114 francs; Prussia for 200,998 francs; the British Isle for 193,746 francs. Belgium is on the fifth line, its contribution is 150,629 francs.

Adding to the receipts of 1853,	f 3,953,149
The balance of 1852,	1,245,112
The total is,	5,198,262

Then come the expenses for the year 1853:	
Missions in Europe,	936,121
" Asia,	1,440,510
" Africa,	342,700
" America,	1,089,428
" Oceanica,	413,787
Expenses for printing the "Annals," &c., in France and foreign countries,	172,638
Ditto of administration, in France and foreign countries,	32,089
Total of expenses for the year 1853 alone,	4,427,273
Balance of excess of receipts for the first payments to the missions of 1854,	670,988
Sum total,	5,198,261

The "Annals of the Propagation of the Faith" are issued every two months to the number of 172,000 copies—viz: in French, 106,500; in English, 16,000; in German, 15,200; in Spanish, 1,200; in Flemish, 4,800; in Italian, 24,300; in Portuguese, 2,500; in Dutch, 200; in Polish, 500.

Interesting from Geneva.—Geneva is becoming, as it was in the times of the rigid reformer, Calvin, the bulwark of Protestantism, and the Rome of Evangelical doctrines. —The long existing controversy and division between the so-called National Church and the Orthodox, i. e. between the Church of Socinianism and that of Evangelical

truth, is disappearing day by day. The Trinitarians have conquered the field, and to their labors and the will of God, we owe the great revival manifested in our cantons, not only among Protestants, but even among our enemies.

In April, 1854, the old temple of St. Peter, the walls of which, two centuries back, resounded with the voice of Calvin, Theodore de Beza, of Diodati, and of many other Christian reformers, witnessed a grand and imposing ceremony which will long be remembered by us, and will be transmitted as a glorious legacy to our descendants. Fifty Roman Catholics publicly abjured on that day, the faith of the Antichrist, and were admitted to the Holy Communion, surrounded by a large audience, who listened with great attention to the sermon preached by the eloquent pastor, Mr. Duby. Last Christmas day another equal number of Catholics became members of our Church and thirty more applied last Sunday to be instructed in the evangelical doctrines.

Western Female University. — The Baptists of Indiana, propose to establish at Lafayette, Tippecanoe county, a school for young ladies, worthy of the name of University. The project originated with Rev. Anson Tucker, who is Secretary and general agent of the Board of Trustees.

It is proposed to raise an endowment of $200,000, in shares of $100 each. A building is to be erected, in octagon form, forty feet sides and five stories high, at a cost of $70,000. The internal arrangements are to be after the most approved models and on the amplest scale. A library is to be established, chemical and philosophical apparatus furnished, with all the facilities for instruction common to schools of the highest grade. Lafayette, the "Star City" of the West, which has been chosen for the seat of this institution, is a very accessible, healthful and beautiful town.

Children of Dr. Judson.—For the surviving children, of whom there are six, suitable provision has been made. Five of these are the children of Sarah B. Judson; the youngest of whom, a son of eight years, has been adopted by Professor Dodge, of Madison University. The sixth only, a little daughter, born in 1847, is the child of Emily Judson, and she has been taken home by Miss Anable, of Philadelphia, to whom she was long ago given. We are also informed that abundant materials are left for a life of Mrs. Judson herself, and suitable precautions have been used to secure a complete and authentic memoir, the avails of which shall be secured to the surviving children. The public will look for its appearance, therefore, with great interest.—*N. Y. Rec.*

Religious Toleration.—The Freeman's Journal some time since, contained a paragraph denying that the St. Louis Shepherd of the Valley had ever published articles denouncing the principle of religious toleration, and asserted that the United States Senators who commented on its alleged opinions, had been misled. The following, from a recent number of the Shepherd of the Valley, reiterating and defending its previously expressed sentiments, tends to convict the Journal of making statements which facts will not sustain:

"Well, then, is this doctrine of toleration a Christian doctrine or is it not? Does it come from heaven or hell—from God or the devil? Do we see anything of it in the Bible, in the fathers, in the actions or writings of the saints, in the treatises of the doctors of the Church? Was it heard of before the birth of Protestantism? Has it not been condemned by the council of Constance and repeatedly by the Supreme Pontiffs? Is it anything more than a convenient theory got up, that Catholics living amongst Protestant may meet with less ill will? Are not the French Philosophers and their disciples its most zealous advocates? Has it ever had any more than a theoretical existence, except where it has been practically impossible to carry into active operation the principles which it condems? Was St. Thomas right when he said that, 'It is a much worse thing to corrupt the faith by which life is given to the soul, than to falsify money, which is an assistance to the temporal life?' Did he reason correctly from these premises, when he argued that temporal princes might justly punish convicted heretics? Is it not our boast that the Church never changes? And is not her history an open book which all may read, which we cannot close if we would, and of which we have no cause to be ashamed?

We will say, however, we are not in favor of roasting heretics; and that, if this sort of work is to be revived—though in our miserable times it is quite impossible, since men have no belief which they care to propagate, or for which they dare endure—if persecution is to be renewed, we should rather be its victims than its agents; but

we are not, therefore, going to deny the facts of history, or to blame the saints of God and the doctors and pastors of the Church, for what they have done and sanctioned. We say that the *temporal punishment of heresy is a mere matter of expediency:* that Protestants do not persecute us here, simply because they have not the power; and that *where we abstain from persecuting them, they are well aware that it is merely because we cannot do so, or think that by doing so we should injure the cause that we wish to serve.*"

THE RIGHT KIND OF PREACHING.—It was a beautiful criticism made by Longinus upon the effect of the speaking of Cicero and Demosthenes. He says, the people would go from one of Cicero's orations, exclaiming, "What a beautiful speaker; what a rich fine voice, what an eloquent man Cicero is!" *They talked of Cicero;* but when they left Demosthenes, they said: "*Let us fight Philip!*" Losing sight of the speaker, they were all absorbed in the subject; they thought not of Demosthenes, but of their country. So, my brethren, let us endeavour to send away from our ministrations the Christian, with his mouth full of the praises—not of "our preacher," but of God; and the sinner—not discanting upon the beautiful figures and well-turned periods of the discourse, but inquiring, with the brokenness of a penitent heart, "What shall I do to be saved?" So shall we be blessed in our work; and when called to leave the watch-towers of our spiritual Jerusalem, through the vast serene, like the deep melody of an angel song, Heaven's approving voice shall be heard:

"Servant of God, well done!"

BAPTISM IN ENGLAND IN 627.—In the famous "Ecclesiastical History of England," by the venerable Bede, edited by J. A. Giles, we find the following statements in chapter XIV., viz:

"King Edwin, with all the nobility of the nation, and a large number of the common sort, received the faith, and the washing of regeneration, in the eleventh year of his reign, which is the year of the incarnation of our Lord, 627, and about one hundred and eighty after the coming of the English into Britain." Bede also states, in the same chapter, that "Paulinus for the space of six years preached the word of God, and all that were preordained to eternal life *believed and were baptized.* Among whom were Osfrid and Eadfrid, King Edwin's sons, who were both born to him, whilst he was in banishment, of Quenberga, the daughter of Cearl, King of the Mercians." Again he states that "Paulinus at a certain time, coming with the king and queen to the royal country-seat, which is called Adgefrin, stayed there with them thirty-six days, fully occupied in catechising and baptizing; during which days, from morning till night, he did nothing else but instruct the people, resorting from all villages and places, in Christ's saving word; and *when instructed, he washed them* with the water of absolution *in the river Glen,* which is close by. These things happened in the province of the Bernicians; but in that of the Deri also, where he was wont to be with the king, *he baptized in the river Swale.*"

RECEIPT FOR A HAPPY HOME.—Six things are requisite, says Hamilton, to create a happy home. Integrity must be the architect, and tidiness the upholster. It must be warmed by affection, and industry must be the ventilator, renewing the atmosphere and bringing fresh salubrity day by day; while over all, as a protecting canopy and glory, nothing will suffice except the blessings of God.

Our Own Book.

As we have run entirely out of Nos. of the Memorial for January and February, any of our friends who may have either of them to spare, will oblige us by sending them to us directed, "A. B. Memorial, Philadelphia," stating whence they come, and we will send in return a handsome steel mezzotint engraving of Bro. Oncken.

We have had several complaints lately that the Memorial has not been delivered from the Post Office, and we would here say to all subscribers that we are particularly careful to send every man his book. Our plan is to enter the names under the place of residence, then with the list before us, while one person pastes and wraps up the book, another calls off the names to see that all are correct. So if in future any more miscarriages occur, we will be exonerated from a blame which belongs solely to the Post Office department; yet when a number fails to come to hand we will cheerfully send another to the same address, if notice is given early of such failure.

The Monthly Record.

Baptisms Reported.

ALABAMA.

Churches.	*Counties.*	*Administrators.*	*No*
Natasulga,	Macon,	D. B. Culbertson,	11

ARKANSAS.

Pine Bluff,	Jefferson,	N. M. Lea,	13

GEORGIA.

Van West,	Paulding,	Jas. Barrow,	30
	Richmond co.,	W. L. Tucker,	7
Bainbridge,	Decatur,	W. S. Leggett,	16
Lumpkin,	Stewart,		14
Darien,	McIntosh,	A. S. Moral,	15
Greenville,	Merriwether,	A. R. Callaway,	38
Rome,	Floyd,	C. H. Stillwell,	10
Bethesda,	Baker,	N. W. Collier,	34

ILLINOIS.

Bell Plain,	Marshall,	Will Brooks,	7
Bostwick,	Monroe,	D. M. Howell,	5

INDIANA.

	Hamilton co.,	J. H. Ralston,	7
Middle Fork,	Jefferson		6
Harmony,	Brown,	Evan Sneed,	18

INDIAN TERRITORY.

Dog Creek,	Choctaw Na'n,	S. Wallace,	12

LOUISIANA.

New Orleans,	Coliseum Pl. c.,	Duncan,	6
" "	2 Col. ch.,		5

MASSACHUSETTS.

Lowell,	(3 ch.),	D. C. Eddy,	3

MISSISSIPPI.

Brownsville,	(in one year,)	Rev. J. Williams,	150

MISSOURI.

Columbia,	Boone,	T. C. Harris,	16
Mt. Pleasant,	Harrison,	W. H. Robertson,	9
New Hope,	Chariton,	A. T. Hite,	8
Bonhamme		A. R. Anderson,	30

NEW HAMPSHIRE.

Churches.	*Counties.*	*Administrators.*	*No*
Pittsfield,	Merrimack,	J. K. Chase,	5

NEW YORK.

Penn Yan,	Yates,	C. Morton,	3
East Leon,	Cattaraugus,	S. Akerly,	7
New York,	(Broadway ch.)	A. D. Gillette,	5
Rochester,	(German ch.,)	A. Henrich,	6

NORTH CAROLINA.

Asheville,	Buncombe,	Thos. Stradley,	8

OHIO.

Bethel Marion,		J. S. Gillespie,	21
New Vienna,	Clinton,	J. B. Sutton,	4
Seville,	Medinae,	N. Barrell,	2

RHODE ISLAND.

Newport,	(1st ch.,)	S. Adlem,	15
Warren,	Bristol,	M. M. Dean,	7

SOUTH CAROLINA.

Charleston,	(Morris st.,)	A. D. Cohen,	14

VIRGINIA.

Little River,	Louisa,	Turner,	13
	Fayette,	M. Bible,	5
Alexandria,	Alexandria,	H. H. Tucker,	6
Mill Creek,	Botetourt,	Dempsey,	35
Jonesboro'	Brunswick,	S. B. Rue,	37

WISCONSIN.

Walworth,	Walworth,	E. L. Harris,	3
Oshkosh,	Winnebago,	E. C Sanders,	4
Utica,	Winnebago,	M. Terwelleger,	2
Grand Chute,			2

Ministers Deposed.

Names.	*Residence.*	*Time.*	*Age.*
James Shank's,	Troy, Ala.	July.	

Ministers Rec'd from other Denomin's.

Names.	*From what Body.*	*Where.*	*Time.*
Dr. B. H. Banks,	Meth't.	Barbour, co. Ala.	Ap. 16.

Churches Constituted.

Names.	*Where.*	*When.*	*Memb.*
	Hamilton co. Ia.	June 3,	9
Bethel,	Clay co., Mo.,	June 17.	
Clearfield,	Pa.,	June 21,	11
Hazelbottom,	Barry, Mo.,	June 24,	18
Flat Run,	Marion, Va.,	June 25.	
Prairie Valley,	Chariton, Mo.,	June,	21
Lodiville,	Park, Ia.,	July 4,	43
Ellington,	Chataugue, N. Y.	July 6.	
Mt Pleasant,	Green, Wis.,	July 8,	27
Coliseum Place,	New Orleans,	July 9.	
Bostwick,	Monroe, Ill.,	July 15.	
Utica,	Winnebago, Wis.	July 15,	13
Knoxville,	Ill.,	July 24.	
Newark,	(3 ch.,) N. J.,	July 26,	50
Leigh st.,	Richmond, Va.,	July 30,	100
Third Col'd ch.,	New Orleans,	July.	
Bowling Green,	Mo.,	July.	

New Church Edifices.

Where.		*When.*	*Cost.*
Sacramento,	Cal.,	June 18.	
Urbana,	N. Y.,	June 28.	
Rich Square,	North'n, N. C.,	July 9.	
Eaton,	Wyoming, Pa.,	July 20.	
Mill Creek,	Botetourt, Va.,	July 23,	$1,500
Frankford,	Pa., (lecture room)	July 25.	
Bristol,	Bucks, Pa.,	July 27,	6,000
Hickory Grove,	Warren, Mo..	July 2°.	
Wilmington,	Clinton co., O.,	July 30,	4,500

Ordinations.

Names.	*Where.*	*When.*
H. C Lollar,	Lawrence c., Mo.,	March 19.
Wm. May,	Deep Creek, Ky,	June 5.
A. B. Hogard,	Bois Brule, Mo.,	June 24.
B. A. Jackson,	Marion co. S.C.	June 25.
J. F. Boulding,	Philada., Pa.,	June 27.
Wm. D. Stout,	Amboy, Mich.,	June 28.
E. Bell,	Chariton co., Mo.,	June.
J. Ables,	Wash'n co., O.,	July 1.
N. F. Ravlin,	Plato, Ill.,	July 4.
David Runkle,	Mt. Pleasant, O.	July 5.
Ezekiel Dodson,	Kane, Ill.,	July 7.
D. L. Phillips,	Prairie Center,	July 9.
E. C. Mitchell,	Calais, Me.,	July 12.
J. B. Simmons,	Providence, R. I,	July 12.
Ira W. Simpson,	Rushford, N. Y.,	July, 13.
E. C. Sanders,	Oshkosh, Wis.,	July 14.
Geo. B. Taylor,	Charlottesv., Va.,	July 15.
Seals,	Greensb'o, Ala.	July 15.
E. B. Armstrong,	Newcastle, Ky.,	July 24.
H. F. Lane,	N. London, N. H.,	July 27.
M. Blankenship,	Flora, Clay co. Ia.,	July.

Deaths of Baptist Ministers.

Names.	*Residences.*	*Time.*	*Age.*
C. R. Kellam,	Franklin co. Ark.	April 6,	44
J. R. Eskew,	Barneville, Ga.	June 13,	41
B. M. Alden,	Petersburg, Va.	June 20,	38
J. H. Horn,	Barbour co. Ala.	June 21,	58
Wm. P. Buell,	Hardeman co. Tenn.	July 1.	
D. Goddard,	New Ipswich, N. H.	July 4,	75
E. G. Perry,	Franklindale, N. Y.	July 5,	55
Abner Fant,	Anderson, S. C.	July 10,	80
O. H. Capron,	Hebron, N. Y.	July 19,	47
B. F. Keeling,	Washington co. Ky.,	July 22,	
R. F. Ellis,	Clark co. Mo.	July 24,	45

Clerical Removals and Settlements.

Names.	*Whence.*	*Where.*
Babcock, O. W.	Franklin.	Madrid, N. Y.
Booth, J.		Elkhart, Ia.
Boyd, R.	London.	Hamilton, C. W.
Bronson, W. A.	Litchfield, N Y	
Brown,	Dartmouth, Mass.	Peterboro.
Cartwright, E.	Zanesville, O.	St. Louis, Mo.
Cheney R.	Springfield,	Norristown, Pa.
Crandall, E. B.,	W. Greenfield. N. Y.	
Crocker, G. D.	S. Groton, Mass.	
Cutler, S.	Spencer.	N. Marshfield, Ma
Dalton, A.	Augusta, Me.	
Eaton, J. S.	Portland, Me.	
Forbes, M. P.		Read's Corners, N Y
Hall, Abijah	Georgetown,	Booneville, N. Y.
Hodge, M. G.	Albany,	Brooklyn, N. Y.
Howard, J.	Randolph,	Stockton, N. Y.
Kendall. S. F.	C. Nedick, Me.,	
King, W. H.	Athens, Pa.,	Oswego, N. Y.
Knapp, A. S.	Otselic, N. Y.	Johnstown, Wis.
Lane, H. F.	Newton Sem.	New London, N. H.
Lea, W. M.		Pine Bluff, Ark.
Mason, S. G.	Petersburg,	Charlotte, C. H. Va.
Merrit, C. D.		Metamora, Ill.
Murphy, D. R.	Fremont,	Bondark, Mo.
Negus, M. H.	Geneva, Wis.,	Lafayette, Ill.
Parmly, W. H.	Burlington,	Jersey City, N. J.
Persons, R. Jr.,		Henderson, N. Y.
Potter, A.		Ann Arbor, Mich.
Reynolds, J.	Newtonville,	Clifton Park, N. Y.
Rogers, T. S.	Schuylersville,	N.Y. P. Amb'y, N. J.
Smith H.	Williamsville,	N.Y. Valparaiso, Ia.
Smith, S.	Fredricksburg,	Parkersburg, Va.
Smith S.	N. Y.	Hardwick, Vt.
Spratt, Geo. Sr.		Great Valley, Pa.
Stearns, O. O.	Thomaston Me.	Racine, Wis.
Skinner, H. C.		Wabash, Ia.
Townsend, B. C.		Mecklenburg, N.Y.
Tyler Payson,		Cold Brook, Mass.
Warren, P.	Red Bank, Va.	
Winston, M.	New York,	Norfolk, Va.
Welker, W. N.	Richland Center,	Auburn, Ia.

AMERICAN BAPTIST MEMORIAL.

OCTOBER, 1854.

The Need of the Age

FOR AN EDUCATED MINISTRY.

No. 1.

BY THE EDITOR.

THAT it is the duty of every Christian to publish the Gospel of Christ by direct teaching and exhortation, as well as to illustrate its blessed truths by a pious life—to proclaim its requirements and enforce its sanctions—to press its claims wisely upon the consideration of all with whom he may associate in the social or business relations of life—is as clearly the teaching of the Holy Scriptures as that it is his duty to pray or to repent of sin. Every renewed sinner out of whose heart the devil has been cast, should cheerfully obey the exhortation of Jesus, "Go home to thy friends and tell them how great things the Lord hath done for thee and hath had compassion upon thee."[1] It is made the duty of every Christian "to warn them that are unruly, comfort the feeble-minded, support the weak, edify one another."[2] Every one whose ear and heart catch the joyful sound is under scriptural obligation to echo it back again upon the world. "Let him that heareth say come."[3]

To obey these injunctions is to preach the Gospel, and obedience to them is required of every disciple of Jesus Christ.

But that there is to be perpetuated a distinct class or order of men, who are especially required to devote all their energies, talents and time, to the work of preaching the Gospel, is with equal emphasis, taught in the New Testament. 1—They are called of God. "No man taketh this honor to himself but he that is called of God, as was Aaron."[1] 2—They are to relinquish all secular pursuits. "No man that warreth entangleth himself with the affairs of this life."[2] "Meditate upon these things, give thyself wholly to them."[3] "It is not reason that we should leave the word of God and serve tables, but we will give ourselves continually to the word of God and to prayer."[4] 3—Their temporal support is to be contributed by the churches to whom they minister. "So hath the Lord ordained, that they who preach the Gospel shall live of the Gospel." "If we have sown unto you spiritual things is it a great thing that we shall reap your carnal things?"[5] 4—Their relation to the churches is of special appointment. The subjective appointment is the call of God. "The Gospel whereunto I am appointed a preacher."[6] "Pray ye to the Lord of the harvest that He would send forth laborers into the harvest."[7] The objective appointment is the sanction of a Presbytery. "Thou shouldst set in order the things that are wanting and ordain Elders in every city as I had appointed thee."[8] "When they had

[1] Mark v. 19. [2] 1 Thes. v. 11-14. [3] Rev. xii. 17.

[1] Heb. v. 4. [2] 1 Tim. ii. 4. [3] 1 Tim. iv. 15. [4] Acts vi. 2, 4. [5] 1 Cor. ix. 12, 14. [6] 2 Tim. i. 11. [7] Mat ix. 38. [8] Titus i. 5.

ordained them Elders in every church, and had prayed, with fasting, they commended them to the Lord on whom they believed."[1] "Neglect not the gift that is in thee which was given thee by prophecy, with the laying on of the hands of the Presbytery."[2]—"The things which thou hast heard of me, the same commit thou to faithful men, who may be able to teach others also."[3] 5—Their relations to the churches, as Elders or Bishops, are not merely fraternal, but official. They are proclaimers of the Gospel, but they are more. They are Teachers. "God hath set some in the Church, first, Apostles, secondly, Prophets, thirdly, Teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues."[4] "He gave some, Apostles, some, Prophets, some, Evangelists, and some, Pastors and Teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."[5] 6—In their official relations they are to rule—they have authority. "Let the Elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine."[6]—"If a man know not how to rule his own house, how shall he take care of the Church of God?"[7] "Obey them that have the rule over you and submit yourselves, for they watch for your souls as they that must give account."[8]

We do not now attempt to define the character or limits of this authority, but simply adduce the passages to show that the relations which the ministry sustains to the churches is appointed and official.

Now, have we not in these passages scriptural warrant for contending that it is according to the plan of Jesus Christ in the establishment of His churches that there shall be perpetuated a class of men in all ages, who shall be called of God, prayed for, approved and supported by the churches, sanctioned and endorsed by their presbyterial brethren, who shall devote themselves without being entangled or encumbered by secular pursuits to the work of the ministry, and who shall have an official, ministerial relation to the churches of Christ. To define all the duties that are involved in these relations is not the object of this discourse. We have presented them as patent, fundamental principles, which must underlie all correct views of the office and work of the ministry, and consequently of the qualifications necessary to those who would enter it.

Allow us to suggest another principle which we think important to be borne in mind. All the qualifications necessary to his efficiency and usefulness, the minister of Christ must find *in himself*. There are no external aids or influences that will compensate for inherent ignorance or imbecility. We do not mean that he is not fitted for his work and aided in it by the Holy Spirit. But we do mean, that the Holy Spirit never so fits and aids a man as to dispense with the exercise of his own faculties and affections. The operations of the Holy Spirit in the soul of man, stimulate, bring into intensest activity, all his energies of mind and affections of heart, but these are all his own energies and affections. The Spirit of God can educe or educate no faculty or affection that the man does not possess, nor communicate directly any knowledge to the mind. The Holy Spirit never teaches a man orthoepy, philology or grammar. Knowledge must be acquired by the regenerate man, by the minister of the Gospel, through the same methods as by the ungodly. The theologian must learn by the same processes as the philosopher. Exceptions to this principle there have been indeed in the inspiration of the holy writers and in the miraculous endowments conferred upon the Apostles, but he who claims any such aid in this day, must, before we will believe it, prove his claim by preaching in some language never

[1] Acts xiv. 23. [2] 1 Tim. iv. 14.
[3] 2 Tim. ii. 2. [4] 1 Cor. xii. 28.
[5] Eph. iv. 11, 12. [6] 1 Tim. v. 17.
[7] 1 Tim. iii. 5. [8] Heb. xiii. 17.

studied, or by some other evident miracle. No man in the ministry more than elsewhere can exercise any powers which he does not naturally possess, nor communicate anything which he has not by ordinary processes learned. Yet there seems an impression on many minds that a minister may expect some sort of supernatural aid, in acquiring or communicating truth, which it would be presumption in the lawyer or lecturer to expect. That in reliance upon this kind of aid he may somewhat modify, if not dispense with preparatory studies or mental labor. The Spirit of God does not so operate. That He aids, enlightens, even suggests, is all true, but He does this in the line of his own mental and spiritual activities, not without them. The man who without study or thought, tells us that he casts himself directly upon the inspiration of the Holy Spirit, and means to utter only that which is supernaturally communicated to him, is likely to express such thoughts, in such forms, as would degrade even an ordinarily intelligent mind, and such as are characteristic, not of divine wisdom, but of his own unmistakable ignorance, presumption and folly. It is an insult to the Holy Spirit to attribute the inanities of an ignorant or indolent mind to His inspirations, or to make His promised aids an excuse for leaving the mind unfurnished and inactive.

When we say then, that the minister of the Gospel must find *in himself* all the qualifications that are necessary to his efficiency and usefulness, we mean that he can in his preaching impart nothing which he has not learned, and learned, too, by the ordinary methods of study and thought, that he can give no more power to the truths of revelation than he himself possesses, and that it is in the line of his own mental activities and affections, and not beyond them or aside from them, that he may expect the aid and blessing of the Spirit of God. The minister of the Gospel of Christ is a Teacher; he must know in order to teach, and he must learn that he may know.

If these principles are correct, then the minister must be an intelligent man, as well as a man of right affections, in order to efficiency and usefulness. He must be educated.

A Baptismal Scene.

Elder John Leland.

BY J. M. PECK, D. D.

VERY few persons are now living, who saw the scene we are about to describe. It occurred more than seventy years by-gone, in old Virginia, but in which of the numerous revivals of that region, when the halcyon days of perfect religious freedom had appeared, and converts under the zealous and successful ministrations of baptist preachers were multiplied like drops of the morning dew, we know not. No man was then more efficient in the ministry, and none stood forth with a bolder and more decided front against every form of oppression, and in vindication of the honor and authority of Christ over his people, than John Leland. From 1777 to 1790, he had preached extensively, from the Blue Ridge to Yorktown, and from the Northern Neck to Peedee, in South Carolina, and baptized, (so says his journal,) just 700 disciples. Of these, 130 were in the county of York, from November, 1779, to July, 1780; 300 in Orange County, and 200 in Louisa.

It was while a Mr. Bowles was preaching to the people, previous to baptizing on some of these occasions, that Leland composed three stanzas of the hymn we are about to copy. Three other stanzas he added subsequently.

It was in the midst of a severe winter, when the ice had bound fast in its chains the smaller rivers and streams, and the earth was covered in its white wintry garb; the baptismal grave had been opened in the ice-bound stream, and a number of obedient disciples were about to put on the Christian profes-

sion, and swear allegiance to Jesus Christ, in the most solemn oath ever taken by mortal man; and while the preacher was pouring out from a full heart, and to a weeping congregation; that the administrator sitting by his side, with the ink horn and pen of a ready writer, struck off the stanzas we quote. Let the reader, if he can, imagine the emotions of the candidates and of the congregation, as the tall form of the administrator stood on the bank, preparing to descend into the water, he gave out the words, and struck up a familiar tune—

Christians, if your hearts are warm,
Ice and snow can do no harm;
If by Jesus you are prized,
Now arise and be baptized.

Jesus drank the gall for you,
Bore the curse to mortals due;
Children, show your love to him—
Never fear the frozen stream.

Never shun the Saviour's cross,
All on earth is dung and dross;
If the Saviour's love you feel,
Let the world behold your zeal.

In years long since gone by, we have seen not a few aged Christians, men and women, who remembered John Leland, and his eccentricities in Virginia. At that period he was truly an evangelist — a missionary at large, without any society to guarantee his support—without a stipulated salary, performing a most successful, though laborious warfare, and relying wholly on the gratuitous aid of his brethren, and those to whom he ministered, for his support, and that of a rapidly increasing family.

In his personal appearance, dress and style of preaching, he was in advance of the Baptists generally in the "old dominion." He had never received a classical or a collegiate education, as some have fancied, but he had been well trained in a New England school, was a habitual reader, with a singularly tenacious memory, a vigorous mind, and an original thinker. His eccentricities indicated genius of a peculiar order.

Due regard to his peculiar temperament, and to the idiosyncracy belonging to him, and which neither training nor religious principle could destroy, will lead us to judge charitably of those turns of thought and action, which became so objectionable in the latter period of his public ministrations.

In the autumn of 1775, he made a preaching tour on horseback, from New England to Virginia, and returned the next season, after an absence of six months. He then married, and immediately after set off for Virginia, with his young wife, for a residence, and in the autumn of 1776, became a member of Mount Peoney Church. He had not been ordained in the customary way of "laying on the hands of the presbytery," and having some scruples against that mode, (as others had in Virginia in those days,) the church ordained (appointed) him pastor to administer ordinances, by a unanimous vote. This being contrary to the established rule of the Ketocton Association, the messengers at the next meeting were rejected. This caused a division in the church, and a secession of twelve members. This difficulty was eventually settled, by the ordination of Elder Leland, by laying on hands of a presbytery, composed of Elders Nathaniel Saunders, John Waller and John Price, in June, 1787.

Mr. Leland was dressed in the style of a New Englander, with a three-cornered hat, turned up in the correct revolutionary form, dark clothes, and a white cravat around his neck; and as the climax of heterodoxy, he wore a gold ring on one of his fingers. This was all doubtless very naughty on his part, for he ought to have "become all things to all men," thrown off these anti-Virginia Baptist items, and donned the hunting shirt and other habiliments befitting the godly. But he, honestly no doubt, thought that as the Scriptures had given no precept or example in such external matters, and Baptists

were sticklers for liberty, every one might dress as suited his convenience or his resources, without offence.

But in the estimation of these plain old-fashioned Virginia brethren and sisters, there was a singular contrast between his dress and his preaching; and they never could solve the mystery. His sermons got right into their hearts, and stirred up their religious sentiments. He described an "experience of grace" with singular accuracy, and filled them with joyful emotions. He could portray the grace of God in the salvation of sinners with thrilling effect, and his affectionate and persuasive admonitions to the ungodly, to turn from their sinful ways, and receive Christ as their Saviour, brought tears to eyes that never wept before. One seriously afflicted brother took the liberty of giving the preacher an admonition about the "cocked hat," and received the response in the softest language, with a warm and affectionate grasp of the hand,—"O, my dear brother, I want everything about me, looking right up towards heaven."

A sister who loved to hear him preach, but felt grieved at the gold ring, ventured to remind him of its worldly indication. "Why, my dear sister, just look at it. It's like God's love to us, round and round, without end." If any one told him a real fault, no one was more humble, more prompt to confess, and more ready to forsake it. We have had this trait of character reported by so many that knew him intimately in Virginia, that we cannot doubt it; whatever obstinacy he might have acquired in a later period of life.

In a note to his Journal, page 20th, Leland writes, (1779)—"In June, this year, the first *Camp Meeting* was attended in Caroline County, Va., that I ever heard of. By arrangement, eight or ten Baptist preachers held the meeting, three days and nights; but as nothing extraordinary followed, it was not repeated; and it was a number of years before those meetings arose in the west, which have spread all over the United States." Perhaps at some future time we may give more incidents of the olden time.

Rock Spring, Ill., Aug. 1, 1854.

Pascal.

PASCAL, with his almost superhuman genius, was the least subtle, and most transparent of men. In wisdom almost an angel, he was in simplicity a child. His single-mindedness was only inferior to, nay, seemed a part of, his sublimity. He was from the beginning, and continued to the end, an inspired infant.

Children feel far more than men the mysteries of being, although the gaiety and lightheartedness of their period of life prevent the feeling from oppressing their souls. Who can answer the questions, or resolve the doubts of infancy? We remember a dear child, who was taken away to Abraham's bosom at nine years of age, saying that her two grand difficulties were, "Who made God, and how did sin come into the world?" These, an uncaused cause, and an originated evil, are the great difficulties of all thinking men, on whom they press more or less hardly in proportion to their calibre and temperament. Pascal, adding to immense genius a child-like tenderness of heart and purity of conduct, was peculiarly liable to the tremendous doubts and fears forced on us all by the phenomena of man and the universe. He felt them, at once, with all the freshness of infancy and with all the force of a melancholy manhood. He had in vain tried to solve them. He had asked these dreadful questions at all sciences and philosophies, and got no reply. He had carried them up to heights of speculation, where angels bashful look, and down into depths of reflection such as few minds but his own have ever sounded, and all was dumb. Height and depth had said, "Not in us." The universe of stars was cold, dead, and tongueless.

He felt terrified at, not instructed by it. He said, "The *eternal silence of these infinite spaces affrights me.*" He had turned for a solution from the mysterious materialism of the heavenly bodies to man, and had found in him his doubts driven to contradiction and despair; he seemed a puzzle so perplexed, a chaos so disorderly. He was thus rapidly approaching the gulph of universal scepticism, and was about to drop in like a child over a precipice, when hark! he heard a voice behind him; and turning round, saw Christianity like a mother following her son to seek and to save him from the catastrophe. Her beauty, her mildness of deportment, her strange, yet regal aspect, and the gentleness of those accents of an unknown land, which drop like honey from her lips, convince him that she is divine, and that she is his mother, even before he has heard or understood her message. He loves and believes her before he knows that she is worthy of all credence and all love. And when, afterwards, he learns in some measure to understand her far foreign speech, he perceives her still more certainly to be a messenger from heaven. She does not indeed, remove all his perplexities; she allows the deep shadows to rest still on the edge of the horizon, and the precipices to yawn on in the distance; but she creates a little space of intense clearness around her child, and she bridges the far off gloom with the rainbow of hope. She does not completely satisfy, but she soothes his mind, saying to him as he kneels before her, and as she blesses her noble son, "Remain on him, ye rainbowed clouds, ye gilded doubts, by your pressure purify him still more, and prepare him for higher work, deeper thought, and clearer revelation; teach him the littleness of man and the greatness of God, the insignificance of man's life on earth and the grandeur of his future destiny, and impress him with this word of the Book above all its words, "That which I do thou knowest not now, but thou shalt hereafter *know, if* thou wilt humble thyself and become as a little child." Thus we express in parable the healthier portion of Pascal's history. That latterly the clouds returned after the rain, that the wide rainbow faded into a dim segment, and that his mother's face shone on him through a haze of uncertainty and tears seem certain; but this we are disposed to account for greatly from physical causes. By studying too hard and neglecting his bodily constitution he became morbid to a degree, which amounted, we think, to semi-mania. In this sad state the more melancholy, because attended by the full possession of his intellectual powers, his most dismal doubts came back at times, his most cherished convictions shook as with palsy, the craving originally created by his mathematical studies for demonstrative evidence on all subjects, became diseasedly strong, and nothing but piety and prayer saved him from shoreless and bottomless scepticism. Indeed his great unfinished work on the evidences of Christianity, seems to have been intended to convince himself quite as much as to convince others. But he has long ago passed out of this mysterious world; and now, we trust, sees "light in God's light clearly." If his doubts were of an order so large and deep, that they did not "go out even to prayer and fasting," he was honest in them; they did not spring either from selfishness of life or pride of intellect; and along with some of the child's doubts, the child's heart remained in him to the last.

His "Thoughts"—what can be said adequately of those magnificent fragments? They are rather subjects *for* thoughts than words. They remind us of aerolites, the floating fractions of a glorious world. Some of them, to use an expression, applied to Johnson's sayings, "have been rolled and polished in his great mind like pebbles in the ocean." He has wrought them, and finished them as carefully as if each

thought were a book. Others of them are slighter in thinking, and more careless in style. But as a whole, the collection forms one of the profoundest and most living of works. The "Thoughts" are seed-pearl, and on some of them volumes might be, and have been, written. We specially admire those which reflect the stedfast but gentle gloom of the author's habit of mind, the long tender twilight, not without its stars and gleams of coming day, which shadowed his genius, and softened always his grandeur into pathos. He is very far from being a splenetic or misanthropic spirit. Nothing personal is ever allowed either to shade or to brighten the tissue of his meditations. He stands a passionless spirit, as though he were disembodied, and had forgot his own name and identity, on the shore which divides the world of man from the immensity of God, and he pauses and ponders, wonders and worships there. He sees the vanity and weakness of all attempts which have hitherto been made to explain the difficulties and reconcile the contradictions of our present system. Yet without any evidence—for all quasi-evidence melts in a moment before his searching eye into nothing—he believes it to be a whole, and connected with one infinite mind; and this springs in him, not as Cousin pretends, from a determination blindly to believe, but from a whisper in his own soul, which tells him warmly to love. He believes the universe to be from God, because his soul, which he knows is from God, loves, although without understanding it. But it is not after all the matter in the universe which he regards with affection, it is the God who is passing through it, and lending it the glory of his presence. Mere matter he tramples on and despises. It is just so much brute light and heat. He does not, and cannot believe that the throne of God and of the Lamb is made of the same materials, only a little sublimated, as yonder dunghill or the crest of yonder serpent. He is an intense spiritualist. He cries out to this proud process of developing matter, this wondrous Something sweltering out suns in its progress; "Thou mayst do thy pleasure on me, thou mayst crush me, but I will *know* that thou art crushing me. Whilst thou shalt crush blindly, I should be conscious of the defeat. Thou shouldst not be conscious of the victory." Bold, certainly, was the challenge of this little piece of inspired humanity, this frail, slender, invalid, but divinely gifted man, to the enormous mass of uninspired and uninstinctive matter amid which he lived. He did not believe in law, life, or blind mechanism, as the all-in-all of the system of things. He believed rather in Tennyson's second voice—

> "A little whisper breathing low,
> I may not speak of what I know."

He *felt*, without being able to *prove*, that God was in this place.

The "Provincial Letters" are, on the whole, the most brilliant collection of controversial letters extant. They have not the rounded finish, the concentration, the red hot touches of sarcasm and the brief and occasional bursts of invective darkening into sublimity which distinguish the letters of Junius. Nor have they the profound *asides* of reflection, or the impatient power of passion, or the masses of poetical imagery to be found in Burke's "Letter to a Noble Lord," and "Letters on a Regicide Peace," but they excel these and all epistolary writings in dexterity of argument, in power of irony, in light, hurrying, scorching satire, a "fire running along the ground," in grace of motion, and in Attic salt and in Attic elegance of style. He has held up his enemies to immortal scorn, and painted them in the most contemptible and ludicrous attitudes on a Grecian urn. He has preserved those wasps and flies in the richest amber. Has he not honored too much those wretched sophisters by destroying them with the golden shafts of Apollo? Had

not the broad hoof of Pan or the club of Hercules been a more appropriate weapon for crushing and mangling them into mire? But had he employed coarser weapons, although equally effective in destroying his enemies, he had gained less glory for himself. As it is, he has founded one of his best claims to immortality upon the slaughter of these despicabilities, like the knights of old who won their laurels in clearing the forests from wild swine and similar brutes. And, be it remembered, that though the Jesuits individually were for the most part contemptible, their system was a very formidable one, and required the whole strength of a master hand to expose it.

We close this short notice of Pascal with rather melancholy emotions. A man so gifted in the prodigality of heaven, and so short lived (just thirty-nine at his death), a man so pure and good, and in the end of his days so miserable! A sun so bright, and that set amid such heavy clouds! A genius so strong and so well-furnished, and yet the slave in many things of a despicable superstition! One qualified above his fellows to have extended the boundaries of human thought, and to have led the world on in wisdom and goodness, and yet who did so little, and died believing that nothing was worth being done! One of the greatest scholars and finest writers in the world, and yet despising fame, and at last loathing all literature except the Lamb's Book of Life! Able to pass from the Dan to the Beersheba of universal knowledge, and forced to exclaim at the end of the journey, "All is barren!" Was he in this mad or wise—right or wrong? We think the truth lies between. He was right and wise in thinking that man can do little at the most, know little at the clearest, and must be imperfect at the best; but he was wrong and mad in not attempting to know, to do, and to be the little within his own power, as well as in not urging his fellow men to know, be, and do the like within theirs. Like the waggoner in fable, and Foster in reality, while calling on Hercules to come down from the cloud, he neglected to set his shoulder to the wheel. He should have done both, and thus if he had not expedited the grand purpose of progress so much as he wished, he would at least have delivered his own soul, secured a deeper peace in his heart, and in working more would have suffered less. While Prometheus was chained to his rock, Pascal voluntarily chained himself to his by the chain of an iron-spiked girdle, and there mused sublime musings and uttered melodious groans till merciful Death released him. He was one of the very few Frenchmen who have combined imagination and reverence with fancy, intellect and wit.—*Eclec. Rev.*

A Mother's Care.

DO you remember, mother, when God gave you your child, the new pulse that was stirred,—the new affection kindled? Do you remember how your heart almost ached with its new load of love?"

As you lay then in your weakness, the web of life was all unrolled before you; but your eyes were riveted only on one bright thread running through it, so fresh and so bright, that not till the first gush of emotion had passed, did you remember that it could be tarnished. The low wail of your little one fell on your ear, and instinctively you stretched out your arms to gather it to your sheltering bosom. That act revealed to your consciousness a new pride,—*the pride of protection.* Do you remember it? Till now you had leaned; but now who so strong to support as you? You fastened your gaze on its placid, unconscious face, and there was awakened within you a feeling akin to the divine; a feeling of love,—*love, absolute* in its power over its object. But, twin-born with that, do you remember how in your breast there sprang up another, the feeling of re-

sponsibility? The child was yours; your love would cherish it; your love guide it; your love shield it; your love mould it. But it was yours, also, *to account for*. The more intense your love, the lower sank your heart under this heavy burden. How unlike the divine, were now your feelings of weakness, and incapacity, and fear.

God has intrusted to your care this fragment of his spiritual creation. It is an atom, perfect, complete in itself, because He made it. But, in giving it to you, He has severed it from Himself; and now in a world where spirit is the servant of sense, must it feel its way back, or never reach again the source from which it sprung. What a responsibility, then, was imposed on you when such a gift was intrusted to your care. *A responsibility which cannot be transferred, because no one else can feel it as you do.* On you has God charged it; and, alas, for the forlorn child if you feel it not! The sweet care of this young body you may commit to another. Another may robe the round limbs, may lave the smooth cheek, may weigh the weary eyelid down with soft lullabies, may give the good-night kiss, may even tend the little couch where life and death are struggling for the victory. Does your wounded heart cry. 'No?' Do you shrink from committing to another the care of that which the tenderest solicitude cannot long withhold from the banquetings of worms; and can you trust to the devotion of another that young, radiant spirit, which is made to reap light and gather gladness on its homeward travellings, but which can be so easily dragged down, trailed in the dust, and spoiled? Oh, no; the wisdom of God guiding you, be you the instructor of your child's conscience, that conscience which worms cannot destroy, but which will be to him a life-joy or a death-torture for ever.

The serpent's eye is an ornament when placed in the dove's head.—*W. Secker.*

A Mother's Dream.

I FOUND myself in a narrow road, with my Willie by my side. In company with me, a train of mothers were travelling slowly along, each with her little ones gathered closely around her. I trembled; for the way seemed long and full of dangers. I looked forward, where it passed over rugged steeps, and through unshaded meadows. I saw deep pitfalls stretched across it, screened with waving flowers. Here it wound along abrupt precipices, and there by the side of dark, still waters. As we journeyed on, a murmuring sound fell on my ears, like the soft harmony of winds. By degrees, I distinguished the mothers' low-voiced teachings. One, as she culled the fragrant flowers, exposed the dangers underneath; another dipping the clear, cool water, pointed out the perils of the slippery banks; and all alike, with murmured words, gazed ever and anon towards heaven. I looked, and, for an instant, within a cloud, beheld a form more glorious than I can describe, and at his feet a cross. He was their guide; that cross their light in darkness, their shadow in the fervent heat. For days we journeyed on. Just before me walked an orphan group. I watched, and wondered at their safety among the hidden snares, till I saw the path of light that streamed before their steps. Then I knew they went not unattended, and remembered that He within the cloud,—their mothers' trust,—had said of such, "In heaven their angels do always behold the face of my Father." But now my Willie faltered, weary with his walk. His eye grew dreamy, and his smile faint. With troubled heart, I bore him in my arms; and then I heard a voice, "Suffer little children to come unto me." But before I understood the summons, with mingled agony and rapture, I gazed on his radiant form, borne upward from my arms, till, through the parted clouds, he was lost to my view.

Historical Notices.

BAPTIST CHURCH IN HAMPTON, CT.

THE earliest record of this Church, bears date Jan. 22d, 1770. On that day, Silas Record, Nathan Dean, Aboyal Dyon, James Raymond, Nehemiah Dodge, Thomas Grow and William Grow, met at the house of James Raymond, and "Agreed to visibly denominate themselves as a Baptist Society, unitedly to carry on the worship of God, Elders Ledoyt and Jacobs being present, and giving them fellowship in the act." For two or three years we find no record of meetings for worship, though they probably had occasional preaching. Some additions to the Society are noted. In Dec. 1773, at a society meeting at the house of Thomas Grow, they unanimously agreed to have the Gospel preached among them; and applied to Mr. Elisha Ransom, who consented to labor with them. He continued to preach for them until sometime in the year 1775. In Nov. 1775, at a meeting of the Society, Br. W. Grow was requested to serve them as their Preacher. In December following, at a meeting of the Brethren "in Abington and vicinity," it was agreed to apply to the Church at Woodstock (1st Church) for a dismission from them, with leave to embody into a Church State." At a subsequent meeting, Jan. 4th, 1776, the vote or letter of dismission from the Church in Woodstock was received, It was also agreed to request the Baptist Churches in Royalston, New London and Woodstock, to meet with them on the 18th inst., and assist in their organization. It was also agreed to set apart the 9th day of the month as a day of Fasting and Prayer on the solemn occasion. Royalston Church was in Massachusetts, and appears on the minutes of the Warren Association in 1772; Whitman Jacobs, Pastor. New London Church is now (1854) 1st Waterford.

Jan. 18th, 1776: The brethren met at the house of Thomas Grow, with those invited from abroad, and after prayer chose Elder Jacobs, Moderator, and Elder Ransom, Clerk. The record reads:

1st. "Looked into the circumstances of the people, to see if they were in proper circumstances to embody into a Church State; Judged in the affirmative.

2d. "Voted that they would come together by telling their experiences.

3d. "The Church harmoniously came together by telling their experiences, and signed the Covenant."

This was the short and simple method of its organization. The *names* or the precise *number* of the constituent members cannot be definitely ascertained. There were at least nine or ten brethren, and six or seven sisters. Some five or six more were added during the year. In February following, Thomas Grow was chosen Deacon. In March of the same year, the Church gave their Preacher, Wm. Grow, a call to settle with them by ordination, and administer to them in the word and ordinances of the Gospel. On receiving an affirmative answer from him, the Church at a subsequent meeting passed the following votes with reference to his support:

1st. "*Voted*, to adopt the Scripture rule, 'that he who administers to us in holy things, we will administer to him of our carnal things.'

2d. "*Voted*, that we will support our Elder by the rule of equality, according to our ability and his necessity.

3d. "*Voted*, That the Church shall compute what every man's estate is worth, in order to know what is their duty if need be.

4th. "*Voted*, That if any of the Church should refuse to do his part, he is to be esteemed a covetous person, and dealt with accordingly by the Church. *Voted, also*, that it is the duty of the Deacons to take care of *this* with other affairs of the Church."

By letters from this Church (which was then called the Church in Pomfret), a Council was convened on the

18th of June, 1776, for the examination of Br. Wm. Grow, and on the following day (19th) he was set apart by ordination to the work of the Ministry. President Manning, of Providence, R. I., preached the Ordination Sermon.

Elder Grow continued in the Pastoral office for about seven years; when being charged by the Church with immoral conduct, he was excluded from their fellowship either as an Elder or as a Brother in the Church. It appears from records that he subsequently made satisfactory confessions, and was restored again to their fellowship. He never afterwards exercised his ministry among them, and the only record we have of his subsequent history, is that he "moved away."

During the pastorate of Wm. Grow, there were probably additions to the Church; but in the absence of dates where the names of members are entered, nothing definite can be determined. It is presumed that no general revival was enjoyed during this period, as the Church was involved in vexatious and protracted disciplinary labors much of the time.

After the defection and dismissal of Elder Grow, it does not appear that the Church had any Preacher, until in May, 1786, Elder Whitman Jacobs came among them, united with the Church, and it was voted that he serve them as their Elder one year. How long he continued to labor with them, we cannot ascertain.

In July, 1787, it was voted in Church Meeting, to request Br. Grafton* "to preach with us further." In September following, it was again voted to have him continue his labors, and voted to raise funds for the support of the Gospel. He continued to preach for them till some time in the winter of 1788, during which time the Church had repeated her calls for him to settle with them; but he did not accept, though the Church voted to contribute so generously of her wordly things that he might wholly devote himself to the work of his office. From this time, to the summer of 1794, they had no settled Minister. Among those who supplied them, more or less, we find the names of Philip Slade, Simeon Brown, Abel Palmer, Elder Moffat, Thomas Baldwin, and Daniel Colton.

In August, 1794, it was "voted to have Elder Peter Rogers come and live with us." In the March following, 1795, it was "voted to have Elder Rogers continue with us as our Elder for one year."

It does not appear that the Church was connected with an Association until 1789. In Sept. 1789, a delegation was appointed to attend the Association in Exeter, and in the following year at Stonington. This was of course, the then Stonington Association; though we find no further record of representation after 1795.

In May, 1796, Elder Abel Palmer moved to Hampton, and became Pastor of the Church, and remained with them until the first Sabbath in June, 1811, when he preached his farewell sermon, and soon after removed to the State of New York.—During his ministry the Church enjoyed a good degree of prosperity. In 1799, there were some twenty-five added to the Church; in 1800, ten more—seven of them, by the name of Bennet, from Mansfield; among whom was the late Rev. Alfred Bennet, of Homer, N. Y., and his brother, Rev. Alvin Bennet, of Wilbraham, Mass. During the succeeding years of his ministry, there were some additions to their numbers. It may be proper here to state that the members of the Church were found in Pomfret, Hampton, Canterbury, Mansfield, Chaplin, and Eastford, and perhaps some other towns, there being no other Baptist Church in the vicinity at that time. The salary of Elder Palmer was at first $230, but decreased from year to year, until it amounted to only $50. From this time to 1816, it does not appear that the Church had any

* He was pastor of the Church at Newton, Mass., for a number of years, where he died in a good old age.

pastor, but were occasionally visited or supplied by Elders N. Cole, W. Bently, Daniel Putnam, Isaac Dwinel, and probably others. In 1813, their funds were paid to Daniel Putnam, and in 1814, to G. F. Davis and others. In 1815, Elders James Grow, Reuben Palmer and Isaac Dwinel, were the principal supplies.

In the spring of 1816, it was voted to give Elder Wm. Palmer, or Isaac Dwinel, $150, provided one of them should supply them with preaching one year. We do not learn from the records whether either of them responded to the call.

Oct. 27th, 1817, a subscription was raised for the purpose of having the Gospel preached in the First Baptist Meeting house in Hampton, for six months from date; the subscribers agreeing to pay the sums annexed to their names for each Sabbath to support preachers of the following denominations, viz: Baptists, Friends, Methodists, Christians, Episcopalians and Universalists; and any one of the subscribers was to have the privilege to invite any preacher of either denomination, but not to interfere with previous appointments. Under this arrangement, Elder Elias Sharpe and Wm. Whitton (or Whiton), and Mr. Blue (it is so written—perhaps it should be Ballou), supplied them several Sabbaths; though we have no record after the 2d Sabbath in January, 1818.

In 1818, the Committee were directed to apply to Elder James Grow to preach for them; and in 1819, Br. John Paine, a licentiate of the Church, commenced preaching for them, and continued their preacher and pastor until the spring of 1827. He was ordained Oct. 28, 1819. Elder Amos Babcock supplied a part of all the time for the years 1827–28–29. In 1830–31–32–33, they had preaching a part of the time, but were in a low and declining state. In 1834–35, they had no pastor and but little preaching; were much discouraged and thought of dissolving the Church. In 1836–37, their prospects were brighter; Rev. Dexter Munger was their pastor, their congregation gathered numbers, and some additions were made to the Church by baptism and by letter. In 1838, they were supplied by Elder James Grow. In the spring of 1839, Ralph V. Lyon, a licentiate from the Church in Southbridge, Mass., came among them and commenced his labors, and continued with them until April, 1841. In June, 1840, a Council was called by the Church, and he was ordained to the work of the ministry. He was succeeded in 1841, by Rev. B. N. Harris, who remained with them until January, 1842, when at his request he was dismissed.

During the year 1842, Elder Edgar Cady preached for them a part or all the time. In 1843–44–45, they were supplied a part of the time by Br'n B. Goff and R. V. Lyon. In 1846, Br. B. Goff was with them a part of the time, since which period they have had no preaching except occasionally, and the Church has been declining. They have sometimes made a little effort and felt encouraged to go forward, but removals and deaths have greatly reduced their numbers, until only a remnant is left. This Church for a number of years after its organization, was the nucleus for the Baptists scattered over a large territory, and was quite large and flourishing. It has enjoyed several considerable revivals, though we can at this time gather very few facts connected with them. In 1794–95, there were about 120 members. In the fall and winter of 1799 and 1800, there was probably a revival within the bounds of the Church, as there were quite a number added, several from Mansfield, including the late Rev. Alfred Bennet, and his brother, Rev. Alvin Bennet. In 1801–2, a number were added; among the number was the son of the pastor, the late Rev. Wm. B. Palmer, of Norwich. In 1805, there were a number added, and in 1809–10, also, there were considerable additions. The formation of a Church in Mansfield in

1809, must have reduced its members considerably; so also the gathering of the Church in Pomfret, in 1806, probably took some from its numbers.

In 1825, at the first session of the Ashford Association, they reported sixty-eight members, and their numbers have been diminishing since that time. In 1841–2, there was quite an ingathering; 25 were baptized by the pastor into the fellowship of the Church.

For a number of years no distinction is made between the records of the Church and Society, and probably they did not act distinctly, though the records are "*Church Records*" after the Church was organized. The records of the Society commence April 25th, 1791, with a subscription to build a meeting-house.

Some fifteen or twenty members of the Church now remain, but they are as sheep having no shepherd, and but little prospect at present of their resuscitation as a visible, active Church of Christ. This ancient Church has been the home of the Baptist Fathers and mothers in this vicinity, and has sent out from her membership a number of devoted and faithful heralds of the Cross. It should be cherished in our memories as one of the precious relics of our denominational history.

BAPTIST CHURCH, PARIS, MAINE.

BY REV. C. B. DAVIS.

THE town of Paris, incorporated by this name, June 16, 1793, but previously known as No. 4, began to be settled in 1780; and among its first inhabitants were seven members of the Baptist Church in Middleborough, Mass. These members, with a few others who had moved into the settlement from different places, very soon established public Sabbath worship, though with many preventions and discouragements, having no minister, and the country being then an almost impassable wilderness. In 1790, it pleased God to direct Rev. James Potter, of Bowdoin, to this place, whose preaching was in demonstration of the Spirit, and of power, and several conversions to Christ were the result.—Nov. 18, 1791, the church was organized, under the direction of Rev. Elisha Snow, and composed, according to the most reliable accounts, of twenty members, ten males and ten females, only two of whom are now living.

In 1792, the church was admitted to the Bowdoinham Association, then the only Association of the denomination in Maine, and continued this relation till 1810, when it was among the churches dismissed to form the Cumberland Association. Subsequently, in 1828, it was again dismissed with other churches to form the Oxford Association, with which it still remains in happy fellowship.

Places of worship.—An early church register thus speaks:—"For a number of years we met in the summer in a barn, and in the winter in a private house; then for several years we met in a school house; in the year 1803, our meeting-house was built." This first meeting-house, having become dilapidated and inconvenient, gave place, in 1838, to our present sanctuary.

Ministers: For three years from its origin, the church was favored with the occasional labors of several of the pioneer ministers in the state, among whom we find the venerated names of Potter, Case, Snow, Macomber, Stinson, and Woodward. In the autumn of 1794, Rev. James Hooper first visited the church, and in a few months became its pastor. He found a wide field of usefulness opening around him, and preaching the Gospel in all the region round about, it was made the power of God unto salvation to many who believed. The word of God grew, and the church, walking in the fear of the Lord, and in the comfort of the Holy Ghost, was established in the faith, edified, and increased in numbers.

From an autobiography which Mr. Hooper has left in print, the following extracts, illustrative of himself and his

ministry, have been taken. "Soon after I obtained a hope, I was baptised, and joined the church. I thought before I experienced a change, that I should like well enough to be a preacher; but now I began to shrink back. But texts of scripture opened to my mind, and I used to go off at a distance alone and preach aloud when I had none to hear. At length, I found, preach I must, to beings accountable to God." "I was advised by some to obtain a college education; but my health was so poor, that I did not expect to live long enough to go through college, and therefore I thought it was my duty to spend my time in preaching. I loved the Bible, and other good books and had a strong thirst for study and its effects. If obliged to work days, I studied nights." "I came to this place, Nov. 6, 1794. In March, 1795, the church and town gave me a call to settle with them. I complied with their request, and was ordained at Paris, June 25, 1795. The ordination was in old Mr. Jackson's barn. I have continued upon the same principle upon which I was first settled. By settling in Paris I was entitled to a right of land, which was then worth £400 lawful money. One half of the land I gave back to the town. I then began to clear up my land, and I labored very hard from 1795 to 1806. During this time I received no salary from the people, but occasionally some small presents. The Lord so prospered me, that I was as well able to help the people as they were to help me." "But I should not advise any minister to buy and sell so much as I have." "I view myself an unworthy and unprofitable minister of Jesus Christ. If I have freedom in preaching, I am apt to take the glory to myself. If I am embarrassed, I am tempted to give up preaching." "I have not been so successful in winning souls to Christ as some of my brethren in the ministry. I have never baptised so many as some of my brethren; and I never have kept an account of those I have baptised; but I think, no doubt, I have baptised several hundreds." "If I had my life to live again, I could preach no other doctrine, than that which I have preached."

Mr. Hooper continued the minister of the church, subject to frequent interruptions by sickness, forty-three years. At intervals, and in some instances for several months together, he received the very valuable aid of other ministers; and during the latter years of his charge, owing to his feebleness, his pulpit was almost wholly supplied by other ministers, whose services are held in grateful recollection. Besides his ministerial work, Mr. Hooper was a decided and active politician, and served in several responsible civil trusts. Though afflicted from his youth by bodily disease and pain, he was a man of strong mental energies, and capable of much exertion, and though naturally impulsive, blunt-spoken, and authoritative, he was sincere, frank, and generous in his feelings; an ardent lover of good men, and a patron of the poor and friendless. He was distinguished usually for the clearness of his thoughts, and for an apt and forcible expression. As a preacher, he was a bold defender, of the gospel, thoroughly doctrinal, and most at home among the deep things of God. Great fundamental principles were more attractive to him than the preceptive parts of religion, and the details of pastoral life. He was born in Berwick, December, 1769; professed the christian change at twenty; commenced preaching at twenty-two; lived in Paris forty-eight years; and died, after a prolonged and distressing sickness, in which the triumphs of faith were signally manifest, December 24, 1842, aged seventy-three years.

The successor of Mr. Hooper, and the present pastor of the church, commenced his labors in Paris in October, 1837, and received ordination June 27, 1838.

Revivals.—These seasons of divine interest have been repeatedly enjoyed

by the church. The times specially favored by conversions and additions, reckoning by the Associational year, and its returns, are the following. From 1794 to 1798 appears to have been a nearly continuous scene of gracious manifestation: in 1794, six were added; in 1795, eight; in 1796, nine; in 1798, seven. These accessions were in the infancy of the church, and increased the membership to forty-six. In 1803, six were added; in 1805, ten; in 1806, eleven. From 1814 to 1819 seems to have been another protracted season of the Holy Spirit's favor, there being added in 1814, twenty; in 1816, thirteen; in 1817, twenty-six; in 1818, fourteen; and in 1819, eight. In 1823, there were seven accessions; and in 1825, sixty-four, the greatest increase of any single year, and perhaps the most memorable year in the history of the church. The number of members at this period was 191. In 1830, ten were added; and in 1831, fifty-two. From 1833 to 1837, was a time of much discouragement; by dismissions and otherwise, the members were reduced to 116, the smallest number for the last thirty years, and many of these were lost to the church. But God was pleased to appear again in his glory, and build up his Zion here. From 1838 to 1843, there were 135 additions, 112 of them by baptism; constituting what may be regarded a third prolonged period of merciful visitation, and giving the church, if these additions consists of vital christians, an augmentation of strength that demands the profound and constant gratitude of its members. During the four years there were, up to 1847, but eleven additions, and three of these only by baptism. "Return, we beseech Thee, O God of hosts: look down from heaven, and behold, and visit this vine, and the vineyard which Thy right hand hath planted; and the branch which Thou madest strong for Thyself."

Aggregate Membership and Changes.—The whole number that have belonged to the church from its origin to the present time is 497. Restored, 4. Dismissed, 167. Excluded, 44. Died, 69. Unknown and dropped from the records, 24. Largest number at one time, 201, in 1843. The present number is 179. The restorations in proportion to the number of exclusions have been as one to eleven. The excluded and dropped in proportion to the membership have been as one to seven and one-third.

Churches and Ministers proceeding from the Church.—The churches that have been successively formed from this, as the parent body, are the present Baptist church in Buckfield, in 1802; Norway church, in 1806; a church in Poland, now merged with the Oxford church in 1824; Woodstock and Greenwood church, in 1828; Hamilin's Gore church, in 1828; Paris and Woodstock church, in 1829. The Baptist church in Lincoln, Penobscot county, was also formed by a colony from this church in 1830.

Of ordained ministers proceeding from this church, considering its age and numbers, there has been a marked paucity. Two only are known, and two or three others who have held meetings to some extent as licentiates.

Rev. George Ricker, of Auburn, in this State, was originally of this church. He was baptised by Mr. Hooper in Oct. 1799; and April, 1802, it is recorded that "brother George Ricker preached among us." He was dismissed at the formation of the Buckfield church. Mr. Ricker is still living, respected and beloved as a good minister of Jesus Christ.

March 7, 1810, Deacon Willis was ordained as an evangelist. But his labors from this date were brief. He died July 23, 1812, in his fifty-seventh year. Of his christian excellence, Mr. Hooper, among other things, wrote as follows: "Deacon John Willis and his wife were the first family that came into the town of Paris. He had great knowledge of the Bible, was a sound predestinarian, and was able to

vindicate the cause of God, and would not yield a hair's breadth to any man. He was meek and humble, and bore the infirmities of his brethren beyond any man I ever saw. Brother Willis was the most like his Master Jesus Christ, of any man I ever saw."

General Characteristics. — Though we suppose our general character as a church corresponds with other churches with similar faults to abase us, and similar excellencies and prospects to animate us, yet the statement of three or four particulars may not be amiss.

One feature, that has ever existed with this church, is the dispersed location of its members. Previous to the formation of the neighboring churches, its membership had spread into the surrounding towns in opposite directions from the centre of seven, ten, and fifteen miles. At the present time, the main body of the church reside from one to four and five miles in opposite directions from our place of worship, which is central and satisfactory. But a membership so dispersed, passing over its inconveniences for pastoral duties, is a perpetual obstruction to our social meetings, and, during quite a portion of the year, to our Sabbath assembly.

Another thing, and one that we gratefully notice, is, that this church has never suffered the despite and proscription for religious faith, to which a large proportion of the early Baptist churches in our country were subjected. The Roger Williams principle of religious tolerance, or rather the New Testament principle of the inviolability of the human conscience in religious worship, was understood and evinced by the first inhabitants of these mountain regions, and we hope will ever be by their descendants.

A third feature deserves to be noticed. The church, as a body, has been harmonious in its progress. It has had its difficulties, its alienations of individual members, its numerous defects in brotherly love, its trials in discipline, and its diversity of views as to what its own exigencies have demanded. But there has been no general schism or dissension. In the formation of the seven churches that have proceeded from this, entire amity of feeling prevailed. In the settlement of the present pastor, several members either refused to act, or dissented; with scarcely an exception, however, these have for years moved cordially with the church. From fostering and giving growth to the spirit of faction we have been mercifully preserved. In no instance thus far has the church been compelled to seek the council of other churches to adjust its wrongs.

We venture, in the spirit of meekness, to name a fourth particular. It is the general staidness of the church, or its aversion to changes and experiments. As one instance, the church, during the fifty-six years of its existence, has had but two pastors, the second succeeding the first, not from caprice, but from the necessities of age and infirmity. Another and a more important instance relates to the faith and practice of the church. If we understand ourselves, we adhere to the same doctrine,—to the same propitiating Mediator,—to the same holy sovereignty of purpose, regeneration and perseverance,—to the same personal and irrevocable obligations,—to the same church institutions,—to the same conflicts, failures, and triumphs of the christian life in this world,—to the same complete redemption in heaven, —and to the same eternal judgment of the righteous and the wicked; as were first delivered to the saints, and embraced by the primal members of this church. So far as the cultivation of the christian heart, and a just devotion to the interests of human salvation, may lead to a modification of faith and conduct, we pray to be changed more and more; but in the great principles of our church compact, change to us would be despair. "For other foundation can no man lay than that is laid, which is Jesus Christ."

Baptist Church, Pittsfield, Massachusetts.

Baptist Church Pittsfield, Mass.

THIS new and beautiful meeting House was dedicated January 10, 1850. It is a noble building on North street, in the centre of the village. It is built of brick; is 60 feet wide by 82 long; has a steeple 166 feet high, surmounted by a gilt cross. The bell weighs about 2,300 pounds. It has an organ, large Vestry, Committee rooms, &c., and is in every way suited to the wants of the Church.

In 1772, or 81 years ago, Pittsfield was a wilderness, timidly inhabited by white men. Now it is a city in everything but name. Then the infant Church was struggling in obscurity for existence. Now it is among the important and favored Churches of the land. How eventful has been its progress! Once in 1798, it was lost to view. Again, in 1835, it was so feeble as to receive aid from the Convention, and it was actually proposed to dissolve it. It is singular that the prevalence

of a missionary spirit should prove well nigh fatal to a Church of Christ. But so it was with this Church. For some time previous, the Lord had poured out His Spirit in a wonderful manner. Converts flocked into the Church like doves. Old professors were revived, and the power of conscience was signally felt by all. Every one was asking, with an obedient spirit, "Lord, what wilt thou have me to do?" Just at this time a minister from the West visited them, and displayed in most vivid colors the moral destitution of that majestic portion of our land. He told of the perils to our country which were arising from the influx of sin and error there, and besought Christians to hasten to the rescue of the dearest interests of humanity. So deeply did he interest them, that in a few months one hundred and sixty of the most valuable members of the Church took letters and left their spiritual homes for the vast region where the sun seems to look last on earth. The next spring others followed their example. So few are left behind that the Church was almost in despair. But that God whose Spirit seemed truly to have influenced these missionary brethren and sisters, again revived His work among them, and "out of weakness they were made strong." Now few Churches have larger numbers, more influence, or more worldly prosperity. What its future history may be is known only to the great Head of the Church. May it ever be sound in doctrine, correct in practice, and holy in life. May Jesus continue to walk in its midst.

Amount of Coin in the World.—It is estimated that the whole amount of coin in the world at this time is $525,000,000 of which 380,000,000 is in circulation, and 245,000,000 is in bank. If the earth's population is 800,000,000, each individual's share of coin, if the whole were equally divided, would be 78 cents.

Biographical Sketch.

REV. WILLIAM P. BIDDLE.

WILLIAM P. BIDDLE, was a native of Princess Ann Co., Virginia; though he lived the most of his life in the State of North Carolina, of which he became a resident at an early period of his life. He was born on the 7th of January, 1787. His parents were John P. and Sarah Biddle. His mother's maiden name was Scott.

His father was a good citizen and kind neighbor; and though not a professing Christian, he was respectful in his feelings to religion. When his son, the subject of this sketch, was baptized, then only fifteen years of age, he gave him this good advice: "Well, Billy, you have put your hand to the plough, never look back."

His mother was an eminently pious woman. She was fond of reading religious books; and the Bible, especially, was her daily companion. She would gather around her, her children and servants, and devote many hours in reading to them the sacred and life-giving truths of God's Holy Word. To the example and instructions of this pious mother, our brother was indebted for his earliest religious impressions.

Bro. Biddle, it will be seen, became a disciple of the Saviour, at an early age. Of the work of divine grace in his soul, at this early period, we have no particular account. All our subsequent acquaintance with him, however, furnishes us with the happy assurance that he was led, at this critical period of his life, to rest his hopes for eternity, upon the only safe and unfailing foundation. Neither are we informed respecting the exercises of mind and views of duty, which led him, at an early age, to devote himself to the Christian ministry. We know that he embarked in this sacred work, in the morning of his life, when the dew of his youth was yet fresh upon him. Though not particularly advised on the subject, we think it proba-

ble, from our own recollections, that, at the time he engaged in the ministry, he was not more than twenty years of age.

Early after he began to preach, he travelled, in the course of his ministry, into North Carolina. This was the occasion of his becoming acquainted with Mr. Simpson and his family; and of his forming the connection, by marriage, in this family, which was the cause of his settlement and subsequent residence in this State.

He was married to Mary N. Simpson, daughter of Gen. Saml. Simpson, of Craven county, on the 7th of Feb., 1810. They lived together nearly forty years. Mrs. Biddle was also a member of the Baptist Church. She died on 6th of January, 1850. They were the parents of twelve children, seven of whom survive them. Several of these, happily, are following in the footsteps of their pious parents, to that land of rest, into which they—we are happy in believing — have already entered. Let us hope that the many prayers of the departed parents, in which they have plead with God for his blessing upon their beloved offspring, may descend in mercy upon their heads; and that this family, now divided by death, may all meet again together in heaven, where friends shall meet, never more to part.

What remains to complete this hasty tribute of respect and affection, to the memory of our departed brother, must refer to his character as a minister and a Christian.

In speaking of Bro. Biddle, as a minister, the writer must be permitted to form his estimate, from his general reputation, and from a few sermons only, which, in the course of his life, and at long intervals, he heard him preach. For though his first knowledge of him, reaches into the days of his early boyhood, he has but rarely heard him in the pulpit, and has enjoyed but little opportunity for an intimate acquaintance.

Bro. Biddle belonged to a class of ministers, the race of which is now nearly extinct. They were the actors of a past generation. They were distinguished for strong religious feelings —for their spiritual exercises of mind —their knowledge of the work of grace in the soul—and for their implicit reliance upon the Spirit of God, as the great source of all light and grace—to sanctify and save them, and to impart to their ministry all its efficiency. They possessed a deep acquaintance with the depravity, guilt, and ruin of human nature; and entertained a lively apprehension of the mercy of God, in giving his son to die for sinners, and of the grace of the Lord Jesus Christ, in becoming the willing friend and Saviour of a ruined world; as well as of the sufficiency and adaptation of his salvation, to the necessities of the perishing sinner. Their advantages for education were, generally, very defective: and in this privation, they studied more assiduously, for divine knowledge, in the Word of God, and in the operations of his Spirit in their own souls. They were therefore intimately acquainted with the Sacred Scriptures, and possessed a happy knowledge of the nature of the kingdom of grace, as established in the soul. They loved to contemplate the gospel, simply, as a scheme of redeeming mercy; a proclamation of the glad tidings of salvation to a guilty world. They rejoiced in its promises, and feasted on its rich and heavenly consolations. Their hearts reposed with sacred pleasure, amid the storms and convulsions of earth, upon the stability of God's throne, and the immutability of his counsel. They delighted to contemplate his cause and his glory, as safe in his own Almighty and sovereign hands: and while affected with the ravages of sin, as having reigned unto death, they rejoiced in the ultimate and certain triumphs of Divine Grace, as reigning, through righteousness, unto eternal life, by Jesus Christ, our Lord.

Such—or something like this—was the type of their personal religion, and

the character of their ministry. If, while their thoughts were occupied with the gospel, as a *system of grace*, they did not apprehend it with equal clearness and sensibility, as a *system of godliness;* or if, when in happy contemplation of its riches of mercy and glory, they were elevated to heaven, they forgot, to some extent, the duties of earth; when we consider the disadvantages of their condition, the imperfection of man at his best estate, and the necessary limitations of human virtue and wisdom, we shall not be likely to think such deficiency, a matter of any great surprise.

Let it not be supposed, however, we mean to say that our venerable fathers did not understand the gospel as teaching holiness; much less that they tolerated positive immorality.—Very far from it. They were, many of them, men of eminent piety. Happy shall we be, if, in this respect, we may emulate their virtues, and attain to equal excellence. But they had not learned to elevate sufficiently the standard of practical godliness. Their's was not the age of missionary operations, and enlarged evangelical effort. They possessed the *principle* of piety; and it manifested itself in their peculiar sphere: but did not experience its full development in those schemes of religious action which distinguish the present day. The period to which they belonged was one of reflection rather than action. Piety displayed itself more in feeling, and contemplation, and less in effort. It consisted more in simply believing the gospel, and rejoicing in its salvation, than in comprehending the full import of the obligation, involved in the possession of these blessings, to do whatever we can to impart them to others. The Church, especially, was asleep on this subject. What was done, was accomplished entirely by the ministry. If they chose to travel abroad and preach the gospel, they might do so; and their brethren would approve of their piety and zeal; and in some cases some little pittance of remuneration, mostly as a matter of personal kindness, was awarded them. But the idea of an obligation upon themselves, to promote the gospel, correspondent and equal to that of the ministry, seems to have been remote from the apprehensions of the Church.

The character of our brother's ministry partook of the general likeness, which we have assigned to the family, to which, we have considered him, in some good degree at least, as belonging. In his religious views and style of preaching, it bore the stamp, and savored of the spirit, of the ministry of those venerable men of a former generation, who were the pioneers of our Church, and are well entitled to be called the fathers of our denomination. His ministry, we would say, in attempting to define it somewhat more particularly, was decidedly *evangelical*. We mean by this, that he preached what he professed to preach—*the gospel of Jesus Christ*. Christ crucified was the great theme of his ministry. To this was he directed, not more by his ministerial vows, than by his personal feelings. He abased the sinner, as a guilty transgressor of God's law. He stripped him of all his self-righteousness, and showed him to be exposed to the penal justice of God. He exalted divine grace, and elevated before men's eyes, the Lord Jesus Christ, as the atoning Lamb of God, and as the only name by which a guilty world can be saved.

We have sometimes heard preaching distinguished as *doctrinal*, *practical* and *experimental*. By that which is *doctrinal*, is meant an exposition and defence of the great cardinal truths of the gospel. The *practical*, refers to an exhibition and enforcement of the duties of Christianity. While the *experimental*, consists more particularly, in portraying the feelings and exercises of a soul, in its experience of converting grace. We could not, according to our conception of brother Biddle's ministry, assign it exactly to either of these specifications of ministerial gifts. It was not of a high doctrinal cast.

Neither should we suppose — in the sense in which we have employed the term—it was decidedly practical; nor yet especially experimental. If, however, practical preaching might be subdivided into two kinds; the one, consisting, as above stated, of an enforcement of the precepts of the gospel; and the other, of an exhibition of the excellence of religion, and the happiness of the believer; his joys and sorrows; his trials and consolations; his fears and hopes; his conflicts and triumphs; the character of his preaching might perhaps find its definition in this latter division. In this sense therefore, we would speak of his ministry, as being *practical.*

There was, however, we think, in his ministry, a union in different degrees, of the qualities which constitute ministerial excellence, farther than any one strongly marked peculiarity. There was a combination of what is instructive with what is affecting; of sentiments with feeling; of that which is calculated to interest the intellect, with that which is calculated to gratify the heart.— His ministry, however, we should suppose, was distinguished less for its intellectual, than for its moral power: less for its assaults upon the understanding, than its appeals to the heart. He affected us less by the terror of the law, than by the charms of the Gospel. He did not so much awe as melt the soul. There was, in his preaching, a sweet, evangelical strain, which insinuating itself through an easy and fluent elocution, and in the tender and affecting tones of his voice, won its way to the heart, and held the affections in pleasing captivity; and if this had been cultivated by greater attention to early improvements, and by a more constant habit of preaching, few ministers, perhaps, would have excelled him in his power to affect the heart, and in his soul-subduing pathos. His ministry, therefore, though not deficient in reasoning, allied itself, we think, more particularly with the feelings; and as such, the character of *pathetic*, may be assigned to it, as one of its distinctive qualities.

The views of *Christian doctrine* entertained by our brother, were those which were universal among the particular Baptists, which have been designated by the term *Calvinistic.* The Baptists of this day were almost, perhaps altogether, as much united in their belief of this scheme of doctrine, as in their views respecting Baptism; and we suppose that no dissentient from these views would at that time, have been admitted into their ministry. *The absolute and entire depravity of man; the sovereignty of God in salvation, as displayed in his electing love; the free and full justification of the sinner by the perfect righteousness of Jesus Christ, apprehended by faith; regeneration by the grace and power of the spirit of God; the certain perseverance in grace of every believer, to the ultimate attainment of glory;* these were the doctrines which they believed to be revealed in the Scriptures of Truth; which they loved and preached: and upon which they insisted as essential to the interests of truth and holiness. These we have no doubt, were to his dying days, the doctrines held, preached, and loved, by our departed brother; the source of all his strength while living, and of all his hopes when dying. In this respect, his feelings were similar, no doubt, to those of the great and excellent Andrew Fuller, who said, when in the immediate prospect of death: "I have preached and written much against the *abuse* of the doctrine of grace; but that doctrine is all my salvation and all my desire. I have no other hope for salvation than by mere sovereign, efficacious grace through the atonement of my Lord and Saviour." These sentiments, we entertain no doubt, found a ready and cordial response, in the heart of our departed brother.

Respecting the *Christian character* of brother Biddle, one impressive fact, will tell, with a happy distinctness and effect. From the tender age of fifteen, to the patriarchal age of sixty-

six, he sustained a character of irreproachable piety. Through all this long period of duty and of trial; of sorrow and depression; of temptation and conflict, he has passed unscathed; and has left a name to his children, and his brethren, the sound of which need never to crimson their cheek. He has bequeathed them, in an unblemished reputation, a legacy more precious than gold and silver.

We do not mean, however, to say, that our beloved brother was without faults. The God of truth and righteousness forbid, that we should indulge in any such heartless adulation. He may not have trod with all the firmness he ought to have done the Christian path. He may not have pressed on, with all the ardor he might, to the Christian goal. Who, alas! does? But whether or not, he complied as strictly as possible, with his kind Father's seasonable admonition, at the time of his Baptism, that, having put his hand to the plough, he should never look back; of this, we are sure, *that he never let go;* and when we consider that he discharged the duties of his ministry for nearly half a century; that throughout all this period, he was entirely dependent upon his own exertions for the support of his family; that he was thus bound, by a relentless necessity, to engagements so well calculated to secularize the heart and draw down the affections from Heaven to earth; oppressing the heart, at one time, with anxiety, and plying it at another with the allurements of worldly gain; when these things are considered, that under such circumstances of trial he should, through this whole period, have persevered faithfully to the end of his course; and that to his last day, he was found mingling, with increasing zeal, among his brethren; and uniting with them in promoting the Kingdom of Christ; this, we think, is no small praise. If there are others who may claim more, happy shall we be, if we shall not be found entitled to less. How many, alas! instead of such a course of steady light, increasing in brightness even to the end, shoot by us with a meteor-like glare, vanishing soon in interminable darkness; or, what is equally affecting—after having outrode every sea, and weathered every storm, from some fatal leak, go down, in very sight of the harbor. Happily different was the case with our departed brother. He is found among those who have endured to the end; and we rejoice in the assured hope, that now, after all his toils, he has received the reward promised to the militant Saint, in the inspiring words of the great Captain of our salvation: "Be thou faithful unto death, and I will give thee a crown of life."

Brother Biddle entered readily into the enlarged views of Christian philanthropy, which distinguish the age. He was the decided friend of the great cause of Christian Missions, and a ready coadjutor in every plan for improving and elevating the character of man, and for promoting knowledge, virtue and happiness in the earth. He was one of the number, who, in the year 1831, met in Greenville, Pitt Co., and organized the North Carolina Baptist State Convention; and though, for unfortunate reasons, which we suppose seemed good to himself, he subsequently declined, for a time, attending its meetings, there is no reason for believing that his views of the importance of the Institution, or his attachment to it, ever underwent any change. There is indeed, decided evidence to the contrary. He was too, one of the founders of Wake Forest College, and continued its friend and supporter to the end.

Firmly established in the great doctrines of the gospel, which he had early embraced, he stood—in his principles and influence—a barrier against the various forms of heresy and false religion, with which the Church, in later years has been assailed. He combated, on the one hand, the *deadly Antinomianism,* which, by its torpedo touch paralyses all effort, and annihilates

all obligation; arresting the gospel in its progress and triumphs, and by a false reliance upon benefits which, apart from effort, God has never promised, consigning the world to the consequences of a hopeless and fatal inaction; and not less did he combat, on the other, the *deceitful Arminianism*, which insinuates into men's minds, its leaven of pride and self-righteousness, swelling their hearts with a vain conceit of human ability—exalting the powers of man, while dishonoring the grace, and arraigning the sovereignty of God.

About the year 1835, the doctrines of Alexander Campbell were embraced by a few preachers in the region of his labors: and it was his misfortune to see several churches, which he had assisted to build up, torn assunder and distracted by its ravages. This he deplored as long as he lived; and he labored zealously—not by violence and angry clamor—but by faithfully and affectionately preaching the truth, to stay the deadly plague.

About the time that Rev. Luther Rice returned from India to this country, for the purpose of exciting the attention of the Baptists to the subject of Missions, and of inducing them to organize themselves for missionary purposes, there arose in the Neuse and Kehukee Associations, a spirit of violent opposition, not only to all missionary operations, but to Bible Societies, Sunday Schools, and all kindred institutions. Excited and angry controversy succeeded. An implacable warfare was waged by the enemies of missions against all these institutions, and they were determined no longer to affiliate with those who were their advocates and friends. In the unhappy excitement which prevailed, our brother, (who belonged to the Neuse Association) endeavored to act the part of a peacemaker. For many years, he labored to persuade his brethren, that on this subject they might differ, and still live together in peace and union. But all in vain. The elements of discord were too fierce for his peaceful counsels; and nothing would satisfy the enemies of missions, but total separation from all the friends and abettors of the missionary cause.

For some months before his death, brother Biddle complained of severe pain. This was supposed, at first, to be dyspepsia, as he had once been brought to the brink of the grave by that disease. It proved, however, to be cancer of the stomach. He attended the Southern Baptist Convention, in May, at Baltimore; but was quite unwell all the time, and returned much worse than when he left home.

During his last sickness he manifested great composure of mind, and resignation to the will of God. Cut off from food, by his terrible disease, his friends were painful witnesses of a daily diminution of his strength. But as his bodily powers declined, his confidence in Christ, and the sufficiency of his atonement became more strong. He was fully aware of his approaching end, and conversed with his children, as one about to set out on a journey.

It was his happiness to see five of his children members of the Church; and he expressed great concern for their religious welfare, and a hope that they might be more faithful than he himself had been: regretting that he had not served the Lord with more zeal and to more effect. He died August 8th, 1853, in the 66th year of his age.

A Picture of Romanism.—Professor Schaff, of Mercersburg, has been visiting different seats of learning in Europe since the commencement of this year, and in a letter, dated Paris, 13th February, 1854, speaking of the numerical strength of the Roman Catholics in England, he says: "The result of the last census is more unfavorable to the Roman church than had been expected. According to the census the Roman church scarce numbers one-half the number in England usually accorded her, whilst she furnishes the largest number *Galfaengniss kandidatan*, (candidates for prison!) According to a Report of Parliament published in the Catholic Tablet Dublin, Feb. 25, 1852, out of a population of 21,000,000, in England and Scotland, whereof the Roman church claims 1,000,000, she supplies the prisons with 2,955 candidates. Three Romans to one of all the other churches."

Editor's Garner of Gleanings.

Baptism—An Admission.—The July Number of the London Quarterly, the organ of the English Tories, in an article on Latin Christianity, compares the baptismal rites of the Latin and Greek Christians. The reviewer says, pp. 27, 28 :

"*There can be no question that the original form of baptism—the very meaning of the word—was complete immersion in the deep baptismal waters; and that, for at least four centuries, any other form was either unknown, or regarded as an exceptional, almost a monstrous case.* To this form the Greek Church still rigidly adheres; and the most illustrious and venerable portion of it—that of the Byzantine empire—absolutely repudiates and ignores any other mode of administration as essentially invalid. The Latin Church, on the other hand—*doubtless in deference to the requirements of a northern climate, to the change of manners, to the convenience of custom*—has wholly altered the mode, surrendering, as it would fairly say, the letter to the spirit—prefering mercy to sacrifice; and (with the two exceptions of the Cathedral of Milan and the sect of the Baptists,) a few drops of water are now the Western substitute for the three-fold plunge into the rushing river, or the wide baptisteries of the East.

"And when we descend from the administration itself of the sacramental elements to their concomitant circumstances, still the same contrast appears. In the first age of the Church it was customary for the Apostles to lay their hands on the heads of the newly-baptised converts, that they might receive 'the gifts of the Spirit.' The 'gifts' vanished but the custom of laying on the hands remained. It remained, and was continued—and so in the Greek Church is still continued—at the baptism of children as of adults. Confirmation is, with them, simultaneous with the act of the baptismal immersion. But the Latin Church, whilst it adopted or retained the practice of admitting infants to baptism, soon set itself to remedy *the obvious defect arising from their unconscious age*, by separating and postponing, and giving a new life and meaning to the rite of confirmation. The two ceremonies, which in the Greek Church are indissolubly confounded, are now, throughout Western Christendom, by *a salutary innovation*, each made to minister to the edification of the individual, and completion of the whole baptismal ordinance."

Value of Baptist Principles.—Rev. Dr. Brown, the Moderator of the British Congregational Union, in an address recently delivered before that body, paid the following noble tribute to Baptist principles :

"Thus modified by Christian charity, the prominence given by the Baptist, to the personality of the Christian character and profession, becomes a valuable force arrayed on the side of Scriptural Evangelism against human traditions, sacerdotal pretensions, and ecclesiastical superstitions. It is the direct antidote and antagonist to that official virtue and authority upon which the Church of Rome has based the grand apostasy, and from which neither the Church of England nor even the Church of Luther, to name no other man-made churches, has purged, or will purge, itself free. On this principle, perhaps, we may acount for the dawn of a new Reformation in Germany, being apparently identified with the diffusion of Baptists sentiments in so many of its States, and for the virulence with which those persons who teach, and those who adopt them, are persecuted and oppressed by Governments inspired by ecclesiastical jealousies and alarm."

Dr. Hodge, of Princeton, says the *Christian Era*, has renounced utterly the argument for infant baptism, drawn from circumcision, which has been the main bulwark of defence hitherto in the Presbyterian church. He asserts that "when Christ came, the Jewish commonwealth was abolished, and there was nothing put in its place. There were no external rites." Having thus abandoned the argument from the New Testament, from the analogy of circumcision, and from early church history, we need not be surprised that Pedobaptist teachers find it difficult to persuade parents that infant baptism is a church ordinance.

Re-baptizing.—Bishop Green, of Virginia, states in his last annual address, that he had recently re-baptised several persons, who had received the ordinance from non-episcopal hands. Among the bishop's subjects was his own sister, who had been once duly baptised by a Presbyterian, but needed

in his pious opinion, to be baptised over. Who are the "Ana-baptists" now?—The title we think must be shared between Episcopalians like Bishop Green, and those of our Methodist brethren who *immerse* candidates that have been *sprinkled* in infancy.

"I'LL NEVER BAPTIZE ANOTHER THAT CAN TALK."—We recently listened to the relation of a little tragedy of which Dr. Green of Nashville was the victim, and a young free-born Tennessean the hero. Not 20 miles away from Nashville, where Dr. G. was holding a meeting, the parents were exhorted to bring their children forward to be *rantized.* Among the subjects was a youngster of some seven saucy years. He observed the senseless ceremony of putting water upon them with the ceremonies of the discipline, until Dr. G. came to him. Said he, "Look here, sir, you ain't a going to put your water into my face." The Dr. insisting, the fellow abused him stoutly and bade him mind his own business and let him alone; which the Dr. not heeding, the little Christian commenced cursing him, and if he got a drop of holy water upon him, it was as much as ever he could do, and according to the Discipline he was regenerated much against his own will, which is as bad as election that Methodists hate so thoroughly.

The Dr. and Elder I., and an old Bro. S., returning from the scene, for a long time speechless—reflecting upon the beauties of infant-baptism—at last Elder Irvin broke the silence. "Well brother, I felt bad this morning and I feel bad yet; how did you feel, Brother Green?" Drawing a deep sigh the Doctor of Divinity exclaimed, "I felt bad enough, and (with great emotion) I will never baptize another child that can talk!" *Tenn. Bapt.*

SPLITTING THE DIFFERENCE.—At an education meeting in Liverpool, the Rev. Hugh M'Neile told the following story:—A child was taken to one of the union workhouses, but, as its parents could not be found no one could tell what religion it was of. A debate arose whether it should be entered as a Protestant or as a Roman Catholic. While they were debating, the Priest came in, and on being informed of the difficulty, "Whew," said he, "*split the difference and enter it as a Puseyite.*"

PROME—FIRST FRUITS.—Rev. Mr. Kincaid writes, May 10: On the 22d of February, Moung Kong, the first fruits of the gospel in Prome, was baptized,—a man forty-eight years old. Till grown to manhood, he was a priest; then threw off the yellow robe and became a merchant at Shway-doung; was successful in business and, becoming wealthy, built a large kyoung which he took us to see. Last rain he was in Rangoon, heard the gospel frequently for a fortnight, and obtained tracts and the gospel of John. Briefly this is his history. He is well educated, speaks fluently, and in his manners is polished and prepossessing. He is a man of considerable property, and has fitted up a room in which he receives people, and is constantly preaching Christ.

A CHURCH IN PROME.—On the 2d day of April we organized a church, consisting of nineteen members, eleven baptized in Prome, and eight dismissed from the Rangoon church,—the first Christian church in Prome. In the afternoon Koo Poo, from the Rangoon, was unanimously chosen pastor, Moung Kong, deacon. Since that time, twelve others have been baptized and added to the church. So the church now numbers thirty-one. Several more profess faith in Christ, and a large number are hopeful inquirers.

CONVERSIONS IN CHINA.—The Journal of Missions states that twenty-seven persons have been baptized at Amoy, by the Missionaries of the American Board, and of the London Missionary Society. Several others were inquiring after the way of salvation, and much interest was manifested at the public meetings of the missions.—Fifteen miles from Amoy things are said to be still more hopeful, a "remarkable reformation." under the labors of Mr. Burns, an English Presbyterian, having broken out. The people there are so far affected by the truth, that they have begun to burn their ancient idols for fuel to cook their food. These are cheering facts.

A MISSIONARY FAMILY IN GERMANY.—The Rev. W. G. Schaffler, in a letter dated Constantinople, April 20th, 1854, gives the following:

There is a small kingdom in the Germanic Confederation which sends out more missionaries in comparison to its numbers than any other land in the world. It is the kingdom of Wirtemberg, (not Wittenberg, for that is a city in Saxony,) in the south-west of Germany. The pious people of that country, who generally belong to the middle and lower classes of society,

possess eminently the spirit of missions Here is an example: Says a friend, in a letter to me, dated March 2d, of this year: "There died lately in West Africa one of the missionaries educated at Basel, brother to Dauble, who labored in connection with the Missionary Society of Northern Germany. His elder brother died last year, in the east of Bengal, where he had labored as a missionary. A third brother is preparing for the missionary work in the institution at Basel. Two sisters of that family are married to missionaries in Africa and America, and a third sister is ready to leave her country to go to West Africa. The father of this devoted family has five children more, and says the Savior may have more of them for his work if he will have them."

The "elder brother" above referred to was Rev. G. Dauble, who became a Baptist, entered into the service of A. B. M. Union, in connection with the Assamese mission, and died of Cholera at Newgong, March 23, 1853.

Christianity in New Zealand.—The first night that the devoted missionary, Samuel Marsden, slept in New Zealand, the spears of the warriors were planted around his head. In 1814 he carried missionaries there, and from that time till 1841, so effective had his labors been, that Christianity was spread over the whole newly visited land. There is now scarcely a village there that has not its church bell, its own ministrations and native teachers.

Rev. Isaac R. Eskew, died at his residence in Barnesville, Geo., on the 13th of June, in the 41st year of his age. He was baptized in 1839, at Sardis, and continued a member of that Church until his death. He was ordained in 1844, and has had the care of this, besides two other churches, for several years. He was a useful and devoted christian, possessed of kind and generous feelings, united with a high regard for the rights and feelings of others, and won the hearts of all who knew him. Indeed, to know him was to love him. He retained perfect possession of his mental faculties until within a moment of his death. He spoke to those standing around his bed and said, "Now I am getting blind." In a moment after, "Now I am passing through that dark valley of death." And another moment after, held up his hands and exclaimed, "Now all is bright—now all is bright!" and his spirit took its flight.

Leonard Woods, D. D.—This eminent divine and scholar, died at Andover, Mass., in Augusts last, at the advanced age of 84 years. For a long period he had been one of the Professors in Andover Theological Seminary, and in connection with Drs. Stuart and Robinson, had raised it to a high degree of eminence, and made it one of the first Theological Institutions in the country. As a scholar and author of several deservedly esteemed works, Dr. Woods stood in the foremost rank of Theologians on both sides of the Atlantic. He departs full of years and honors, regretted by the wise and good of all denominations. The Congregational church has lost one of its most learned divines, and devoted Christians.

Wisconsin.—Rev. C. A. Hewitt writes—

"In Wisconsin, as I learn from the report of the Board of our Convention, in a population of 400,000, we have 84 Baptist ministers, 117 churches, containing something more than 4,722 members. During the past year, 16 churches have been constituted, and 246 persons have been baptized. But the destitution of Wisconsin, as I learn from the same source, is very great. The State contains an area of 33,511,360 square acres, and is divided into 44 counties, 17 of which have no Baptist church, and 20 no Baptist minister. By this you will see that there is still room for laborers here, as well as in other portions of this great Valley. And while the agricultural capacities of the country hold out great inducements to invest money in lands, there is an equal opportunity afforded to invest labor for souls; and although such an investment may not yield an immediate and pecuniary profit, still the *ultimate* benefits are sure."

Baptists in Sweden.—Two Swedes have recently been ordained in Hamburg. They will return to their own country where hundreds are waiting for baptism. They were members of the National Church of Sweden. Under the persecuting government of that kingdom, theirs will be a ministry of danger and suffering.

A Learned Lady.—An American lady, Mrs. Putnam, a Baptist,—some of whose original articles we have been permitted to publish in the Memorial,—has perhaps, no equal in the world for extensive knowledge of languages. She converses readily in French, Italian, German, Polish, Swedish and Hungarian, and is familar with twenty modern dialects, besides Greek, Latin, Hebrew,

Persian and Arabic. The extent of this linguistic acquirement is paralleled only by Cardinal Mezzofan, Elihu Burritt, and some half dozen other great names of both worlds.

Oldest Baptist Church in N. H.—The N. H. Baptist observer says that the oldest Baptist church in that State is the church at Newton. It was constituted in 1755, and consequently will have completed its century in 1855.

Columbian College, D. C.—It is announced that Rev. Joel S. Bacon, D. D., has resigned the Presidency of this institution, and that the Trustees have accepted the resignation, to take effect Jan. 1st, 1855.

A Baptist College for Wisconsin has been located at Beaver Dam. The citizens of the village have pledged $15,000 in cash subscriptions, and furnished a site worth at least $4,000.

Kalamazoo.—We are gratified to learn that, for the endowment of the Literary and Theological Seminary at Kalamazoo, $15-000 have been obtained for the Literary department, and about $14,000 for the Theological. Six thousand more are wanted to complete the proposed amount for the Theological department.

Iowa Female College Institute.—A school to be thus named will soon be commenced in Iowa City. It is to be conducted by Rev. A. R. Belden, pastor of the Baptist church in that city. It is the design to erect an elegant edifice, every way fitted to the purposes of a first-class boarding school. —Thirteen thousand dollars are needed to complete the building, nine thousand of which are already secured.

Useful Church.—The Flemish church at Brussels, in Belgium, was founded eleven years ago, with twenty members; it now has a membership of a thousand persons, nearly all of whom have gone out from the Roman Catholic church. This work of evangelization has made considerable progress in other parts of Belgium.

Results.—During the twenty-two years' existence of the American Baptist Home Mission Society, 1,966 missionaries have been employed among the destitute; 22,000 have been baptized; 900 churches organized; 500 young men brought into the ministry; 20,000 children gathered into the Sabbath-Schools, and the Gospel preached in 14 different languages.

Happy Decrease.—According to Rev. R. Bickersteth, there were, about six years ago, upwards of 5,000 priests in Ireland; last year, as appeared from returns, there were only 2,366.

The Bright Side.—Dr. Johnson used to say, that a habit of looking on the best side of every event, is better than a thousand pounds a year. Bishop Hall quaintly remarks, "for every bad there might be a worse, and when a man breaks his leg, let him be thankful that it was not his neck!" When Fenelon's library was on fire, "God be praised," he exclaimed, "that it is not the dwelling of some poor man!" This is the true spirit of submission—one of the most beautiful traits that can possess the human heart. Resolve to see this world on its sunny side, and you have almost won the battle of life at the outset.

Vast Territory.—Our entire national domain covers an area of 3,250,000 square miles. The geographical centre of the United States is in the Indian territory, 120 miles west of the western boundary of the State of Missouri, and the centre of our representative population, which in 1700, was in Baltimore county, Md.—is now, from actual calculation, at Dayton, Ohio.

The Decennial Increase.—East of the Alleghany Mountains, it is 10-2 per cent.; of our whole country, 33-3 per cent.; of the west, 74 per cent; and of the North-west, in cluding Missouri, the increase for the last two decades preceding 1850, has been 108 per cent.; for the last four years it has doubtless been twice as great in proportion, and causes are in operation in this and other countries, which insure a still larger increase for many years to come. In 50 years, at the present rate, our population will exceed the whole of Europe. At present, the population of our entire domain to each square mile, is less than 6, while that of Great Britain is 180, and of the Netherlands, 225. Were it as large as Great Britain, it would be 585,900,000, twenty-five times greater than now; or if as large as in the Nertherlands, then our population would be 734,500,000—thirty-two times greater than now; and there is every reason to suppose that our soil will support as great a population as any other portion of the globe.

Nothing begets confidence sooner than punctuality.

Internal Commercial Resources.—See our ocean Lakes, one thousand miles above the level of the sea—God's great reservoirs, mysteriously fed, which supply the channels that distil their richness over the prairies of the North-west. And are not the almost interminable rivers, stretching down from the Alleghanies and the Rocky Mountains, like large veins to the great central arteries of commerce, and thence to the ocean, the great highways of trade, civilization, and religion? And then look at 5000 miles of lake-coasts and 5000 miles of navigable rivers for flats, keel-bottoms, or steamboats in the Mississippi valley; and also reflect upon 970 miles of sea coast in California, and 580 in Oregon, making 1550 miles of sea coast upon the Pacific, equal to our entire Atlantic seaboard.

Some conception of the resources developed by these and other facilities of intercommunication may be formed from the facts that the commerce of our Western rivers is not less than $300,000,000, the value of the steamers is $20,000,000, the commerce of our lakes is $200,000,000, and the gross value of the internal commerce in the United States amounted, in 1850, to $800,000,000; this is now much larger, exceeding all our foreign trade by more than one half. And yet but a little more than a beginning has been made in unlocking the agricultural and mineral treasures of our country. Probably not a hundredth part of the arable lands are tilled, nor a thousandth part of the hidden wealth of our country revealed. The flocks of the world might graze upon our hill-sides and prairies, and the population of the world be fed from our granaries.

Ministerial Humility.—At the ordination of Rev. Henry F. Lane, New London N. H., Dr. Stowe of Boston preached the Discourse, of which the following abstract is given in the Reflector:

Acts 20; 19. "Serving the Lord with all humility of mind." The theme of the discourse was, *Ministerial Humility*. The reasons why a minister of the gospel should be humble, were presented in an able, clear and touching manner. 1. His Master was humble. 2. On account of personal imperfections. Paul accounted his physical imperfections as designed to keep him humble, and few are the preachers who have not physical or mental or moral imperfections. 3. His dependence upon God, for talents, piety, success and position. 4. Responsibilities. 5. Indispensible to a right study of the Bible. 6. That he may fill the right place. A young minister once told an aged one that he thought his present field of labor was not as large as he was capable of filling. Said the old man, "you wish to get out of it, do you?" "Yes," was the reply. "Well, there are two ways, one is, to grow up out of it, the other, to grow less and drop out." 7. It is necessary to induce a minister to preach the whole gospel. 8. Essential to equanimity of mind under all circumstances.—Not to be inflated by prosperity or depressed by adversity. An humble spirit would not lead a minister to report a revival thus:—"I came to this place and found things in a bad state; but I rallied the church, established prayer-meetings, got the members out to the covenant meetings, reorganized the Sabbath school; the congregation has greatly increased and become interested, the church is enlarged and become efficient; my labors have been very successful; I have baptized fifty, among whom are several of the most prominent citizens of the place." The language of humility would be something like this. "I was permitted to enter this field as successor of a pious minister, and gather in some of the fruits of his labors. The Lord has been pleased to revive his work, the prayer of his people have be been answered, and conversions have been frequent. I have baptized fifty, many of whom alluded in their experience to impressions received by the faithful counsels of my predecessor. To God be all the praise." 9. It will give moral beauty and impressiveness to his character and labors.

Short Measure.—The late Rev. Dr.——, of a certain town in Maine, an eccentric but honest minister, was once preaching on the practical virtues, and having a short time previous bought a load of wood of one of the officers of the church, and finding it fell short in measure, took this occasion to speak thus plainly upon the subject: "Any man who will sell seven feet of wood for a cord, is no Christian, whether he sits in the gallery, below, or even in the deacon's seat."

The Paving of the Bottom of the Sea.—The whole channel of the Mediterranean must be strewed with human bones. Carthagenians, Syrians, Sidonians, Egyptians, Persians, Greeks and Romans; there they lay, side by side, beneath the eternal waters; and the modern ship that fetches freight from Alexandria sails in its whole course over buried nations. It may be the corruption of the dead that now adds brightness to the phosphorescence of the waves.—*J. A. St. John's There and Back Again, &c.*

Our Own Book.

CORRECTIONS.—We owe an apology to Rev. Russell Jennings of Meriden, Ct., for "doing him to death" in the last number of the Memorial—We had no purpose to commit homicide, and we had rather that Brother Jennings should live twenty years than that we should hasten his death an hour.

The last form of the Memorial we were unable to revise on account of absence from the city and there are several mortifying blunders, which vex us more than our readers. Among the rest the paging of the last form was wrong, running from 272 to 201—That is exclusively, and emphatically the printer's fault. We mean to keep a sharper eye upon them.

JANUARY AND FEBRUARY NUMBERS.—We will send by mail, a copy of Oncken's large portrait to any of our friends who will forward us the January and February numbers of the Memorial for the present year. Let them be directed simply, "Baptist Memorial," Philadelphia, Pa., or Richmond, Va., with name and Post office from which they come being distinctly given.

EXCHANGES.—We respectfully request, that our exchange papers, etc., may henceforth be directed to Richmond, Va. Our brethren of the press will oblige us by noticing this at once. Direct "American Baptist Memorial," Richmond. Va.

MINUTES, ETC.—We earnestly implore our brethren to send us copies of minutes of associations, conventions, societies—catalogues of colleges, seminaries, academies, historical sermons,—anything and everything in the line of the Memorial that we may have the material for furnishing from month to month the statistics and progress of the denomination. Direct American Baptist Memorial, Richmond, Va.

COMMUNICATIONS—We shall be obliged to our brethren in all sections of the country for brief, pointed historical notices of the churches, biographical sketches of deceased ministers, accounts of the rise and progress of denominational principle in any given section—the materials for history. The Memorial is designed to be a repository where may be permanently preserved, all matters of this kind.

THE BROTHERS TUCKER.—We have one of these promised biographical sketches complete, that of Dr. Elisha Tucker. It will appear in the January number, 1855, and will be immediately followed by the other two. The engraving has been delayed in consequence of the difficulty of obtaining good likenesses, but will now be speedily put in hand.

Book Shelf.

THE RELIGIOUS DENOMINATIONS IN THE UNITED STATES.—Their History, Doctrine, Government and Statistics, with a preliminary sketch of Judaism, Paganism and Mohammedism—By Jos. Belcher, D. D., etc. etc. Embellished with nearly two hundred engravings. Published by J. E. Potter, Philadelphia.

This is a huge octavo volume, of over 1000 pages. It does not pretend to be a critical or philosophical treatment of the subjects indicated, for the use of the student; but a popular treatise for the millions.

There is a vast mass of matter, a great deal of it old, and a great deal of it good, and the Editor might have added to the title page, biographical, anecdotical, poetical, etc. etc, with great propriety.

Some of the wood cuts that are profusely scattered through the volume are very good, others are barely passable.

As a whole the work is well adapted to the purpose for which it was prepared, namely, to furnish to the masses who have not leisure for extensive and thorough reading, a fair popular statement of the views and condition of the various religious denominations in the United States.

THE PRINCIPLES OF ANIMAL AND VEGETABLE PHYSOLOGY.—*A popular treatise on the Functions and Phenomena of organic life*, to which is prefixed a general view of the great Departments of Human Knowledge. By J. Stephenson Bushman, M. D., Physician to the Metropolitan Free Hospital, etc. etc., with one hundred and two illustrations on wood. 234 pp. Published by Blanchard & Lea, Philadelphia.

This is a reprint of a popular English work. It is a convenient Physiological Manual, clearly written and easily comprehended by those who wish to make themselves familiar with the principles of this most important and interesting science.

MERRIMAC, OR LIFE AT THE LOOM. *By Day Kellogg Lee*, is a neatly printed volume of 353 pp., published by Redfield, 110 Nassau Street, New York. It is a well written tale, showing the lights and shadows of factory life. It will be read; and presents a picture of the habits, tastes and refinement of our operatives in this country the like of which can be found nowhere else on the globe, and which enhances our honest pride in our native land.

The Monthly Record.

Baptisms Reported.

ALABAMA.

Churches.	*Counties.*	*Administrators.*	*No.*
Liberty,	Chambers,	A. Spalding,	18
Black Creek,	Choctaw,		20
Antioch,	Chambers,		24
Mt. Ararat,		W. Ashcraft,	9
Tallassahatchie,		O. Welch,	7
Decatur,	Morgan,	J. Gunn,	17
Marion,	Perry,		17
	Lowndes,	J. E. Bell,	8
Black Creek,	Choctaw,	Wm. Campbell,	20
Plantersville,	Perry,		19
Panther Creek,			30
Ebenezer,	Bibb,		18
Union Springs,	Macon,	J. U. Wilkes,	8
Poplar Spring,	Talladega,	W. Ashcraft,	7
Mt. Zion,	"	J. C. Foster,	7
County Line,	"	"	6
Mt. Lebanon,	Russell,	T. Eubanks,	27
Farmville,		J. M. Jackson,	7
Enon,	Pickens,	W. F. Spragins,	20
Helicon,		J. T. S. Park,	29
Weogufka,	Coosa,	J. R. Steely,	9
Philadelphia,	Russell,	T. J. Miles,	16
Concord,	"	F. Callaway,	20
County Line,	"	W.D.Harrington,	8
Friendship,		J. Robertson,	5

CANADA.

Berlin,		H. Schneider,	10
South East Hope,		"	18

CONNECTICUT.

Norwich,		J. W. Holman,	11

DELAWARE.

Wilmington,	(2d Ch)	F. Charlton,	*80

GEORGIA.

Hawkinsville,	Pulaski,	W. R. Steely,	20
	"	"	25
Antioch,	Oglethorpe,	P. H. Mell,	25
Mineral Spr'gs,	Warren,	J. Gunn,	15
Mill Creek,	"		19
Sugar Creek,			14
Providence,	Habersham,	S. Sisk,	32
Sardis,	Henry,	C. C. White,	34
Double Branch,	Lincoln,	P. F. Burgess,	15
Gordon's Sp'gs,	Walker,	Z. H. Gordon,	21
Washington,	Wilkes,	H. A. Tupper,	15
Cane Spring,		C. H. Stilwell,	10
Falling Creek,	Elbert,	A. Chandler,	6
McDonough,	Newton,	L. T. Doyal,	5
Zion,	"	"	10
Fort Valley,	Houston,	H. C. Hornaday,	6
Horeb,	Talbot,	J. Revel,	3

* Including former reports.

ILLINOIS.

Churches.	*Counties.*	*Administrators.*	*No.*
Manchester,	Boone,	Wm. Gates,	2
Wethersfield,	Henry,	J. S. Mahan,	31

INDIANA.

Johnson,		D. S. Dean,	50
New Albany,	(Bank st. Ch.)	Price,	7
Gilead,	Perry,	W. P. Clark,	7
Lawrence,	Marion,	J. S. Gillespie,	23
Baker's Creek,	Spencer,	D. H. Murray,	5
New Marion,	Ripley,	R. Wilson,	21
Rossville,	Clinton,	J. M. Smith,	73
Sugar Creek,	Carroll,		

IOWA.

Harmony,	Brown,		18

KENTUCKY.

Louisville,	(1st Col'd Ch.)	H. Adams,	7
Baylies,	Washington,	H. Gritton,	26
Elizabethtown,	Hardin,	G. H. Hicks,	23
Middle Creek,	"		
Mill Creek,	"	"	5
Lovelaceville,	Ballard,	S. A. Holland,	25
Dyersville,	Livingston,	W. Champion,	4
Ebenezer,	Anderson,	J. T. Hedger,	8
Hardin's Cr'k,	Washington,	N. C. Beckhann,	27
Mt. Moriah,	Shelby,	Wm. G. Hobbs,	34

MAINE.

Old Town,	Penobscot,	Jas. Belcher,	7
Springvale,	York,	A. Dunbar,	16

MASSACHUSETTS.

Brighton,	Middlesex,	J. M. Graves,	6
Hingham,	Plymouth,	J. Tilson,	4
Chelsea,	Suffolk,	A. P. Mason,	3
Boston,	(Baldwin Place,)	T. F. Caldicott,	3
Roxbury,	(Dudley St.)	T. D. Anderson,	3

MICHIGAN.

Edwardsburg,	Cass,	E. J. Thomas,	5

MISSISSIPPI.

Vicksburg,	Warren,	W. C. Crane,	5
Mt. Pisgah,	Itawamba,	A. L. Stonall,	15
Hickory Grove,	"	"	56
Sunflower,		R. J. Alcorn,	10

MISSOURI.

Concord,	Lafayette,	G. Minton,	5
Bee Branch,	Chariton,	J. Bell.	6
Lee's,	"	T. S. Allen,	10

NEW HAMPSHIRE.

So. Hampton,	Rockingham,		14

NEW JERSEY.

Churches.	Counties.	Administrators.	No.
Scotch Plains,	Essex,	J. F. Brown,	3
Greenwich,	Cumberland,	H. C. Putnam,	14

NEW YORK.

Burnt Hills,	Saratoga,		5
Peekskill,	West Chester,	N. Willmer,	6
Preble,	Cortlandt,	B. Capron,	3

NORTH CAROLINA.

Cedar Falls,	Randolph,		21
New Bethel,			10
Mt. Sinai,			8
Long Creek,	Gaston,	A. J. Cansler,	26
Olivet,	Catawba,	R. P. Logan,	3
Mt. Vernon,	Rutherford,	B. E. Rollins,	22
Lumberton,	Robeson,		6
Mt. Lebanon,		"	7
	Cleveland,	T. Dickson,	47
Bethlehem,	"	A. J. Cansler,	13
Mt. Vernon,	Rutherford,	B. E. Rollins,	22
Zoar,	Cleveland,	T. Dickson,	3
Yellow Creek,		W. K. Adams,	15
Antioch,	Robeson,		12
Pine Log Cr'k,	Cherokee,	E. Hedden,	11

OHIO.

Cincinnati,	(1st Ch.)	D. Shephardson,	3
Ebenezer,	Perry,	J. W. Miller,	2
Baltimore,	Fairfield,	"	2

PENNSYLVANIA.

Alleghany,		T. R. Taylor,	3
Philadelphia,	(10th Ch.)	J. H. Kennard,	4
"	(German Ch.)	K. A. Fleischman,	2

SOUTH CAROLINA.

Bushy Creek,	Greenville,	J. D. Durham,	71
Providence,	Spartanburg,	J. Suttle,	57
Macedonia,	"	T. Lee,	12

TENNESSEE.

New Bethel,	Davidson,	W. D. Baldwin,	13
New Hope,	Smith,	N. Hays,	11
Union,	Henry,	J. D. Arnold,	13
Spring Creek,		D. H. Selph,	11

TEXAS.

Pleasant Hill,	Grayson,	G. F. Cailor,	19
Bonhom,	Fannin,	J. O. Walker,	48

VIRGINIA.

Bethany,	Spottsylvania,	L. W. Allen,	101
Lebanon,	Lancaster,	A. Hall,	6
Rose Union,	Nelson,	A. Thomas,	10
Lisle's		T. Roberts,	21
Staunt'n Riv'r,	Charlotte,		9
New Chapel,	Campbell,		5
Fluvanna,			15
Waller's,	Spottsylvania,	J. F. Bray,	9
Mine Road,	"	"	15
Mechanicsville,			10
Providence,	Franklin,	Brown,	19
Hampton,	Eliz. City,	D. Shaver,	86
Cool Spring, Mt. Lebanon,	Nottoway, "	T. W. Sydnor,	150
Myrtle Grove,	Kenawha,	J. E. Ellison,	13
Bruington,	King & Queen,	R. H. Bagby,	26
Shiloh,	King George,		42

WISCONSIN.

Churches.	Counties.	Administrators.	No
Sheboygan Falls,		A Lull,	16

FOREIGN BAPTISMS.

Orissa,	India,	A. Sutton,	27
Prome,	Burmah,	Koo Poo,	25
Ling,	"		26
Bassein,	"	(In 3 months,)	176
Akyab,	"	C. C. Moore,	3
Volmarstein,	Germany,	Raushenbuch,	44
Total,			2686

Churches Constituted.

Names.	Where.	When.	Memb.
Prome,	Burmah,	April 2,	19
Ling,	"	April	
Harmony,	Smith, Texas,	April 22,	
Volcano,	Amadore, Cal..	May	
Lone Valley,	"	June 2,	13
Brownsville,	Haywood, Tenn.	July 13,	
Plantersville,	Perry, Ala.,	July	
Southport,	Chemung, N. Y.,	July 23,	74
La Porte,	Sullivan, Pa.,	Aug. 10,	12
Weymouth Land'g,	Norfolk, Mass.,	Aug. 17,	
Home Mission,	White, Ill.,	Aug.	
Appleton,	Winnebago, Wis.,	Aug.	
Pine Log Creek,	Cherokee, N. C.,	Aug.	16
Preble,	Cortlandt, N. Y.,	Aug. 22,	23

Ordinations.

Names.	Where.	When.
Sau Doo,	Mergiu, Burmah,	Jan.
Twah Kyau,	Bassein, "	May
Thos. S. Wright,	Lexington, Mi.,	April 23.
J. H. Whitmore,	Smith co., Texas,	June 21.
Geo. Seely,	Carleton, N. B.,	July 3.
Jos. Murry,	Morris Chapel, N.C.	July 5.
Jonathan Smith,	Kanawha Co., Va.,	July 15.
W. C. Hendricks,	Lloyd co., Ga.,	July 16.
M. Gregson,	Morgan co., Ia.,	July 22.
E. Bell,	Willimantic, Ct.,	July 26.
Wm. Dooley,	Freedom, Boone co., Ia.	July 29.
Simeon Mugg,	Bethany, Howard, Ia.	July 29.
D. S. Watson,	Northampton, O.,	Aug. 3.
S. V. R. Coons,	Wabash co., Ia.,	Aug. 5.
G. Mills,	Frewburg, N. Y.	Aug. 9.
T. Allen,	Fayette co., Ga ,	Aug. 15.
N. Bowen,	Hendersonville, N. C.,	Aug. 17.
J. W. Blythe,	Willow, N. C.,	Aug. 17.
J. E. Moore,	Brighton, Mo.,	Aug. 23.

New Church Edifices.

Names.	Where.	When.	Cost.
	Bassein, Burmah,	May	
Santa Rosa,	Cal.,	July 16,	
New Bethel,	Davidson, Tenn.,	July	
Niconza,	Miami, Ind.,	July 30,	
Mt. Airy,	Warren, Mo.,	July 30,	$1,750
South Boston, (Chapel,)	Mass.,	July 30,	2,200
Dubuque, (Lecture Room,)	Io.,	July 30,	3,400
Whitney's Pt.,	Broome, N. Y ,	Aug. 20,	
Bethel,	Clermont, O.,	Aug. 20,	2,000

Deaths of Baptist Ministers.

Names.	*Residences.*	*Time.*	*Age.*
R. T. Anderson,	Christian co., Ky.,	June 1,	
Jesse T. Wilson,	Springfield, Ga.,	June 1,	24
A. Waters,	Miami, Ind.,	July 11,	
C. O. Kimball,	Charleston, Vt.,	July 24,	72
D. W. Elmore,	Fayville, Ill.,	July 31,	
T. T. Hopkins,	Galveston, Texas,	Aug. 10,	36
Jas. Pulliam,	St. Clair co.,	Aug. 12,	68
H. Crossley,	Rockport, Ia.,	Aug. 12,	61
Thos. Chilton,	Montgomery, Texas,	Aug. 15,	

Ministers Deposed.

Names.	*Residence.*	*Time.*
W. B. Burdin,	Marengo co., Ala.	June.

Ministers Rec'd from other Denomin's.

Names.	*From what Body.*	*Where.*	*Time.*
Mr. Wright,	Meth't.	Toronto, C. W.	July
	Meth't.	Pulaski co., Ga.	Aug.

Clerical Removals and Settlements.

Names.	*Whence.*	*Where.*
Ash, Jos. R.,	Paducah, Ky.	Terre Haute, Ia.
Avery, E. J.,	Worcester, Mas.	Southington, Ct.
Baker, A. R.,	Lynn, Mass.	
Bixby, G. W.,		N. Fairfax, Vt.
Burrows, J. L.,	Philadelphia, Pa.	Richmond, Va.
Caldwell, W.A.,		Mt. Pleasant, Pa.
Chase, Rufus,	Bluehill,	Surrey, Me.
Clark, N.,	Wendall, Mass.	Ira, Vt.
Curtis, E.	Ypsilanti,	Niles, Mich.
Dickie, R. B.,	Johnstown,	Sunbury, O.
Eschmann, J.	New York,	Racine, Wis.
Faunce, D. W.,	Somerville,	Worcester, Mass.
Ferguson, C.,	Greenville,	Glen's Falls, N.Y.
Forey, M. R.,	Murfreesb'o, NC	Hampton, Va.
Furman, R.,	Selma,	Tuscaloosa, Ala.
Freeman, J. T.,	Columbus,	Vernon, Miss.
Goodhue, J. A.,	Norwich,	Suffield, Ct.
Gordon, Z. H.,	Gordon's Sp'gs, Ga.	Nickajack, Ten
Hall, W. W.,	Edgartown, Mas.	Kansas Ter.
Hatt, J.,	Hoboken, N. J.	
Harris, T. C.,	Columbia,	Lexington, Mo.
Helm, S. L.,	Louisville,	Covington, Ky.
Hinton, J.,	Waukesha, Wis.	
Holt, K.,	Surry,	Narragaugus, Me.
Hooper, W.,	Newbern,	Murfreesboro, N C
Jones, E. S.,		Howard, Ia.
Keeley, T. E.,	Kingston,	Medford, Mass.
Medbury. N.,	Ashland, Mass.	
Northam, G.,	Menokin, Va.	
Presson, C. H.,	Essex, N. Y.,	Providence, R. I.
Reed, N. A.,	Winchester, Mas.	Wakefield, R. I.
Rees, J. H.,	Urbanna, Ill.	
Richardson, H.H.	Thebes, Ill.	
Ripley, Silas,	Foxboro, Mass.	
Sawyer, I.,	Manchester, N.H.	Thomaston, Me.
Scarff, E. H.,	Delphi, Ia.	Pella, Io.
Shank, M.,		Medina, O.
Stone, O. B.,	Marysville,	Nevada, Cal.
Taylor, D.,	Terre Haute, Ia.	
Tustin, J. P.,	Savannah, Ga.	
Tillinghast, W.,		Wilmington, Vt.
White, Wm.,	N. Fairfield, O.	Wood's Cor's Mich.

Associational Record.

RETURNS OF 1853.

Associations.	*Churches.*	*Ord.Min.*	*Bap.*	*Total.*
ILLINOIS.				
Apple Creek,	25	15	216	1879
Bloomfield,	11	8	39	508
Chicago,	25	18	174	1466
*Clary's Grove,	9	5	70	345
Clear Creek,	12	3	36	579
*Colored,	9	9	17	178
Edwardsville,	14	16	177	737
Fox River,	17	12	141	1420
Franklin,	50	37	234	2479
*Illinois, S. B.	9	4	19	314
Illinois River,	27	24	244	1828
Louisville,	15	6	59	530
McLean,	9	5	39	413
*Nine Mile,	20	17	116	870
North District,	12	8	122	998
*Ottawa,	19	16	136	816
Palestine,	15	11	36	396
*Quincy,	21	12	208	1418
Rock Island,	10	8	65	403
Rock River,	20	13	70	1256
Salem,	18	10	68	807
*Shelby, S. B.	11	4	21	282
South District,	11	14	57	828
*Springfield,	21	15	116	1150
*Vandalia,	9	4	50	354
	407	322	2494	22275
LOUISIANA.				
Concord,	19	12	118	888
Eastern Louisiana,	19	5	50	408
Grand Cane,	13	6	115	536
Louisiana,	12	7	11	826
Mississippi River,	16	8	44	678
Ouachita,	18	6	35	403
Red River,	33	14	168	1385
Sabine,	13	6	54	304
	143	64	594	5328
MISSOURI.				
Bethel,	27	17	97	1673
Black River,	12	6	51	592
*Blue River,	38	20	298	2545
Cedar,	14	12	97	417
Concord,	30	21	296	2585
Franklin,	20	7	67	651
*Gasconade,	9			177
*Liberty,	20	12	58	683
Little Bon Femme,	17	9	192	1667
*Middle Fork,	15	13	49	542
*Mount Pleasant,	18	10	131	1651
N. Cape Girardeau,	15	6	72	468
*North Grand River,	14	7	21	359
North Liberty,	16	13	92	1404
*North Union,	14	16	130	1333
Osage River,	16	15	30	447
*Platte River,	13	11	31	351
Richlands,	5	3	6	136
*Sac River,	4	3		55
St Louis,	12		337	1832
Saline,	17	9	112	922
Salt River,	26	14	158	1649
Spring River,	23	15	154	1118
*Third Creek,	18	4		128
Union,	13	6	60	534
Union, South,	7	5	8	162
West Fork,	11	5	29	293
Wyaconda,	21	9	67	1013
	465	268	2643	25387

* From these Associations we have not been able to obtain minutes for 1853. Will not our brethren send them?

AMERICAN BAPTIST MEMORIAL.

NOVEMBER, 1854.

The Need of the Age

FOR AN EDUCATED MINISTRY.

No. II.

BY THE EDITOR.

WE are often met with the stale question, are not uneducated ministers often more useful and efficient than those who are educated? We answer never! never!! The very fact that a man is efficient and useful is in itself an evidence that he is educated. He has powers so led out and employed, as answers to the very definition of the term. There seems scarcely any subject in relation to which popular sentiment is more erroneous than to this. Who is an educated man? Are we to judge by processes or by results? by a prescribed course of literary or theological opportunities or by actual available knowledge and ability.

We have listened to the preaching of a minister of Christ who had scarcely ever been beyond the limits of the country in which he was born, whose opportunities for early mental training had been such only as the most ordinary of country schools could furnish, and as in simple words and clear sentences, in evident mastery of his subject, he has unfolded, and illustrated, and enforced the doctrine of justification by faith, or the method of salvation through the atonement of Christ. We have sat delighted and blessed in soul as in presence of "a workman that needeth not to be ashamed rightly dividing the word of truth." What an abuse of language to call such a man uneducated! He may not be educated as a philosopher, or as a linguist, or as a chemist, or as a jurist, but he is educated as a minister and teacher of the gospel of Jesus Christ.

We have listened to another, the scope and object of whose discourse we have strained every faculty to comprehend, and failed; who seemed to have no definite message to deliver to the people, and he who delivered it, he had no special object to gain, and attained it triumphantly, who aimed at nothing and reached the mark. And he was said to be an educated man. Who has not seen a minister of unimpeachable clerical deportment, with manuscript of neat caligraphy and fold with measured tones and cadences in monotonous dignity perform a series of moderate bodily exercises, which by courtesy were called preaching, but which for any instruction conveyed or practical effects discovered might with greater truth be called prating. But *he* was an educated man. There is a whole catalogue of phrases in circulation like these. He is not a popular preacher, but he has a fine education. He has no power over the people but he has great learning. He is not interesting but he is very profound. He does not accomplish anything, but he has a good education.

Now why is such a man called educated? Because of certain opportunities he has had. For some half dozen years learned professors have been cramming him with words and figures. They have meant to exercise and strengthen

his mental powers, to draw out and discipline what there was in him. He has yielded himself as a passive object to be stuffed, as is a many barrelled revolver, and he deems that all that is necessary is at fitting opportunities to pull the trigger and discharge a load.

We need hardly say here, that such an idea of education is fundamentally false, and it is high time that our institutions of learning should so stamp it. A man is not necessarily educated because he has passed through college classes or attended theological lectures. But a man is educated whose mental powers are so developed, exercised, disciplined that he is able to study, to acquire, so to grasp a subject, to see its relations and bearings as to evolve and enforce the true and detect and expose the false.

Is it not clear on the one hand that no external opportunities can be combined to educate a man and on the other that a man may become educated without the aid of the schools.

He is an educated man who can do well the work he undertakes, and he is not who cannot.

John Bunyan and Wm. Carey and Andrew Fuller, and John Peck, Alfred Bennett, Joshua Mercer and Andrew Broaddus, according to this idea were educated men, and the Rev. Fitzgerald Doolittle, and the Right Rev. Dr. Fail, who never did any thing in all their lives, except urge their own pretensions and maintain their own clerical dignity are not educated men, though each may have a long tin box, crammed full of Latin parchments duly ribboned, sealed and signatured.

Far distant be the day when our churches shall give preference to the latter over the former class, the day when ten years opportunity for study shall be deemed a better qualification for the ministry than sterling good sense, studious habits, scriptural knowledge, wise discrimination and sincere love to God and the souls of men.

We would not, however, be understood as intimating that as a class, our untrained ministry are better, or more efficient than those who have improved the advantages of the schools. Far from it, there are among them many

> "Empty skulls
> That cannot teach and will not learn."

And we should be very sorry, if any thing we write, were wrested to the encouragement of ignorance and presumption. If some have, with all the disadvantages of a want of early training, forced their way to places of eminence as useful and honorable servants of the church, it does not follow that other men will become so, merely because they happen to be in a similar position. We can scarcely say any thing in praise of a certain class of men, who, by hard and persevering mental labor, amid serious disadvantages, have educated themselves, but some, too incompetent or indolent for similiar application, will transfer to themselves an interest in the eulogy. We have only to say that had Carey, and Fuller and Bennett, indulged their habits and spirit, their satisfaction, with meagre attainments, they would never have been heard of, further than these are likely to be.

Nor on the other hand, does it follow that because there are some who have nothing to show, as evidence of their education, but their own assertions, and their printed names on some college catalogue, that, therefore, a course of training in the schools is unnecessary or unimportant.

We mean simply this, a minister of the gospel of Christ, in order to efficiency and usefulness at this day, must be educated. It is possible for him to educate himself; and he is to be honored, who, without the advantages of the schools, so scores and disciplines his mind and heart as to fit himself for usefulness in the church of Christ. But he takes the roughest road and the heaviest labor to receive this training. As a general rule, such men would not have taken their course from choice. It has been with them a necessity.

And just here is the point whence

we would argue that education societies deserve our confidence, prayers and support. They do not propose to make ministers from the raw material, to snatch up young men miscellaneously, and manufacture them into mighty preachers. They only propose to aid such as God has called, and God never calls a man to preach who cannot preach; He is not so hard a master as to require the exercise of abilities He has never given to aid such, we say, as are called of God, in securing in the best and quickest way that mental training which is essential to eminent and permanent usefulness.

Let the principles then be settled that a minister must be intelligent, able to think and judge for himself, in a word, "able to teach," and that he can gain this power only through rigid study and mental discipline—and the only question to be settled is, how can he most easily and speedily secure this mental training? By setting down alone, in the intervals, he may snatch from secular, or even ministerial pursuits, poring over his Bible, and such other books as he may chance to find, with all the disadvantages of necessary inexperience and ignorance of what is really desirable for him to know,—or, by placing himself in a position where he can command all the aids, which wisdom and experience can furnish. So clearly is his course of duty marked, that we should at once be prepared to say that the young man who declines the benefits which the schools can give, where he can possibly, by any sacrifice, avail himself of them, by that very fact gives evidence that he is utterly unfit for the work of the ministry, and likely always to remain so. He has not such an appreciation of its responsibilities, labors and aims, as gives any hope of his future efficiency.

Suffer us a word in passing, in relation to a subject not often touched in essays of this kind; we mean the manner of the public teacher. To be "able to teach," we suppose implies, capabilities, clearly and effectively, to evolve, illustrate and enforce the lessons of divine truth. Discourses for the popular mind are not to be constructed or delivered after the method of essays for the press, or in the dry didactics appropriate to the professors' chair. We have long been persuaded that the study of beautifully written sermons, as models for the pulpit, has been most mischievous in its influence. The power and point necessary to efficiency in a public speaker, have been sacrificed in straining after ornament, in polishing sermons, and forcing them to accord with certain factitious laws of composition. We suppose that this idea ought to be prominent in the thoughts of every preacher of the gospel, in the preparation of every discourse; how shall we so present this subject as to make it most clear and effective upon the popular mind? How shall we best make it tell in producing the impression and effect we desire? Not how shall it, as a sermon, accord most accurately with certain laws of harmony and unity, how shall I construct it that it may be most finished and beautiful as a composition, but how shall it be framed so as to impress and fasten upon common minds and hearts, the truths we wish to convey, and awaken the affections, and induce the return I desire? And in connection with this, should not the minister pay especial regard to his manner of delivering the truth? "Oh! a man's manner is nothing, only let him have the truth, and tell it. He must rely for success upon the matter of his preaching, not upon its manner." So pleads dulness. "Manner is nothing!" It might not be strictly true, but it would be less extravagant to say "Manner is every thing." It is certainly more than matter with the masses. An earnest, impressive natural manner, with mediocre talent, will attract the attention of hundreds, where dull profundity and sleepy excellence cannot gain the ear of tens. "Manner is nothing!" And we have literally hundreds of places calling for men who can move and influence masses by an

attractive and earnest manner in the presentation of truth; and we have hundreds of men, graduates of our schools, possessing all the knowledge that is necessary to teach, and the piety and consecration essential to highest usefulness, droning away their lives in obscure and limited fields, solely for want of manner, and yet they deem it a matter of too little consequence for study and application. They whine out in doleful intonations their carefully and ably prepared discourses, and wonder to see men of inferior powers and attainments, more prominent, aye, and more useful too, simply because they have a better manner in the presentation of truth. It would be well for a large class of our young ministers, like Demosthenes, to shut themselves up for months in some cave, practising manner and action, to shout on the sea beach to the ocean's roar, to put pebbles under their stammering tongues, and dash up steep hills in daily races, if these were the best methods of overcoming their faults of elocution. A right manner of presenting truth is, at least, as much a means of usefulness as any other single study, more so than most, and yet nothing is more neglected, either in preparatory or subsequent studies. And yet many of our strongest and best disciplined minds are living in obscurity, and likely to die unknown, and without exerting a thousandth part of the influence for good, which their talents, acquirements and godliness, ought to command, simply because they believe the patent falsehood, "Manner is nothing," and deem it, perhaps, undignified to strive or study for the amendment of faults, or the attainment of excellencies of elocution and manner.

We may talk very philosophically about the importance of imparting solid instruction to the people, and of teaching principles, and of reaching the heart through the intellect, and of effervesence and froth of mere rhetoric, and of the instability of the effects produced by oratorical excitements, and it may all be very wise and very true, but after all the facts indisputable remain, that the same truths presented by one man, will be more eagerly received, longer remembered, and produce more palpable and permanent effect, than when uttered by another. And if adaptation of our ministration to the characters and conditions of men as they are, is one evidence of "ability to teach," then it is wise to cultivate and labor to attain the best possible manner for conveying and impressing truth. He who still insists that all this is secondary and very unimportant, will be likely to find himself as an active minister of the gospel during his whole life, in a position secondary, and very unimportant.

Some Account of Roman Relics.

BY T. G. WALLER.

IN the zeal for relic-honor the votaries of the Virgin Mary, in the earlier days of the Roman Catholic Church, carried themselves to an extravagance that fell nothing short of indecency. Surely none but the most irreverent ideas could be suggested by the display of the milk of the Virgin Mary; yet was this a highly-honoured relic at so many places that wits, more coarse than pious, cracked their jokes most liberally, and Erasmus has, in his amusing Colloquies, ridiculed with great force the exhibition made of it at the celebrated shrine of our lady at Walsingham. At Rome there was a vial of it at each of the following churches: Santa Maria del Popolo, Santa Maria in Campatelli, San Nicholas in Carcere, and St. Alexis; one at Venice in the church of St. Mark; another at Avignon, with the Celestines; at Padua, Genoa, and in Provence, in the cathedral of Toulon; and at Chartres one of peculiar sanctity, which was given by the Virgin herself to Fulbert, fourty-fourth bishop, on occasion of a burn on his tongue which could not be healed. At Naples there is also some which becomes liquid

every feast of the Virgin, but is dried up at any other time; this is evidently a rival to the blood of St. Januarius. Contrariwise, at Royaument is some which thickens on the fete days, and is fluid at all other times. This list is but a few of the most noted, and many of these were very remarkable for divers miraculous powers, particularly the cure of cancer and other ills of the breast.

Nicephorus, a writer of the fourteenth century, narrates, with much circumstance, the bequest that the Virgin made at her death of two chemises to two widows. In the year 810 these were at Constantinople, and were presented as most precious gifts to Charlemagne, who gave them to the Church of our Lady at Aix-la-Chapelle. Afterward, Charles the Bald gave one to the cathedral of Chartres, where it attracted crowds of pilgrims; and when the Normans ravaged France in 908, and laid siege to Chartres, the pious Bishop Gousseaume made a standard of it, and marching at the head of his flock, the Normans were put to flight, which was attributed to the divine favor of our lady. A third chemise was brought from Constantinople in 1205 by Bishop Nivelon, and given to the Church of Soissons; a fourth was shown at Utrecht, and, doubtless, there were many others either entire or in fragments for the pious veneration of the faithful. The same writer also gives an account of the girdle of the Virgin Mary, which, it is said, she let fall when being borne by angels to heaven, and which St. Thomas picked up. It was brought to Constantinople in the fourth century, and the Greek Church keeps a fete of the girdle of the Mother of God, on the 31st of August. This was also brought, in 1205, to Soissons: but notwithstanding, that did not prevent a girdle being shown also at our Lady of Montserret, in Spain, or at Notre Dame, at Paris. One was also to be seen at Chartres in a crystal reliquary and honoured at Assisi, on the other side the Alps, as well as at Prato, in Tuscany. Before the Reformation, England was not behindhand in her claims, for in Westminster Abbey a girdle, worked by her own hands, was preserved with due veneration and faith. Many, or all of them, performed miracles; that at Prato was so attached to its Church that all attempts to take it away were rendered abortive. It escaped from the hands of the thieves, and went back of itself to its reliquary.

To the relic-mongers the wardrobe of the Virgin Mary was a most profitable investment; but it is suggestive of whimsical ideas to find Jews trading with the Christians in such commodities.

In the fifth century an old Jewess boasted of the possession of the Virgin's gown; Constantinople was the favorite depository of such treasures, and to Constantinople it went, and was honored with special veneration, the 2d of July being set apart for its fete day. At Rome they preserve another in the church of St. John Lateran, a third in the church of Santa Maria supra Minerva, a fourth in Santa Maria del Popolo, a fifth in the church of St. Barbe, a sixth in the church of St. Blaize, another in San Thomas in Parione, and one in that of Santa Susanna; making eight in that city alone. But the catalogue does not stop here, for there is one at San Salvador in Spain, and one in the Escurial; one is at Avignon, and other at Marseilles; one each at Toulon, at Aries, at Berre in Provence, at the Abbey of Montier-la-Celle in Champagne, and at the Chartreuse de Mont Dieu. At Assisi is another, at Novogorod, at Brussels, besides many others less known, but perhaps quite as authentic. That so precious a garment as the relic of Constantinople should be four hundred years and more in the possession of one of an opposite faith, would argue that the early Christians were not quite so careful of such treasures as their descendants; but these are questions that the faithful never ask.

The veil of the Virgin Mary is another famous relic, gifted, like the rest, with almost ubiquitous presence. It came from Jerusalem, to Constantinople, and was oftentimes used by the emperor as a standard, giving assurance of victory. Treves boasts the possession of this treasure, and it is asserted that it was brought from Constantinople in 1207. Chartres, Montserrat, Rome, Moscow, and the Escurial, dispute the honor of possession of the true veil; and there is one at Marseilles, and others elsewhere.

The hair of our lady is exhibited in a great number of places, and would at least be less improbable, but for the great variety of colors, when, if tradition be true it should be golden. Fetes in honor of the Virgin Mary's hair are held at Oviedo, Bruges, and St. Omer, &c.; and there is a current witticism of a hair so fine as to be invisible. A monk showing this among other relics, a peasant with open eyes said, "My reverend father, I do not see the holy hair." "Parbleu, I well believe it," replied the monk; "I have shown it for twenty years, and have never seen it myself."

The relics of the Virgin alone would require a volume to illustrate them; but I shall now give a few notices of those of St. John the Baptist, whose decapitated head, of course, was the most famous, and it was one of those which favoured the faithful by showing itself in more places than one at the same time. According to Theodoret, the tomb of St. John the Baptist was at Sebaste in Syria, and was desecrated by the heathens at the time of Julian the Apostate, who burnt the bones and cast the ashes to the winds; but Eusebius states that some few were preserved, taken to Antioch, and walled up by Athanasius. Sozamen asserts that the head was taken up by the Emperor Theodosius to Constantinople. Not to enter into too many particulars, to complicate the story, it appears that in the fifth century there were two acknowledged heads of the Baptist at Emesa, in Phœnicia, and in consequence the Greeks instituted a fete to the two heads on the 4th of February —a proof of their faith, if not of the truth. Another head is preserved by the Maronites of Libanus; but Ducange proves, that that at Amiens was the real true head, and that it was brought from Constantinople—a fact the Greeks do not admit. One of the proofs in favor of the head at Amiens is, that it shows the mark of a wound under the eye given by Herodias with a knife. The celebrity of this relic was very great in the western world; it drew multitudes of pilgrims, and the tokens of their pious journeys have recently received illustration by Mr. Roach Smith, from various examples found here, as well as in France. Another head was preserved at St. Jean d'Angely, in Santonge, brought from Alexandria in the reign of Pepin-le-Bref; and Rome had one in the church of St. Sylvester, which they say was brought to them by some Greek monks. Pope John XXIII. sold this to the Florentines for 50,000 ducats, but a revolt of the Romans compelled him to break the bargain, which was stigmatized at the Council of Constance as a simoniacal contract. This relic was destroyed in the taking of Rome by Charles V. in 1527. Barronius, however, gives to the nuns of St. Clair the honour of saving the relic from the hands of an impious soldier; a valiant but dangerous attempt for ladies under such circumstances.

France was not content with having more than one true head already, but the pious king, St. Louis, brought one to Paris, a present from Baldwin II., Emperor of Constantinople; but this does not appear to have been a very attractive one. There was another at Soissons, also brought from Constantinople; so that France was foremost in this race of fraud. The Escurial had one with similar pretensions to authenticity, and Moscow claimed another, doubtless as true as any. But, notwithstanding that twelve heads in a

tolerable perfect condition, can be counted, there were numerous large and important fragments of the skull in all sorts of places, especially at Malta, which contained the best part of another head. There were no less than seven extra jaws of great note in different parts of Christendom, as well as other important and necessary portions of the cranium.

We are told that some of the ashes were saved from dispersion by the winds of heaven; these, therefore, possessed wonderful powers of multiplication, and Churches without number claimed to possess the ashes of St. John the Baptist, notwithstanding the dispersion in the air. But even this was not so marvelous as the perfect bones in great numbers, whose miraculous power attested their authenticity. But I will pass over these to give the story of the finger of St. John the Baptist, venerated in Brittany, at a place which derives its name from the fact, and is called St. Jean-du-Doigt. This small town is on the border of the sea, and was, previous to the revolution, famous for its pilgrimages, and supported by the offerings of these pious travellers.

This finger, saved from the cinders of the burnt body, was sent to Philip the Just by the Patriarch of Jerusalem. A virgin lady of Normandy found means to possess herself of it, and brought it to her own country. In 1437, a young man of Lower Brittany formed a plan to carry it off; but the finger did not wait for this act of violent rapine; of its own free will it put itself in the sleeve of its adorer, who was, however, quite ignorant of his good luck. He is drawn toward his native country by a supernatural power; he passes through a town; the bells ring out joyfully of their own accord, and the very trees bow themselves in homage and delight. He is seized as a sorcerer, and put in prison, but next day he awakes miraculously in his native village, near a fountain, since called "The Fountain of the Finger." He enters the chapel of St. Mariadec, but he is hardly upon his knees before the finger goes and places itself upon the altar. He remembers the object of his adoration; the tapers light of themselves, the people all prostrate in prayer; at length it reaches the ear of the Duke John, who hurries to the spot, and ends by erecting a church to his patron saint. This relic had great affection for its church in Brittany, for when Henry VII. of England sent aid to Anne the Dutchess against Charles VII., King of France, under the orders of Richard Eggesmil, his vassals carried off the finger; but when they arrived at Southampton, the coffin was empty, and the relic gone home. But this relic, if not destroyed, no longer produces its miracles, and pilgrims no longer think it worthy of their honor.

The singular history of the true cross has found an historian in Lord Mahon, but that of the nails is not less marvellous. These were, of course, discovered at the same time as the cross by St. Helena, who, however, disposed of one by casting it into the sea during a tempest, to appease the waves. Constantine, her son, made use of another in the bit of his horse's bridle, and it is asserted that the iron crown of Lombardy is made out of another; but the same thing is said to have been done at the command of St. Helena for her son, so that two crowns were made out of them. Milan cathedral has another nail, which is said to be the one that was attached to the bridle of Constantine—a variation from the story which made it a component part. This is elevated above the high altar, between five lights, which burn day and night. There were three nails preserved at Rome; the same number in Paris. One of great sanctity is preserved at Nuremberg, two at Naples, and one at each of the following towns: Assisi, Ancona, Sienna, Venice, Cologne, Treves, Bruges, Draguignan, etc. The original number of three has been multiplied into twenty-seven notorious instances, besides others less known

which would swell the list to a much larger amount.

The great number of this relic claiming authenticity seems to have puzzled even those disposed to credence; for Godescard tried to explain the fact in a way that can scarcely amend the matter. He says: "The true nail, which is at Rome, in the church of the Holy Cross, has been filed, and has no longer a point. These filings have been enclosed in other nails, made like the true one, and by this means they have, in some sort been multiplied. Yet another mode of multiplying it has been found. That was to touch similar nails with it, which were immediately distributed. St. Charles Borromeo, a very enlightened prelate, and of the most scrupulous exactness in the fact of relics, had many nails made like that which is kept at Milan, and distributed them after they had touched it. He gave one of them to Philip II., as a precious relic."

This ingenious and ingenuous explanation tells its own story, and gives a tolerable hint of the mode of making relics; and, if the imitations had as much virtue in them as the original, which cannot be doubted, there is no reason to complain.

The monks, say that relics will not suffer any false ones among them, and relate a wonderful story to confirm it, how the bone of a horse was thrust out of sacred company. A number of relics were laid out on the seats in St. Mary's Church in the capital of Cologne, covered with clean cloths, and as they dried a great smell arose from them. Goswin, the abbot immediately knew that this was the work of the devil, and, having clothed himself with his sacerdotal garments, proceeded to exorcism, and a great horse's bone jumped out of the midst as if projected in a whirlwind, and the stink was succeeded by the usual sweet odour of relics.

It is far easier to detect and laugh at the faults of others, than to correct our own.

Biographical Sketches.

REV. ROBERT T. ANDERSON.

BY REV. A. D. SEARS.

REV. Robert T. Anderson died at his residence in Christian county, Kentucky, on the 8th of June, 1854, in the sixty-third year of his age.

He was born in Virginia, April 9th, 1792; he was married in 1815; moved to Green county, Kentucky, in 1818; was baptized by Elder William Warder, in 1821, and became a member of Mt. Gilead Church, in Adair county, in 1828.—Whilst he was a member of this Church, and a resident of Adair county, he commenced preaching the Gospel.

He removed to Russellville in 1830, and became the pastor of Pleasant Grove Church, eight miles south of Russellville; to which neighborhood he moved in 1831. In 1832 he took the pastoral care of Hopewell Church, in Robertson county, Tennessee; and in 1834 he became the pastor of Keysburg Church. These Churches he attended until 1839, when he was called to the care of Hopkinsville Church, and in 1840 he moved to Christian county, and with Hopkinsville, had the care of Olivet and West Union Churches. Subsequently he resigned the care of Hopkinsville, and became the pastor of Salem Church.

He continued to preach to this Church for three or four years. During his ministerial labors in Christian and Caldwell counties, which were through a period of several years, he constituted and preached to Locust Grove Church for some time. He also constituted Pleasant Grove Church, in Caldwell county, of which he was pastor when he died.

Elder Anderson, in addition to the service which he rendered the churches of which he was pastor, labored arduously to extend the cause of Christ throughout a large extent of country which was destitute of the stated ministrations of the Gospel. During the

performance of which labor he supplied different churches for definite periods with preaching. And it has been said by some persons familiar with his history, that he did more to supply the destitute with preaching (and that too gratuitously) than any minister cotemporary with him in the Bethel Association. During the most of his ministerial career, he was engaged in teaching school, for which by his attainments as well as his amiable disposition, he was pre-eminently qualified. He had connected with his school a department for the instruction of the deaf and dumb, and his mode of instructing such has been considered by persons of experience and sound judgment, well adapted to secure success; but it was as a preacher of the Gospel of Jesus Christ that he was most useful.

Although at the time of his death he was only preaching as a pastor to Olivet, in Christian county, and Pleasant Grove, in Caldwell county, he was not an idler in the kingdom of Christ, but was always, when not confined by the necessary claims of his family, and the duty he owed his school, actively engaged in travelling to and fro, and scattering the seeds of truth among the poor and destitute with a most liberal hand. He was truly a most industrious and persevering minister of Jesus Christ. His labors, too, were for many years signally blessed of God. During the time he preached to Pleasant Grove Church, in Logan county, the Church enjoyed much of revival influence, and several delightful and refreshing seasons were realized, during which upwards of three hundred were added to the Church, and during the same years his labors were greatly blessed in the Hopewell Church, in Robertson county, Tenn., by the addition of about two hundred members. In addition to the foregoing, Elder Anderson labored successfully in many other places in the Bethel and adjoining Associations. Hopkinsville Church, of which he was once the pastor, realized great benefits from his services; and his industrious exertions to build up the cause there, will long be remembered by many of the followers of Jesus Christ, with the most devoted affection. At Pleasant Grove Church, in Caldwell county, he was eminently successful, and it is believed by his family that he hastened his death by exposure during a revival there last winter. Elder Anderson has been also most intimately associated with the rise and progress of the Bethel Association. He was Clerk of the Association from 1838 until his death. He ardently engaged in all the missionary and educational efforts of that body. His voice was always raised in the support of any measure calculated to advance the interest and elevate the character of the Association.

During his life he formed a very wide-spread acquaintance with members of the Baptist Church, especially in Kentucky and Tennessee, and no man ever mingled with his brethen under the influence of a spirit of warmer and more unaffected Christian courtesy than he did. He gave evidence, from the spirit which he uniformly exhibited, that he was a man of God; he evidently enjoyed a large measure of God's Holy Spirit, and was pre-eminent for the equanimity of his feelings in the performance of all the duties of life.

His physical frame was remarkably strong, and though in his sixty-third year, he looked as though he might live many years, and still be useful in the Church of Christ. But sometime last winter the Church at Pleasant Grove enjoyed a most interesting revival. The meeting was continued for some weeks. The cause seemed to demand of him more than usual exertions. He preached continuously through several days. The weather being inclement, he took a severe cold, which continued for some weeks after the meeting ended, and finally terminated in neuralgia. This disease first affected his right arm —gradually moved to his head, and ultimately settled over his right eye, and terminated in apoplexy, of which

he died, on the 8th of June.—Although at times a great sufferer for upwards of three months, the native strength of his intellect remained unimpaired until the last.

In conversation with his family and numerous friends, he frequently said he should not live long; that he was convinced that his situation was such that he would do no more good—that he was no longer able to do anything for his family, or for the cause of Christ. He said that he felt that his labors with this world were closed, and that he was willing and ready to go. It is true, his whole nervous system was deranged by his disease, and at times he would become somewhat delirious.—He continued usually cheerful throughout his protracted sufferings. Thus peacefully and happy, after a laborious life of twenty-four years in the ministry, Elder Anderson passed into the spirit world. He has left a wife, children, grand-children, and numerons friends, to mourn his loss, nevertheless they are not called to sorrow as those that have no hope. To him, no doubt, the Saviour will at the last day apply his own blessed words: "Well done, thou good and faithful servant,"—"enter thou into the joy of thy Lord."

REV. JAMES PULLIAM.

BY J. M. PECK, D.D.

REV. James Pulliam died at his country residence in St. Clair county, Ill., three miles north-east of Belleville, at one o'clock on Saturday, August 12th, in the 68th year of his age.

Elder Pulliam was one of those rare men whom God has raised up and endowed with high and noble qualities for the work of a pioneer in this great valley. He was born in Henry county, Va., on the 19th of May, 1787, and while a little child was brought by his parents to Kentucky, and in 1796 to the Illinois country. After spending one season they migrated across the Mississippi, to the province of Upper Louisiana, and settled not far from Florrissant, and lived for a time amidst profligacy and vice, without schools or the means of moral and religious instruction. His mother was no common person, for she instructed and prayed with her children, and left impressions on their minds that were never effaced. This good mother died in 1799, and his father and children returned to Illinois, and settled on Horse Prairie. He was a man of considerable energy and enterprise for those days, but being a man of the world, his children were left without religious instruction. But early in life most of them professed religion, and their descendants are numerous and highly respected.

The jeers and scoffings of infidels, of whom there was a club in those days, whose ill-fated history we may yet write, made an unfavorable impression on the mind of James Pulliam, and for a time he became sceptical. Humanly speaking, his chance to become a preacher of the gospel, or even a Christian, was hopeless. Occasionally he heard the gospel preached by Elders David Badgby, Joseph Chance, or the late pious and devoted John Clark, but it made no impression on his conscience.

He married Judith Whiteside, in 1810, who proved just the kind of "help-meet" a poor, hard-laboring frontier man needed. Mr. Pulliam possessed more than ordinary energy, enterprise, and economy. He obtained possession of a tract of forest land for a farm, built a log cabin, and opened a "clearing." His location proved a fortunate one, for in 1814 the seat of justice was fixed on the adjoining tract, the courts removed from Cahokia, and he lived to see a city of several thousand inhabitants, and his son the Mayor. He sold this farm in 1848 for $12,000, and purchased another, where he erected buildings, and sojourned till his decease.

At the period of his marriage he felt bitterly the want of education, and partly by the help of his wife, who

could read, and partly by the instruction of the late John Messenger, Esq., who taught a night school for young men, Mr. Pulliam learned to read and write, and obtained the elements of arithmetic. He was now in possession of means for indefinite advancement. His naturally strong common sense and unremitting industry did more than any teacher could in giving system, habits of reflection, vigor of thought and comprehension to a mind naturally of a high order, and susceptible of immeasurable improvement. At the same time he was under serious concern about his salvation, and the mode of living most likely to render him happy and useful in this life. His habits and constitutional temperament were not impulsive, but reflective. His perceptive powers were quick and comprehensive, and his habits of meditation and profound thought tended to prolong the period of mental anguish. For many months he labored under vivid impressions of the holy character of God, the purity of his law, and his own exceeding sinfulness. Nor did he obtain relief by any sudden revulsion of feelings. Gradually and calmly did he meditate and reflect on the person, character, sufferings and work of Christ as the Mediator and Saviour, and his infinite ability and willingness to save the guilty but penitent sinner. Hope gradually sprung up in his heart, and joy and peace followed.

He was baptized in March, 1812, by Elder Joseph Chance, and from that period to the day of his death, he made advances in Christian knowledge and holy living. For a long period he was under the conviction it was his duty to preach Christ to his fellow creatures, but he shrunk from the work under conviction of his own deficiencies and the fear of doing injury by mistake. His brethren encouraged him, and finally in April, 1822, the church gave sanction and he commenced preaching. Soon after, he and six others were dismissed to form Turkey Hill church, and he was ordained pastor in 1824, at the annual meeting of the South District Association, by Elders John Clark, Joseph and James Lemen.

From the time he made a profession of religion, he was diligent in reading the scriptures, and sought all the aid he could obtain to enable him to understand them. And after he became pastor, he felt bound to prepare his mind to give wholesome instruction in divine things. He also was very industrious, and showed a sound judgment in the management of his farm, and in providing for his increasing family a comfortable dwelling.

After Belleville attained to the rank of a village, and presented encouraging aspects of becoming a populous town, he perceived the necessity of establishing a Baptist congregation there, and from a portion of Turkey Hill church, the present church of Belleville was organized in 1831, and he remained pastor till 1838, when he resigned, that the church might obtain another minister, and become taught and habituated to support their pastor. He continued to preach with faithfulness in neighboring churches and destitute places, as long as he was physically able. His clear judgment and calm consideration of every subject, made him a valuable counsellor in our ministerial conferences and business consultations. For a number of years before his death he had been subject to inflammation of the lungs, and wasted away under this species of pulmonary disease. The last meeting he ever attended, was the ministerial conference at Mascoutah, though exceedingly feeble. The rather sudden and unexpected death of his wife, on the 20th of July, no doubt gave a shock to his decaying frame. All his plans had been formed under the expectation she would survive him, and he had made ample provision for her comfort.

Elder Pulliam was one of the first persons in Illinois to enter heartily into the work of missions and education. In October, 1818, he heard the writer preach a sermon on missions—

the first ever preached on that subject in Illinois—it being at the annual meeting of the old Illinois Baptist Association. At the close a collection was taken for Indian Missions, and he put one dollar in the hat. The spirit had been in his heart since 1812. He never needed any arguments, much less any teasing and persuading—a policy radically wrong in all cases, for God loveth a cheerful giver, and will not accept the constrained sacrifice. All he required to enlist him in any good object, were facts. He would calmly consider the subject, and act as his judgment and conscience directed; and then he continued unshaken in his convictions. No mistakes in management, defects of agents, or lack of apparent success, ever changed his course of action. From the day we have named (October, 1818) he remained a firm, consistent, liberal contributor to every benevolent effort, and was an active supporter of all our philanthropic institutions.

It is more than twelve years since he formed the project of making provision for a perpetual fund, the interest of which should be applied in some form to the gospel ministry in Southern Illinois. In 1846, it took the form of a beneficiary fund to pay the tuition fees of young brethren, approved by the churches for the ministry, to be educated at Shurtleff College. He proposed $1,000 to be paid after his decease, but by a subsequent arrangement of a debt due him in State scrip, bearing interest from 1841, added to the principal, the fund for three years past has realized fifty dollars annually, and been applied to the tuition expences of three beneficiaries; and by 1856, when the State pays interest on bonds in full, this fund in State stock will exceed $2,000, and furnish an income of $120, and will pay the tuition perpetually of six beneficiaries at the College. It is denominated "*The Pulliam Beneficiary Fund.*"

A year or two since, Elder Pulliam expended some seven or eight hundred dollars in putting up a spire and providing a bell, and in making other improvements on the Baptist house of worship in Belleville.

Though he labored faithfully and spent much time in the gospel ministry at his own charges, for more than twenty-five years, devoting from fifty to a hundred days in each year to this object, without salary or perquisites, yet after he resigned the pastoral charge of the church in Belleville, and even while able to preach in the country around, he contributed liberally in sustaining his successors in the pastoral office, in aiding other churches in erecting houses of worship, and in sustaining itinerant preachers.

He entered warmly into the project of establishing *Rock Spring Seminary*, the first institution of the kind in this or the adjoining States, and the progenitor of Shurtleff College, and was one of its trustees. Often did he say to his brethren the more he gave and the more he labored for any philanthropic object, the better he loved it, and the more willing he felt to contribute to the expences. And what is not common in old, hard-working men, who have gained their property by hard labor and careful economy, in proportion as his property increased in value, by its location near a growing town, and the rise of real estate in the vicinity, he increased his benefactions in an equitable proportion. He ever gave as a reason for his deep interest in an intelligent and therefore well-educated ministry in the churches, his own deficiency in education. This was a rare trait in his character. Very rare is it that a preacher of the gospel will steadily advocate and liberally contribute to educate young ministers to a greater degree than they possess. The clear intellect and sound judgment of Elder Pulliam caused him to perceive the importance of the thorough discipline of the mind for the greatest usefulness. At one period he made provision for each of his grand-sons to receive a liberal education at Shurtleff College, but the death of a son-in-law,

and other unforeseen events, made it expedient for him to relinquish this project. He left one son and two daughters, each with large families, to mourn their loss.

On Lord's-day, August 12th, the funeral was attended from his country residence, by the church, with the pastor, and a large concourse of citizens, to a family cemetery, where the writer of this article made an address by referring to Psalm 37: 23—"*The steps of a good man are ordered by the Lord; and he delighteth in his way.*"

REV. LUKE SHERWIN

COMMENCED preaching while connected with the Methodists, but having united with the Baptists, he entered upon a course of study at Hamilton, N. Y. A temporary suspension of his studies occasioned by the failure of his health, led to his connection with the 'Baptist church in Brattleboro,' Vt., where he took up his residence in the winter of 1843. This church he ever after, looked upon as his mother church, and it was by this church, that he was licensed to preach. When permitted again to resume his studies, he entered the theological department of the New Hampton Institution and regularly graduated in 1846. He first settled in Londonderry, Vt., where he labored very acceptably for nearly two years. He afterwards assumed the pastoral charge of the church in Perkinsville, Vt., and finally he removed to Warner, N. H., where he had labored but a short time before he was obliged to retire from the excitements peculiar to the ministerial calling on account of an affection of the heart. Subsequently he engaged in business in a counting-room in the city of New York, in which he continued until his death, though for some time previous he had resided with his family at Hastings, about twenty miles from the city. The day preceding the night on which he died, he telegraphed to his friends at Battleboro', that he should leave home the next morning for that place, with the remains of his youngest child, which had died the night before, to bury the little one beside cherished graves there; but before the appointed time arrived he himself was numbered with the dead. As a preacher, he was careful in his preparation, plain and direct in his applications and forcible in his appeals. As a man he possessed a most amiable disposition, by which he gained many friends and avoided many enemies. Though not directly engaged in the work of the ministry for the last two years yet he has never lost sight of the means of usefulness, and by occasionally preaching and aiding in social meetings and Sabbath schools he has not failed to do much good.

He died in Hastings, N. Y., August 19, 1854, aged 33 years.

REV. JOHN M. HUNT

WAS born in Milton, Mass., and converted in Worcester on his 25th birth-day, which was the Sabbath also. At that time he was attending worship in the Rev. Dr. Austin's Congregational church, and at the afternoon meeting, contrary to usual custom, he arose and related what God had that day done for his soul. He was subsequently buried with Christ in baptism, by Elder Wm. Bentley, now of Connecticut, and was the first person ever so baptized in the now large city of Worcester! He connected himself with Dr. Baldwin's church in Boston. He was ordained in Killingly, Ct., and subsequently became the pastor of the following churches, viz., Holland and Wales, Mass., Mansfield and Andover, Conn., and East Longmeadow. He labored in the gospel ministry over forty years, part of the time only as a pastor, but all the time, without scarcely an interruption, with some of the Baptist churches in Connecticut and Massachusetts.

During his last sickness, which was short but severe, "grace, grace," was the only Rock of his strength. His funeral was attended by a large con-

course of people in the Baptist house of worship, where a sermon was preached on the occasion by Rev. F. Bestor, from John xii. 26, "Where I am, there shall also my servant be."

He died in East Longmeadow, Sept. 10, 1854, in the 67th year of his age.

Historical Notices.

FIRST BAPTIST CHURCH,

PORTLAND, ME.

THE origin of the first Baptist church in Portland is not, like the origin of the denomination to which it belongs, "hid in the remote depths of antiquity." Its origin is comparatively recent, and does not date back to those days of trial, when persecution was the lot of those who adhered to our principles. Still it has enough of interest about it, to render an outline of its early history interesting to those who love our principles and believe them founded upon immutable truths.

Some time in the year 1796, a number of members of the Congregational church, then under the pastoral care of Dr. Dean, becoming satisfied that the order and discipline of the church did not come up to the gospel standard, withdrew from the services of the church, and for a short season attended upon the more edifying ministry of Mr. Clark, who preached at Cape Elizabeth.—Here they found a man who preached the gospel more in accordance with their views of truth. But they were soon deprived of his labors. He was removed by death, not long after they began to attend upon his ministry.

Being thus thrown upon their own resources, they assembled at the house of one of their number, Benjamin Titcomb, in the month of August, 1796, to the number of five or six, and spent the Sabbath in singing, prayer, and reading aloud the sermons of some of the old divines. This they continued, notwithstanding many hard speeches and much ridicule, for several months.—They then began to read the Scriptures, substituting "remarks," from some of the most gifted, in place of the sermon usually read. Up to this time, they had no trial in their minds, in relation to the validity of the ordinances administered in the then common method. But deciding, as they did, to know no teachings but the Bible, they soon began to suspect—and soon after entirely renounced—the ordinary method of administering the initiatory ordinances of the church. They had heard no preaching from Baptist ministers, and had no intercourse with any holding our opinions. Their convictions were the result, solely of the reflections produced by the careful and prayerful reading of the Scriptures. The first person who yielded to their convictions, so far as to be baptized, was Benjamin Titcomb. The ordinance was administered at North Yarmouth, by Dr. Green, of that town, in the summer of 1799.

The first person baptized in Portland was Josiah Converse, who was baptized by Dr. Smith, of Haverhill, some time in the year 1798 or '9. The second was Elizabeth Robinson, who was baptized by Elder Case, about the year 1801.

The first place of meeting, as we have stated, was at the house of Benjamin Titcomb, where the church, consisting of three males and seven females, was organized, July 24, 1801. Their next place of meeting was a wooden school house, situated on Union street, where they had the occasional services of Elders Case, Titcomb, and others.

They next removed to an upper room, in the third story of a building on Middle st., now occupied as a crockery store.

Early in the year 1803, they purchased a lot of land upon Federal st., upon which they erected a small house, which was dedicated June 20, 1803. In this they continued to worship till the year 1811, when it was compelled to give place to the present spacious

house, erected upon the same spot, and dedicated July 11th of the same year.

The number of baptisms which have taken place since the church was organized, cannot be certainly ascertained, and varies but little, however, from 575. In July, 1836, fifty-four members were dismissed for the purpose of forming a second Baptist church, which was accordingly formed, July 18, 1836.

The church has always been steadfast in her attachment to the cause of piety and benevolence.

The persons who have served the church as her ministers since her organization, are as follows:

Benj. Titcomb,	Settled,	Sep. 28, 1801.
Josiah Converse,	Ordained,	Oct. 20, 1807.
Caleb Blood,	Settled,	June 24, 1810.
Thos. B. Ripley,	Ordained,	July 24, 1816.
Eben. Thresher,	"	Dec. 18, 1828.
George Leonard,	Settled,	Nov. 3, 1830.
J. S. Maginnis,	Ordained,	Sep. 27, 1832.
J. T. Champin,	"	May 3, 1838.
L. F. Beecher,	Settled,	Oct., 9, 1842.

The number of persons who have become ministers, from among the members of this church is eleven, viz:

John Upfold,	B. F. Shaw,
Daniel Lewis,	J. F. Burbank,
Benjamin Farnworth,	George Knox,
Noah Hooper,	Joseph Ricker,
Silas Ilsley,	Daniel Burbank,

Dudley C. Haynes.

BAPTIST CHURCH IN FREEPORT, ME.

THE origin of the Baptist Church in this town must be attributed to the influence of the Holy Spirit accompanying the preaching of the gospel, by different Baptist ministers. For a time after the settlement of the town, the inhabitants enjoyed only the preaching of Congregationalists. But being dissatisfied with certain sentiments advanced from the pulpit, some were desirous of hearing other preaching. Baptist ministers were accordingly invited, from time to time, to visit the place and preach. Their labors were overruled of God to the conversion of many persons. Those who experienced religion began to examine their Bibles, that they might be led in the right way; and being satisfied that the sentiments of the Baptists were according to Scripture, they made a request to be baptized.

The first baptism took place Oct. 8th, 1807. The ordinance was administered by Dr. Green, of North Yarmouth. The Baptists were at this time but little known, and little respected. The ministers who visited the town, at different times, had but little encouragement in the way of compensation for their services; yet such was their desire to do good, that their visits were frequent. Brethren Green and Titcomb were often here.

Though occasionally persons experienced religion, yet nothing like a general revival took place, until a lecture was preached by the Rev. Thos. Paul, (a colored preacher.) Many came to the meeting out of curiosity, but when the speaker commenced his discourse, their minds were taken from his color, and turned upon themselves. Their attention was directed to their depraved hearts—the Spirit attending the word with power. Many, that night, were pricked in their hearts, and cried out, "What shall I do to be saved?" From this evening a revival commenced, that continued for many months.

Not far from this time, a regular Baptist meeting was established. It was held at a log house. Those who had been previously immersed, with members of Baptist churches in North Yarmouth and Brunswick, making seventeen in all, were organized into a church, Nov. 20, 1807. Rev. Benj. Titcomb, of Brunswick, preached on the occasion.

At this early period of the church, Bro. Silas Stearns, who had been instrumental in gathering this little flock, became their minister. These were days of rejoicing with this people. They had the joy of seeing forty baptized, and added to their number in the space of four months. In 1808, the Baptist Society erected a convenient house, and dedicated it to the worship of God.

At the close of two years, Bro. Stearns removed to Bath, and the

church was left without an under-shepherd. The church was supplied with preaching for some months, by different ministers, who, though they received but little pecuniary compensation were cheered with the hope of a reward in heaven. The ministers who occasionally labored with the church while destitute of a pastor, were brethren Haines, Owen, Garcelon and Titcomb.

In 1810, Rev. Daniel Mason became pastor of the church, and labored with them for five years. The society increased in numbers, and the church grew in strength. At the close of Bro. Mason's labors, the church passed through severe trials. They were cast down, but not in despair.

Not far from 1820, Bro. Benj. Titcomb, Jr., was licensed to preach, and his mind being drawn toward this church, he visited and preached with them; and though he occasionally labored in other churches, yet he spent a large part of his time with them. During the time Bro. T. remained with them, they dwelt together in harmony, and grew in grace. The church had not witnessed many additions for some time, but their prayers were ascending to God, to revive his work.

In 1828 the church felt a spirit of prayer for the outpouring of the Holy Spirit. The meetings appeared solemn, and the people felt that God was near them. At this time, Bro. Enoch Freeman commenced his labors with the church. This young brother appeared to be filled with the fulness of the gospel of Christ. When he commenced his labors, the Lord blessed the people. A revival commenced, and spread to every part of the town. All classes, young and old, were hopefully converted. The work extended to all denominations, It was supposed that one hundred persons experienced religion at that time. In the midst of the revival, Bro. Freeman was called to Lowell, and the ministers in the adjoining towns were very useful during the subsequent progress of the work.

Since that time, the church have had changes of ministers. Like other churches, they have had trials, but amid them all, no schism has taken place in the body.

In 1839, the church enjoyed a glorious revival, under the labors of Bro. John Butler. His faithful visits from house to house were wonderfully blessed of God. In the short space of three months, sixty persons were baptized.

The number baptized since the organization of the church is three hundred. The number of persons who have become ministers from among its members, are three, viz., E. Pinkham, R. Mitchell, and H. Seaver.

Memory.

MEMORY is the power, or faculty, by which the soul retains the ideas and images of the objects, which have either been conceived by the mind, or impressed upon the senses.

Of all the faculties of the soul, there is none more unaccountable than the memory. For can we easily conceive how the objects, which present themselves to the eyes, or strike upon the ears, should leave behind them such foot-steps in the brain, as to imprint there an actual image of those objects, with the power of recalling them to remembrance upon the first direction of the mind? What is then this storehouse, this spacious repository, in which so many and so different things are laid up? Of what extent must the large field of the memory be, to contain such an infinite number of perceptions and sensations of every kind, as have been so many years in collecting? How many little lodgments and different cells, for so incredible a multitude of objects, all ranged in their respective posts, without disturbing, displacing or disordering each other.

EVERY man has a judge and witness within himself of the good and ill that he does, which inspires us with great thoughts, and administers to us wholesome counsels.

First Baptist Church, Iowa City.

The Mighty West.

FOR some years past the attention of many great and ardent christian minds has been turned towards the West, with much anxiety as to its future moral condition.

The country has been filling up with a foreign population, deeply tinctured with a false and superstitious religious faith, and equally wanting in that mental cultivation and intelligence which can alone fit them to share in the privileges of a free republican government.

Any thing therefore, which shows the spread of Protestant principles, as a counteracting power should find a ready welcome to the minds of all sincere lovers of the Gospel, as it is in Christ Jesus.

While other denominations have been extending their influence quite as rapidly as our own, we deem it only necessary at present to advert to the spread of Baptist evangelical principles in one section, to convince our readers that there is being diffused among the growing masses at the West that saving principle which the great Master has denominated the salt of the earth.

We will take for illustration the young State of Iowa—here only, ten short years ago, the Baptists were a feeble and scattered people, yet in three years after the formation of the Iowa Baptist State Convention, there were represented in that body Twenty-two Churches, and Twenty-three Ministers.

Now, only eight years later, there are in that little State nearly one hundred Churches, with a membership of probably between three and four thousand, exerting a family influence over a population of at least twenty thousand souls.

As we have given already several views of our Eastern Churches, we give this month a beautiful engraving of

one of the first churches built in this section of country,—it is the First Baptist Church of Iowa city, which was built in 1846; most of the money was collected by Rev. D. L. Smith. We are advocates for handsome, yet not expensive meeting houses, and our view presents an instance of the combination of the beautiful with the economical, This edifice is neat enough for any pious heart to worship in; it is 40 by 60 feet, and was put up at a cost but little above $4000. The front steps lead to a portico, supported by Ionic columns, from which you enter the Hall, flanked on either side by antis, each containing a flight of stairs leading to the galleries, and lighted by well proportioned windows. The first story is furnished with a handsome marble cornice, upon which rests the pilasters, which embellish the second story. The basement contains rooms for Sabbath School and other purposes, the whole is surmounted by a handsome cupola, whose little spire is always pointing Heavenward.

The building interiorly is finished in a neat and attractive style, and will seat about four hundred persons. Churches about to build, would do well to imitate the enterprise and economy of this little church in the great West.

The Wild Tribes of India,

AND THE MISSIONARIES.

LORD Dalhousie, as Governor of Bengal, proposed that aid should be granted to the Rev. W. Lewis, of the Welsh Cinisticval Mission at Cherrapoonjee, in his efforts to educate the Cossyahs. The proposition has been sanctioned by the Government of India, and the precedent is of singular importance. The amount is small, but if more be required, more will be conceded. In the meantime, the question is, how far is the principle involved in the grant, to be carried into practical effect. The case stands simply thus. The Government of India, unlike that of Java or the Philippines, considers itself bound not to interfere with the religion of the people. They are to be at liberty to worship Kali, or to kneel towards Mecca, without restraint; but there are tens of thousands of people in the empire, who have no religion at all, and who are utterly illiterate. Is it not then a duty to employ the only available means to elevate their condition, albeit, that means be a Christian Mission, and Christianity is taught as well as A, B, C? The Government evidently thinks that it is, and we heartily rejoice in the decision. They have made a commencement in the system which must speedily be followed by grants in aid, and which then will cover India with schools.

The classes to which the principle established in Mr. Lewis's grant extends, are very numerous and very various. There are some tribes like the Santals in Beerbhoom and Behar, and the Kacharis in Assam, who are among the most peaceful of the people. There are others, like the Garrows, who very lately descended into the plains, and slew twenty-six men for the sole purpose of obtaining their skulls. There are some in the lowest depths of degradation, like the Waralis, described by Dr. Wilson, who worship the Lord of the Tiger, and the Katodis of whom he says "They are the most degraded body of natives with whom I am acquainted." There are the Khonds with their Meriah sacrifices; and the hill men of Bhaugulpore who erect hedges to hinder the access of demons. The Government declines to think itself bound to respect as religions the various sorceries and follies, which haunt the imagination of these poor wanderers. They regard the majority of them as objects of pity, just as much as the people of the Feejee islands, and all of them as men who have fair claim to the benefit of State instruction. The only difficulty is *how* to help them. The Schoolmasters reared in the Hindu College have no taste for unhealthy latitudes, or for work which is perilous to their personal ease. That effeminacy

of mind which their past training in Addison has created, little adapts them to control and influence people like the Nagas. They shrink, as we find by the Report on public instruction, even from the Schools in the South Western agency. If good is to be done, it will not be by the silken Bengalis who criticise Shelly's sonnets, and imitate every peculiarity of Johnson except his force. Plain men who can endure hardship, and who have some higher motive than Rupees, must be employed; and the only class available in India are connected with the Missionary Societies. The Serampore Missionaries have the honour of setting the example and leading the way in this kind of labor. The late Mr. Robinson was thrice sent by them to penetrate into Bootan; Chamberlain was at Hurdwar preaching among its tens of thousands, while the Government thought it unsafe to allow him to establish a Mission at Seharunpore. Another of them began Schools for the Mugs; Mr. Felix Carey was sent down by them to the Burmese; and now, it is a Missionary who educates the rescued Meriahs in his Orphanage, a Missionary who is teaching the hill men of Rajhmahl, and a Missionary who is working among the Lepchas beyond Darjeeling. Nearly all that we know of the Coles and the Gonds, we know from Missionaries; and the same may be said of the aborigines in the Neelgherries. They tell us, and tell us truly, that these are all unsophisticated people, steeped in utter ignorance, who live in dread of evil spirits, who have no priesthood, and scarcely any traditions, and they shew us, as in the case of the Karens of Burmah, that they are the most hopeful classes among whom the gospel can be carried.

The openings for extended work among them are very numerous. It is certain that the tribes around Assam are more accessible than heretofore, and that some are falling into the hands of the Brahmuns merely through our neglect. It is equally certain that the state of misery and wretchedness in which some of the tribes exist ought to stimulate compassion. Some of those described by Dr. Wilson, like the Shundos, whose history has been narrated by Captain Tickell, and the Garrows, are in a state of positive barbarism. Thousands die yearly of neglect, under the simplest of diseases. Few know anything of the comforts of life, very few have any kind of hope or dread for the future. Some are outcasts from mankind. Most of them are the victims of wild morbid fancies which war against all happiness and peace.

We desire to see the Missions generally press upon the Government the necessity of carrying its principles to their logical result. Wherever a clear proof can be afforded of a feasible plan for the amelioration of the condition of the tribes, the assistance of the Government should be requested. It is plain that the application will not be rejected, simply because the applicant is a Missionary. Common sense and common benevolence forbid that. If any Members of the Council of Education hesitate on that ground, let them forthwith show that the required work can be done on any other system. And if they cannot, let them be content to see these poor people civilized by those who will strive to evangelize them too. The Missionaries, of course, will make no concessions to gain assistance. They have won their way onward hitherto without compromise, and they have little need to tamper with their duty now. Others have come round to them, not they to others. The old spirit of vulgar animosity is dead with the generation who smiled on the old General, when he sneered at Dr. Carey in Government House, because he had been a shoemaker, or, as the Doctor himself somewhat emphatically remarked, "only a cobbler, Sir." The opposition at home to the measures of the Indian Government, is not now an opposition of Scott Warings. Mr. Bright and the econo-

mists would be foremost in voting for the instruction of the people. And it is scarcely credible, that even the Lewins and Sullivans should believe that Indian barbarism differs from barbarism every where else, or that the Nagas are less worthy of our care than Feejees or Patagonians. Yet it is opposition at home, and at home only, that we have to anticipate. The mild Hindoo cares little what becomes of barbarians whom it is a profanation even to touch. The fact that they eat rats, is quite sufficient to place them beyond the pale of Hindoo sympathies. If the system of grants in aid is carried to its legitimate consequence, it will be possible to elevate these tribes, and it may yet be found that they are more worthy of that elevation than the effete and effeminate races of the plains.

Friend of India.

Christian Liberality Rewarded.

MR. THOMSON, a clergyman in the west of England, has made it his custom for many years to distribute the overplus of the proceeds of his farm among the poor of his parish, after having supplied the wants of his own household. One year, however, he engaged to subscribe thirty pounds for the building of a chapel in a distant town. Being unable to raise the money by any other means than by breaking in upon the little hoard of his parishioners, he was under the necessity of selling so much as would raise the thirty pounds for his subscription to the chapel. The expedient, though painful to him, was unavoidable.

Having procured the money, he left home, to be the bearer of his benefaction. In his journey, he overtook a young lady riding on horseback, whom he thus accosted: "Well overtaken, young lady; will you accept of an old clergyman as your companion over the Down? I am too old, indeed, to promise you much protection, but I trust God will protect us both." There was a certain something in the manner with which Mr. T. said this, that was very attractive, so that the young lady felt a strong prepossession in his favor before he had half finished what he said. She expressed herself much satisfied with his company, and, by inquiring, found they were both going to the same town. In the course of the conversation he told her his name, and the name of his church; what a happy village of poor people his was, and how dear they were to him. When they arrived at the town, and were about to part, Mr. T. informed the lady the name of the friend to whose house he was going, expressing a wish that she would call upon him before she left the place.

The young lady the same evening mentioned to her friends, to whom she was on a visit, the name of the clergyman, and the many precious subjects of conversation with which he had entertained her. "Thomson!" cried the lady; "I wish I knew whether it was a Mr. Thomson we have been so many years inquiring after in vain. I have thirty pounds tied up in a bag by my late husband, due to a person of that name, who desired to leave it till called for. But I suppose he is dead, and his executor, whoever he is, knows nothing of it." Mr. Thomson was sent for, when it soon appeared that the Mr. Thomson to whom the money had been so long due was his own brother, who had been dead for several years, and to whose effects he was the executor and residuary legatee. On the bag being put into his hand by the lady of the house, he fell on his knees, and with his eyes lifted up, exclaimed, "Blessed be God! How wonderful to provide money for my poor people at home! The money will be theirs again!"

Infanticide.

AN article in a recent number of the "Friend of India," on the census taken of the North Western Provinces subject to British rule, on the

31st of Dec., 1852, presents the following statements:

Only one-sixth of the population is Mahomedan. The Hindoos number 25,557,605, yet this sixth for six hundred years maintained its own dynasty, its own nobles, its own law, and its own prestige as the dominant caste. The case is the same in Turkey. It was the same in Spain, and we imagine it is only in Arabia and Persia, and the countries of Central Asia, that the Mahomedans really form the population of the countries they claim as their own. Moreover, if we accepted the former returns, we should believe that the Hindoos increased more rapidly than the Mussulmans, but, as we have observed, the census of 1848 cannot be taken as a trustworthy authority. Such a fact, could it be proved, would be one of the most extraordinary on record, for while Hindooism is by its nature stationary, Mahomedanism can, and in Bengal does, receive annual accessions from the ranks of its rival. There is, too, the proportion of the sexes. In England, from the almost perfect natural equality of births, from emigration, and from the numbers employed in pursuits which women cannot share, the advantage on the side of the female sex, becomes dangerously considerable. In the North West provinces, the contrary is the case.—Among Hindoos and Mahomedans, agriculturists and manufacturers, producers and consumers, it is always the same. The males exceed the females by more than five per cent., and in particular districts, in Delhi, and Etawah, in Muttra, and throughout the division of Rohilcund, the disproportion is materially enlarged. We fear, the fact indicates a most melancholy truth. It is easy to say, that in any Indian census the number of women will always be underrated. It is strange that in districts five hundred miles apart, the "mistake" should be always in the same proportion. It is strange, too, that in places travellers should notice with wonder, that while the streets are alive with children, there are no girls among them, and that careful inquiry should indicate that there actually are none born, or at least none heard of. The fact, we fear, is that female infanticide has not yet been suppressed, that a habit of murder extends over entire zillahs, and has found sanction among classes who have not even the poor excuse of the high-born Rajpoots. The deficiency in the proportion of the female sex is exactly 2,089,193, and we should be afraid to mention the proportion of that number believed to be attributable to this vile custom. We speak the opinion of experienced officers when we say it is one main cause, and we need but to remark that if this is true, the slaughter during the French Revolution, the decrease of human beings in Ireland during the famine, or the deaths in Sweden from birch brandy, represent nothing so fearful as the annual loss of life in our own Provinces, from deliberate murder. The evil is one of those with which Governments can scarcely cope. The mere perusal of facts like these ought, however, to inspire every officer in the North West with fresh energy in his warfare against so desolating a superstition. Our remark was certainly not unjustified, that "in India we have to contend with crimes which have become part of the daily life of organized communities."

Four Death Beds.

BENJAMIN FRANKLIN was one of the most distinguished men of the eighteenth century. From a small beginning he was raised to a high rank and consideration among men; but alas! he was a stranger to true religion. During his last illness we are told that he read and conversed cheerfully with his family and friends; that he often transacted business, and that he often indulged himself in those *jeux d'esprit* and entertaining anecdotes which were the delight of all who heard him. The only allusion to religion of which we have any account is this:

"He acknowledged a grateful sense of the many blessings he had received from the Supreme Being—and made no doubt but his present afflictions were kindly intended to wean him from a world in which he was no longer fit to act the part assigned him."

Thus died the philosopher, and his death is often spoken of by deists as all that could be desired. But we find no traces of love and hope, of joy and heavenly aspiration. He died as a Grecian philosopher, who had never heard the name of Jesus, might have been expected to die. Is this the most desirable state of mind in which an immortal spirit can leave this world? If such a death be worthy of a philosopher, let not my last end be like his!

Voltaire was a celebrated infidel, who delighted to treat God and his Word with contempt. In his last illness he frequently exclaimed, "I am abandoned by God and man." To Dr. Trochin he said, "Doctor, I will give you half what I am worth, if you will give me six months' life." The Doctor replied: "Sir, you cannot live six weeks."—"Then," said Voltaire, "I shall go to hell, and you will go with me!" He soon after expired. How affecting! How horrible the death of this man!

A worldling, when on his death bed, was reminded of the great truths of the Gospel—of his own guilt—of the redemption of Christ Jesus, and of the regeneration of the Holy Spirit. "Yes, sir," was the reply, "these things are all true—all true; but to me they are like something that is too far off, I cannot grasp them." And thus he died, stupidly and insensibly.

Augustus Toplady, the author of a great many of our beautiful hymns, a few days before his death, said to a friend: "Oh, it is impossible to describe how good God is to me! This afternoon I have enjoyed such a season, such sweet communion with God, and such delightful manifestations of His presence with and love to my soul, that it is impossible for words, or any language, to express them. I have had peace and joy unutterable." On another occasion he said: "My prayers are all converted into praises." And again he exclaimed: "Oh, how this soul of mine longs to be gone! Like a bird imprisoned in a cage, it longs to take its flight. Oh, that I had wings like a dove, then would I flee away to the realms of bliss, and be at rest forever! Oh, that some guardian angel might be commissioned, for I long to be absent from this body, and to be with the Lord forever!" Waking from slumber only a little before his death, he exclaimed: "Oh, what delights! who can fathom the joys of the third heavens?" His last words were, "The sky is clear, there is no cloud. Come, Lord Jesus, come quickly!" Thus died the Christian, trusting and rejoicing, praising and triumphing.

Here are four death-beds; no one will feel ready to say, "Let me die the death of Franklin, and let my last end be like his." Nor will this be said of Voltaire, or of the worldling. Many are ready to wish they may die the death of the righteous—that death may come to them without its sting, that they may triumph over it. But such wishes are sinful and foolish, if the sinner is all the while rejecting Christ, and running greedily to do iniquity. Reader, if you are out of Christ, you are on the broad road that leadeth to destruction. "Turn ye, turn ye; why will ye die?" Solemn scenes are before us; death and judgment are at the door. If they find you Christless, unpardoned, and unsanctified, yours will be an undone eternity. Except ye repent, and be converted, ye shall all likewise perish. But for the believer to die is truly blessed. A happy thing it is to leave sin and sorrow, and to be gathered into Jesus' bosom. Happier still to awake at the resurrection, in the likeness of our glorified Redeemer. Then shall be brought to pass the saying that is written, "Death is swallowed up in victory."

Editor's Garner of Gleanings.

Parsimony and Benevolence, both unexpected —The life of one who solicits, for benevolent purposes, money from Christians, is marked by great vicissitudes. Sometimes his heart burns and glows with delight as he meets with warm-hearted, open-handed and open-pursed brethren, who respond to the calls of duty as a desirable luxury and real pleasure. Then again his soul freezes within him while some churlish miser scowls upon his petition and as buttoning up his coat he turns upon his heel and with a frown bids him good morning. Something of this latter feeling was exhibited on a large scale lately, in one of the large wealthy churches of the United States, during a visit from Br. Oncken. With apparent cordiality the church agreed to give an opportunity to present the claims of Germany in the pulpit. After a fervent and interesting address, in which an account was presented of the great work among the German population, and the wide door of usefulness just opened for the spread of the Gospel among the people of the Germanic States, an opportunity was given to the people to contribute as the Lord had prospered them, and the ardor of their love prompted them to respond to his call. Br. Oncken waited for some time to receive their gifts, but alas, waited in vain, not a dollar was given, not a shilling was offered, and with sad disappointment that good Brother descended the pulpit and started for the door. As he went down the aisle, a plain looking man, apparently a shoemaker by trade, stepped up and said, "My dear Brother, are they not going to give you any thing for your chapels?" "I don't know," was the reply, "but it seems not!" "It is too bad," said the shoemaker, "they ought to do something!" "I have done my duty, and they must do theirs; I must leave them in the Lord's hands," said Brother Oncken! "Well, I feel ashamed of the affair, for the church and for the town," responded the shoemaker, "I am really ashamed."

They parted, and no more was thought of the matter till the next day, as the preacher was about stepping into the cars, he heard heavy foot-falls behind him, and turning round beheld the poor shoemaker of last night running toward him, with the large drops of perspiration standing on his brow. "Good morning," said he, half out of breath, "I was afraid I would be too late, I wanted to do something for you, and have been running round among my poor neighbors to see what I could collect; I could not do much, but here is what I have raised," handing over at the same time, some fourteen dollars. Brother Oncken took the gift, and heartily thanked him, asking if he was a member of the church where he preached last night, or to which of the Baptist Churches of the place he belonged to? "I don't belong to any," was his answer! "Where then, do you belong?" "Oh, I ain't a Baptist at all, I am a Methodist!"

Life's Changes.—A short and true story.—One day last week, early in the morning, that miserable conveyance which takes the poor and friendless dead of St. Louis to the City Cemetery, at the city's expense, halted in front of a house in a street of the southern part of the city. The driver alighted from the wagon, entered the house, but appeared again soon after, carrying in company with another alike disinterested looking man, a coffin made of rough boards. The coffin was placed on the wagon and it made speed over the deserted streets towards the cemetery.

Not one followed the wagon with a sorry look—not one stood at her grave with a feeling heart, when the earth fell upon her coffin; and yet, this coffin contained the corpse of a lady who once was sincerely adored by hundreds—who once was humored, extolled, envied in society—who could command riches, and who, but a few years ago, before she trod the shores of this continent, could expect a happy and contented old age.

This lady was Rosa Neschemi, the daughter of an immensely wealthy Polish nobleman. In early youth she was takeu to the Imperial Court of Austria, where, in her eighteenth year, she was married to a French nobleman, who also was very rich. Rosa Neschemi lived many long and happy years, partly upon the possessions of her husband, partly travelling through Germany, Spain, Italy and England, and gave birth to three sons, who received the best of education, and upon whom the eyes of the parents rested with great pride.

But then the July revolution at Paris came, Rosa's husband took a considerable

and active part in it, and on the 28th he fell from the effect of three shots which he received. His name is still honored with a place on the column in the Place de la Bastille.

Of the sons, the oldest one, an exceedingly gifted young man, was surpassingly successful in Spain, and was, at that time, private secretary to King Ferdinand. After the King's death he removed to a villa in the neighborhood of Valencia, where, as is believed, he fell a prey to the dagger of an assassin.

The second son, who had joined himself to the ministers of the church, was an especial favorite of Pope Gregory. He died also soon after that event.

The third son, yet very young, remained with his mother, who found an asylum in Switzerland, whither she carried the remnants of her ruined fortune. In his sixteenth year, he left his mother and came to America. In New Orleans he soon found employment and earned much money. Bad associations, and his own inclination to dissipation, caused him to deviate from the proper path, and some five years ago he grasped at the last and most contemptible means to save his credit—he persuaded his old mother to cross the ocean. She could not refuse the prayer of her only son, and arrived. She succeeded in bringing with her six thousand dollars, which sum was spent by her son in a short time. About a year ago he ended his career in New Orleans—being employed as deputy sheriff, he killed a Creole by stabbing him. He escaped to California, and his old mother, to whom New Orleans naturally became a place of extreme hatred, turned her steps towards St. Louis.

One day last week, early in the morning, the miserable city hearse, conveyed the remains of Rosa Neschemi, to the last unwept for resting place. Such is life!

The English Language.—The following specimens of the Lord's Prayer, in the style in use at various periods, will exhibit the changes which our vernacular has undergone, since its formation, six centuries ago.

A. D. 1258.

Fader ure in heune, haleweide beoth thi neune, cumen thi kuneriche thi wille beoth idon in heune and in erthe. The euerych dawe breid gif ous thilk dawe. And vorzif ure dettes as vi vorzifen ure dettoures. And lede ous nought into temptatioun bot delyver ous of uvel. Amen.

A. D. 1300.

Fadir our in hevene, Halewyd by thi name, come thi kingdam, Thi wille be don as in hevene and in erthe, Our uche dayes bred give us to day, And forgive us oure dettes as we forgiven our dettoures, And lede us not into temptatioun, Bote delyvere us of yvel. Amen.

A. D. 1380.

Oure fadir that art in heunes halowid be thi name, thy kyngdom come to, be thi wille don in erthe as in heune, geve to us this day oure breed *ouir other substaunce*, forgeue to us oure dettes as we forgeuen to oure dettouris, lede us not in to temptacioun; but delyuer us from yuel. Amen.

A. D. 1534.

O oure father which arte in heven halowed be thy name. Let thy kyngdom come. Thy wyll be fulfilled as well in erth as it ys in heven. Geve vs this daye oure dayly breede. And forgeve vs oure treaspases, even as we forgeve our trespacers. And leade vs not into temptacioun; but delyver vs from evell. For thyne is the kyngedome and the power, and the glorye for ever. Amen.

A. D. 1582.

Ovr father which arte in heauen, sanctified be thy name. Let thy kingdom come. Thy will be done, as in heauen, in earth also.—Giue vs to day our supersubstantial bread. And forgiue vs our dettes, as we also forgiue our detters. And lede vs not into temptation. But deliuer vs from evil. Amen.

A. D. 1611.

Our father which art in heauen, hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heauen.—Giue vs this day our dayly bread. And forgiue vs our debts as we forgiue our debters. And leade vs not into temptation, but deliver vs from euill. For thine is the kingdome, and the power, and the glory foreuer. Amen.

Texas.—"The no-liquor license law has been carried in almost every county in the State, by *overwhelming* majorities. Texas is doubtless destined to be the *first Maine Law State in the South.*

The state of public morals is rapidly improving. Literature is now taking the precedence of liquor. *Books*, instead of *brandy*, are in demand.

Texas now supports fifty-four newspapers and they are increasing at the rate of one per month.

The present population of Texas is esti-

mated at five hundred thousand, and the annual increase at one hundred and fifty thousand.

The Galveston News states that there are near six hundred Union Sunday Schools in Texas. Most of them will be supplied with the publications of the American Sunday School Union.

The papers of Texas generally are filled with accounts of the great efforts being made for the mental, moral and spiritual improvement of the Star State.

One Hymn-Book for the Congregation.—The congregations in China are called in by singing, In the want of hymn-books, which would be lost if distributed through the pews, I have adopted this plan: I have had some light wooden frames made, (something like window sashes) and white paper pasted on each side. On each side, of this white paper, a hymn is written, in characters large enough to be seen by all the congregation. When the singing is about to commence the frame is placed in front of the pulpit. Thus, though the Chinese cannot join in singing, on account of ignorance of our tunes, yet they can follow us as we repeat the words, and know what we are singing. I would here remark, that in our singing, the tones of Chinese words cannot be measured. But if the Chinese see the characters they will, of course, know by these, the sentiments contained in the hymn that is sung.

A North Carolina Baptist.—The Milton Chronicle gives an amusing account of the various avocations of a prominent Baptist of that State, the editor of the Spectator. He is an officiating minister of the gospel; a licensed attorney; a newspaper editor; agent for nearly all the insurance and *assurance* companies north of the Potomac; commissioner for thirty States, and applicant for the same when Kansas and Nebraska shall have come in; bank director; Chairman of the Board of Superintendents of Common Schools; temperance orator; agent and counsel for Wake Forest College; president and secretary of all the Boards of the Baptist Church, &c.; and in addition he owns more town property, has the neatest farm, the best fruits, and the finest cattle of any man in the country.

Stop the beginning of Evil.—A young Hollander, as he was once crossing a dyke, heard a slight noise. Looking down, he perceived a tiny stream oozing through the embankment, and running into the ditch beneath. Prompted by a noble impulse, he threw himself flat upon the top of the bank, and, reaching down, stopped the crevice with his hand. It was nearly twilight when he did this; and, as no one passed that way so late, he remained at his post the live-long night, guarding the crevice against enlargement with unsleeping watchfulness. Nor did he forsake his task till morning dawned, and people came from the adjacent village to repair the injured dyke. But why did he this? Because he knew full well that that fatal crevice, small as it was, if left unchecked only for a little while, would expand to a huge gap, through which the waters of the sea would rush, tear away the dyke, and spread sudden ruin all around. Hence, by watching and stopping that secret crevice, he saved a whole village from destruction.

Yale College.—One hundred and fifty-seven students have newly entered the different classes, of which one hundred and twenty-six are in the Freshman class.

Don't Worry.—When Bulstrode Whitelock was embarked as Cromwell's envoy to Sweden, in 1653, he was much disturbed in mind as he rested in Harwich on the preceding night, which was very stormy, while he reflected on the distracted state of the nation. It happened that a confidential servant slept in an adjacent bed, who, finding that his master could not sleep, said—

"Pray, sir, will you give me leave to ask you a question?"

"Certainly."

"Pray, sir, don't you think God governed the world very well before you came into it?"

"Undoubtedly."

"And pray, sir, don't you think that he will govern it quite as well when you are gone out of it?"

"Certainly."

"Then, sir, pray excuse me, but don't you think you may as well trust him to govern it as long as you live?"

To this question Whitelock had nothing to reply; but turning about, soon fell asleep, till he was summoned to embark.

German Baptists.—The first church among the German Baptists in this country was gathered in Philadelphia, in 1843, by Rev. K. A. Fleischmann, a German-Swiss convert, and in ten years from that date the little vine had "sent out her boughs

unto the sea and her branches unto the river." A Conference has been organized, which reports the existence of twenty-one churches, twenty-three preachers, and eight hundred and seventy-four members.—A monthly paper started a year ago in Philadelphia, and edited by Rev. Mr. Fleischmann, already numbers eleven hundred subscribers, with the prospect of a rapid and steady increase.

Appointment of Missionaries.—The Southern Baptist Convention recently appointed Rev. S. Y. Trimble, of Kentucky, and Rev. A. D. Phillips, of Mississippi, as Missionaries to Yoruba, Africa. The former is a graduate of Union University, Tennessee, and the latter has been connected with Mercer University, Georgia. These brethren are expecting to join the brethren now in the field, during the approaching fall or winter.

The way of the Transgressor.—An old pioneer, who came to Cincinnati as early as 1790, states the following startling facts. Of the first one hundred and thirty-six distilleries and tavern keepers in the Miami country, embracing what is now Hamilton and Butler counties, *one hundred and twenty-two* were either ruined themselves, or their families destroyed by intemperance. Only *fourteen* passed through the fiery ordeal unscathed, and a large portion of these were only connected with the business a short period. Our venerable author has written down all their names, and knows whereof he affirms. We call upon every dealer in intoxicating drinks to reflect upon the facts stated, and deliberately determine whether he is prepared to measure arms with the Almighty. God has said, "Woe unto him that giveth his neighbor drink, that putteth the bottle to him and maketh him drunken."

Presbyterians in the United States.—The Old School Presbyterian Church in this country, it appears from the annual report just issued, numbers 146 Presbyteries, 2,202 Ministers, 2,976 Churches, and 225,404 Communicants.—The New School, 108 Presbyteries, 1,572 Ministers, 1,461 Churches, and 141,477 Communicants. The increase during the past year, of the Old School organization is—of Presbyterians 3, Ministers 64, Churches 97, and Communicants 6,141. The New School has no increase of Presbyteries but a decrease of eight ministers. It has, however, an increase of 35 Churches. and 1,025 Communicants. The amount of money contributed by the old school church for the Board of Publication and kindred objects is—for the Board of Publication, $23,689; Board of Education $170,075; Foreign Missions $100,430; Domestic Missions $141,390; Total $435,584. Members added on examination 13,433; members added on certificate 8,797; Adults baptized 3,597; Infants baptized 12,041; Whole number of communicants reported 225,404; Amount contributed for Congregational and Presbyterial purposes $1,407,931; Amount contributed for the four Boards $435,584; Amount contributed for miscellaneous purposes $193,209.

Church Building in San Francisco.—A correspondent of the Journal of Commerce writes from the Pacific metropolis.

We are really a church-going people in San Francisco, and we have now several fine large brick churches already erected, or in process of building, viz.,—the 1st Congregational church, cost $60,000; the Catholic cathedral, cost $40,000; the Jewish Synagogue, cost $40,000; Calvary Presbyterian church, (Dr. Scott's,) cost $20,000; two Baptist churches, say $100,000; besides some six or eight wooden buildings, fine and commodious, and every way comfortable and convenient for large congregations.

Immigration.—One of the New York journals furnishes the following table, showing the number of Irish and German emigrants who have arrived in the port of New York during eight months of this year.

	Irish.	Germans.	Total.
January,	5,616	8,195	15,514
February,	6,333	2,703	4,446
March,	1,055	1,441	3,758
April,	12,451	13,371	31,148
May,	12,800	32,016	54,078
June,	5,679	14,301	25,807
July,	7,417	20,731	35,247
August,	8,898	23,672	39,416
	54,548	116,400	209,414

Although New York is the great port of entry, some thousands must be added to the number of these emigrants, who have arrived during the same period at our other principal ports. One fact is here noticeable, that the Irish immigration is diminishing and the German increasing. Ireland has disgorged its surplus population, and Germany is following in its wake.

Influence of Family Worship.—The late Dr. Hyde, of Lee, one of the most emi-

nent ministers of his day, in a letter to his son, thus speaks of family prayer, in promoting filial subordination.

"It was my duty to impress on the minds of my children a spirit of subordination, and to be known as the head of the family. I never kept a rod in my house, yet I would have my children obey me. I presume you have no recollection of my ever correcting you; but you were taught to mind me early, before you had numbered two years. In guiding my children, I was greatly assisted by the return of the morning and evening sacrifice, which you never knew me to omit. In this service you ought to engage, if you mean to have a well-regulated household."

The Bible for Japan.—It is a remarkable providential co-incidence, says the British Banner, that at the moment when the vast empire of Japan is about to be opened to Christian missionaries, efforts should also be making to furnish its teeming millions with the Holy Scriptures in their own language. Dr. Bettleheim, a pious physician, who has for eight years resided in the island of Louchoo, is (a London paper states) about to visit Hong Kong in one of the vessels of the U. S. squadron, for the purpose of taking measures with the Bishop of Victoria, for printing his Japanese and Loochooan versions of the Holy Scriptures.—In the pure Japanese the four Gospels and the Acts; and in the Loochooan, (a variety of the Japanese,) St. Luke, St. John, the Acts, and the Epistle to the Romans, are ready for publication.

Law, Medicine and Divinity. — Dr. Reese, editor of the New York Medical Gazette, in the September number of that publication, furnishes the following abstracts of the medical statistics of the last census of the United States:

By Table I., of the occupations of the male inhabitants, we learn that there are in the States and territories, 40,564 Physicians; 191 Surgeons; 6,139 Apothecaries and Druggists; 465 Chemists; 2,923 Dentists; 10 Oculists; 59 Patent Medicine makers; 900 Professors. The whole number of Clergymen reported is 26,842; the whole number of lawyers, 23,939. Ninety-four thousand five hundred and fifteen persons are reported as employed in law, medicine and divinity, which probably includes the students in these professions.

Singular Coincidence.—The Rev. Dr. Bedell relates that while Bishop Chase, of Ohio, was at the house of Mr. Beck, in Philadelphia, he received a package from Dr. Ward, Bishop of Sodor and Man, making inquiries relating to certain property in America, of which some old person of his diocese was the heir. The letter had gone to Ohio, followed him to Washington, then to Philadelphia, and found him at Mr. Beck's. When he read it to Mr. B., the latter was in amazement, and said: "Bishop Chase, I am the *only* man in the world who can give you information. I have the deeds in my possession, and have had them forty-three years, not knowing what to do with them, or where any heirs were to be found." How wonderful that the application should be made to Bishop Chase, and he not in Ohio, but a guest in the house of the only man who possessed any information on the subject!

Interesting Relic.—The church and the doors of the church upon which Luther hung up his ninety-five propositions against the church of Rome, are still in existence. The altar has been removed, and the pulpit from which Luther often preached is erected in its place. The bodies of Luther and Melancthon are buried within the church.

Rev. J. L. Waller, L.L. D. —The sad intelligence has just reached us of the death of this dear Brother at his residence in Louisville, Ky., on the 8th of October. He was a great man, a most industrious student, and in the departments to which he specially turned his attention a profound scholar. He was the most intimate personal friend of our early Ministry in Kentucky, and we feel overwhelmed with grief as though an own beloved brother had been laid in the grave.

A fuller sketch of his life and labors will appear in a future number of the "Memorial."

Price of Books among the Ancients.—What an immense reduction has been made in the price of books by the invention of the art of printing! It is recorded of Plato, that though his paternal inheritance was small, he bought three books of Philolaus the Pythagorean, for ten thousand denarii, nearly $1500. We are also informed that Aristotle bought a few books belonging to Speucippus, the philosopher, for three Attic talents, a sum equivalent to about $2800. St. Jerome also ruined himself by purchasing the works of Origen.

TURKISH TRICK, *or Catholic Priests not the only cheats alive.*—Mr. Aubrey de Vere, in his interesting work, "Picturesque Sketches in Greece and Turkey," relates a good anecdote of Sultan Abdul Medjid, which occurred soon after his accession, and shows that, in some respects at least, he is not disposed to follow up the strong traditions of his race. At the beginning of his reign the ulema was resolved, if possible, to prevent the new sultan from carrying on those reforms which had ever been so distasteful to the Turks, grating at once against their religious associations and their pride of race, and which recent events had certainly proved not to be productive of the good results anticipated by Sultan Mahmoud. To attain this object, the muftis adopted the expedient of working on the religious fears of the youthful prince. One day as he was praying, according to custom, at his father's tomb, he heard a voice from beneath reiterating in a stifled tone the words, "I burn!" The next time that he prayed there the same words assailed his ears. "I burn!" was repeated again and again, and no word besides. He applied to the chief of the imans to know what this prodigy might mean, and was informed in reply that his father, though a great man, had also been, unfortunately, a great reformer, and that as such it was but too much to be feared that he had a terrible penance to undergo in the other world. The sultan sent his brother-in-law to pray at the same place, and afterward several others of his household; and on each occasion the same portentous words were heard. One day he announced his intention of going in state to his father's tomb, and was attended thither by a splendid retinue, including the chief doctors of the Mohamedan law. Again during his devotions were heard the words, "I burn," and all except the sultan trembled. Rising from his prayer-carpet, he called in his guards, and commanded them to dig up the pavement and remove the tomb. It was in vain that the muftis interposed, reprobating so great a profanation, and uttering dreadful warnings as to its consequences. The sultan persisted; the tomb was laid bare, and in a cavity skilfully left, there was found—not a burning sultan, but a dervish. The young monarch regarded him for a time fixedly and with great silence, and then said, without any further remark, or the slightest expression of anger, "You burn! We must cool you in the Bosphorus." In a few minutes more the dervish was in a bag, and the bag was immediately after in the Bosphorus; while the sultan rode back to his palace, accompanied by his household and ministers.

THE WORLD'S MORTALITY.—The *Merchant's Ledger* has made a calculation of the number of persons who have died since the Christian era. It sums up the deaths at three billions one hundred and forty millions.

LITERARY LABOR.—The American author, Alcott, has written one hundred volumes, Wesley wrote thirty octavo volumes, Baxter wrote several hundred volumes, and Lopez de Vega, the Spanish poet, published twenty-one million three hundred thousand lines, which are equal to more than two thousand six hundred and sixty volumes as large as Milton's Paradise Lost! Lopez de Vega was the most voluminous of writers. But it is not the quantity so much as the quality of literary matter that insures immortality; for long after the millions of Lopez de Vega's lines are buried in oblivion, the few simple verses of Gray's Elegy will live to delight mankind.

There are in the United States about sixty thousand common schools, which are supported at an annual expense of nearly six million dollars; more than half of which is expended by the states of New York and Massachusetts.

"I AM A BAPTIST IN SENTIMENT."—This is an expression we are often compelled to hear from parties, who, not being able to argue against believers' baptism any longer, expect us to be satisfied with this vain compliment. But to what does such an avowal amount when unaccompanied by corresponding action? Let us see! What would you think of a tradesman who told you, with bland politeness, over his counter, that he was "honest in sentiment," whilst you had too much evidence that he had been trying to cheat you?

ALABAMA.—The legislature of this state has recently passed an act "to establish and maintain a system of free public schools," and has appropriated two hundred and forty thousand dollars annually for that purpose.

TEXAS has recently established a permanent school fund of two millions of dollars.

Our Own Nook.

Arrearages.—A considerable number of our subscribers are in arrears for the volume about closing. We have given them during the year past, regularly the monthly numbers of a work, which, it is not assuming to say is worth more than its subscription price.

As there is only one more number wanting to complete the present Volume, we would urge upon all our Subscribers who are in arrears to forward the amount of their subscription, since at the close of the year the Publisher wishes to be able to pay up all claims against the work.

We respectfully submit that common justice and honor, not to speak of christian principle, demands that each subscriber should pay promptly his indebtedness to the "Memorial." At the same time the subscription for the coming year may be enclosed. Letters may be directed "American Baptist Memorial," Philadelphia, Pa.

New Subscribers will now have an opportunity of commencing with a new Volume, and will therefore, please send their money and subscription as early as convenient.

Exchanges.—We renew our request that our exchange papers, as well as all other documents, books, etc., designed for notice in the columns of the "Memorial," be directed to Richmond, Va. instead of Philadelphia, Pa.

Premiums.—We would invite special attention to the proposal of our liberal Publisher, on the second page of the cover. Pastors, Superintendents and Teachers of Sunday Schools, may rest assured that well selected volumes will be forwarded to all who transmit to us a list of subscribers for the "Memorial." Thus, in addition to receiving the regular visits of a periodical, which compresses the statistics and intelligence of all our denominational papers within the briefest space, and in a form best adapted for preservation and reference —the nucleus of a valuable Sunday School library may be secured, or an addition of useful books be made to any library already established. Will not this induce our friends to take a little pains, to exert some influence for the circulation of the Memorial?

Any person who prefers it, can have their own copy of the Memorial gratis, by sending the money for three new subscribers.

Ministers' Libraries.—Many of our Ministers with small salaries find it very difficult to secure such additions to their libraries, as are necessary to their efficiency and usefulness. We furnish to all such an opportunity materially to increase their libraries, with such volumes as they may most need. By soliciting a list of subscribers for the Memorial in their several churches, we will furnish them with any books they may order, in the ratio of a most liberal per centage on the subscriptions obtained.

No such offer we believe has been made by the conductors of any periodical. See notice on second page of the cover.

Vol. XIV. for 1855.—The first number of the new Volume, will be issued promptly on the first of January. We trust that it has been so conducted during the past year as to redeem its injured reputation, we purpose still to improve it, and make it worthy of the patronage of the whole denomination. Without entering into any local or sectional controversies, we desire to make it a work that shall be equally welcome and useful in all parts of the country. We beg leave to suggest that the present is an excellent time to secure subscriptions for the new volume.

Back Numbers.—We can still furnish sets of the "Memorial," from March, 1854, and to a few Ministering brethren, Nos. for January and February. For six postage stamps we will send them on to a few.

Communications.—We solicit from our brethren in all parts of the land, information in regard to revivals, ordinations, etc., etc., and communications of a historical and biographical character. Not essays or sermons, but articles that shall be "Memorials" of the condition and progress of the denomination. We may often be compelled to abbreviate and compress, but will perform this labor cheerfully so far as our brethren will give us facts and figures.

Statistics.—We are projecting tables of statistics of various kinds. In order to complete them, we need Minutes, Reports, Catalogues, Manuals, Historical Discourses, etc. etc., for which we shall be obliged to any brethren who will forward them.

Direct every thing to be printed, "American Baptist Memorial," Richmond, Va. Money or financial letters to Philada. Pa.

☞ All letters and remittances, should still be directed as heretofore, simply, American Baptist Memorial, Philadelphia.

☞ Only Editorial matter intended for publication should be directed Richmond, Va.

The Monthly Record.

Baptisms Reported.

ALABAMA.

Churches.	*Counties.*	*Administrators.*	*No.*
Nooriday,			33
Kingston,			18
Mt. Rubo,	Jackson,	R. H. Taliaferro,	13
Ebenezer,	Macon,		8
Antioch, County Line, Rome,	Talapoosa,	H. Carmichael,	43
Uchee Grove,	Russell,	J. J. Salmon,	23
New Hope,			45
Harmony,			15
Nanafalia,	Marengo,		17
Fredonia,			45
Montgomery,	Montgomery,		28
Dudleyville,	Talapoosa,		31
Sandy Creek,			4
Plantersville,	Perry,		*42
Ebenezer,	"	W. Wilkes,	18
Friendship,	Russell,	A. M. Spalding,	23
Tuskeegee,		— Henderson,	14

ARKANSAS.

Pilgrim's Rest,		G. W. Kennard,	13
Richland,	St. Francis,		18

BRITISH PROVINCES.

Salisbury,	(2d Ch.) N. B.	Jas Hewett,	6
Gundalow Pt.,	N. B.	D. Crandall,	5

GEORGIA.

Mt. Olive,	Harris,		17
Bairdstown,	Oglethorpe,		20
Union,	Merriwether,	T. H. Murphy,	20
	Cherokee,		62
Penfield,	Greene,		12
Pleas'nt Grove,	Chatooga,	Wm. Newton,	50
Concord,	Talbot,	S. W. Bartley,	10
Bethany,	Harris,	"	12
Shiloh,	"	"	5
Mt. Zion,	Irwin,	T. Aldridge,	30
Double Br'nch,	Lincoln,	P. F. Burgess,	6
Salem,	"	"	9
Rome,	Fayette,	J. S. Dodd,	20
Antioch,	"		3
Bethsaida,	"		4
New Hope,	"		20
Sylvania,	Scriven,	N. H. McCall,	8
Sandy Creek,	Morgan,		5
Henderson,	Houston,	J. H. Clark,	8
Haynesville,	"		10
Fort Valley,	"		8
Marshallville,	"		6
Harmony,	Dooly,		20
New Hope.	"		6
Beulah,	"		3
Pea Vine,	Walder,	E. Dyer,	12

ILLINOIS.

Churches.	*Counties.*	*Administrators.*	*No.*
Fountain Cr'k,	Monroe,	M. Leman,	46
Salem,	"	D. M. Howell,	43

INDIANA.

Pigeon,	Spencer,	D. H. Murray,	20
Morgantown,	Morgan,	Mr. Roberts,	22
Crooked Creek,		Mr. Dunham,	9
New Albany,	Floyd,	Wm. Price,	5

INDIAN TERRITORY.

Creek Nation,		H. F. Buckner,	10
Tookabatcha,	(2d Church,)	"	7
Choctaw Nation,		A. Moffat,	9

KENTUCKY.

Mt. Pleasant,	Anderson,	J. T. Hedges,	17
Whitesville,			11
Mt. Salem,	Lincoln,	J. Leake,	27
Friendship,			37
Dry Run,			23
New Hope,			20
Mt. Zion,			70
Fisherville,	Jefferson,		29
Great Crossing,	Scott,	D. R. Campbell,	63
Blue Ball,	Hardin,	G. H. Hicks,	6
S. Roll'g Fork,	Casey,	D. C. Ball,	32
Liberty,	Garrard,	B. Kemper,	8
Long Ridge,	Owen,	B. O. Branham,	14
Doctor's Fork,	Boyle,	J. G. Pond,	9
Uniontown,	Union,	J. W. Collins,	3
Bethel,	Muhlenberg,	W. R. Welch,	6
Danville,	Boyle,	V. E. Kinsley,	6
"	(Col'd Ch.)	H. Green,	24
Stamping Gr'd,	Scott,	J. D. Black,	20
Pigeon Fork,	Anderson,	J. T. Hedger,	35
Ohio,	Ballard,	J. K. Swayne,	42

MAINE.

Old Town,	Penobscot,	Jas. Belcher,	*24
Buxton,	York,	Mr. Thompson,	2

MARYLAND.

Elkridge Landing,		R. Graves,	2

MASSACHUSETTS.

Marshfield,	Plymouth,	A. E. Battelle,	7
Lowell,	(3d Church,)	D. C. Eddy,	8
Westboro,	Worcester,	J. G. Carlton,	*17
West Boylston,	"	Z. P. Wilds,	3
East Haverill,	Essex,	H. Brown,	13
Woburn,	Middlesex,	Mr. Ricker,	2
Worcester,	(2d Church,)	— Faunce,	2
Framingham,	Middlesex,	W. C. Child,	2
Brighton,	"	J. M. Graves,	2

* Including former reports.

MISSISSIPPI.

Churches.	*Counties.*	*Administrators.*	*No.*
Hebron,	Oktibbeha,	J. Lansing,	15
Bethesda, Friendship,	Hinds,	Mr. Woodall,	30
Madisonville,	Madison,	B. F. Thomas,	21
Galilee,	Hinds,	A. McKenzie,	7
Sharon,	Holmes,	A.W.Chambless,	30
Hickory Grove,	Madison,	J. M. Knight,	48

MISSOURI.

Wolf Island,	Cape Girardeau,		13
Charleston,		Mr. Harrington,	4
	Franklin,	Mr. Clasphill,	20
Mt. Horeb,	Boone,	W.R.Wigginton,	37
Liberty,			18
	Dunklin,	S. Walker,	44
Enon,			24
Bear Creek,	Adair,	G. W. Foster,	49
	Warren,	J. E. Welch,	15
Hermitage,	Hickory,	P. Brown,	12
Osage,	Cole,	M. D. Noland,	4

NORTH CAROLINA.

Mt. Pleasant,	Rutherford,	G. W. Rollins,	15
Concord,	"		13
Double Springs,	Cleveland,		3
Sandy Run,		Mr. Brown,	5
Emmans,	Chatham,		16
Johnson,	Liberty,		50
Salem,	Nashville,		24
Buffalo Creek,	Cleaveland,	— Dickson,	47
Mill Creek,			14
Reedy Creek,			13
Ebenezer,	Camden,		28
Black Swamps,			23
Bethlehem,	Cleveland,	A. J. Cansler,	7
Shelby,	"	"	2

OHIO.

Portsmouth,	Scioto,	— Roberts,	2
Beaver Creek,		C. Platts,	2

PENNSYLVANIA.

Philadelphia,	(Spruce St.)	J. W. Smith,	4
Enon,	Green,		60
Alleghany,	Alleghany,	T. Taylor,	12

RHODE ISLAND.

Nantic,			21
Warren,	Bristol,	M. M. Dean,	5

SOUTH CAROLINA.

State Line,	Spartanburg,		22
New Prospect,	"	J. G. Landrun,	6
Gapway,			73
Rehoboth,			28
	Williamsburg,	J. L. Rollings,	37
Brushy Fork,	Union,	J. S. Erzell,	9
Up. Fair Forest,	"	"	7
Anderson,	Anderson,		15

TENNESSEE.

Churches.	*Counties.*	*Administrators.*	*No*
	Lafayette,	W. H. Maddox,	40
Marion,	Cannon,	J. M. D. Cates,	12
McLemoresv'le,	Carroll,	S. P. Clarke,	42
New Hope,	Smith,	N. Hays,	42
Double Spr'gs,	Jackson,	J. Lansing,	15
Mt. Tirzah,	Dyer,	J. H. Thurmond,	8
Holly Springs,	"	"	5
Ellen,		J. H. Borum,	13

TEXAS.

Shiloh,	Rusk,	W. Gwin,	29
Pleasant Hill,			79
Bonhom,	Fannin,	J. Brisco,	42
Marshall,	Harrison,	G. Tucker,	51
Philadelphia,	Upshur,	J. M. Griffin,	26
Bethel,	Panola,	J. M. Perry,	21
Kentuckytown,		L. O. Walker,	19
Palestine,	Cherokee,	Mr. Wallace,	21

VIRGINIA.

Peterville,	Powhattan,	C. Tyree,	36
Meadville,	Haliax,	J. B. Tombes,	25
Carmel,	Caroline,	J. D. Coleman,	26
Richmond,	(2d Col'd Ch.)	J. Porter,	57
Manchester,	(Col'd Ch.)	L. D. Horner,	31
Tygart Creek,	Wood,	E. Rector,	3
Antioch,	Charlotte,	R. Burton,	12
Mt. Horeb,	Caroline,	R. W. Cole,	13
Bethlehem,	Essex,	"	19
Shiloh,		J. F. Pugh,	2
Jerusalem,	Chesterfield,	S. A. Creath,	18
Liberty,	Caroline,	G. W. Trice,	43
West'n Branch,	Nansemond,	P. Owens,	15
Beaver Dam,	Isle of Wight,	"	21
Adiel, Hebron, Mt. Ed.,	Nelson, " Albemarle,	J. E. Massey,	81
Pioneer,	Henrico,	J. W. Fussell,	23
Collosse,	King William,	W. B. Todd,	28
Mt. Hope,	Loudon,	E. S. Taylor,	12
Salem,	Chesterfield,	S. Taylor,	23
Danville,	Pittsylvania,	J. H. Lacy,	26
Grove,	Faquir,	R. R. Owens,	21
Waterford,	Loudon,	D. W. Greer,	5
Mercy Seat,	Nottaway,	T. W. Sydnor,	6
Millfield,	Southampton,	G. W. Griffen,	19
Cross Roads,	Halifax,	D. W. Scott,	8
Laurel Grove,	"	"	25
Black Walnut,	"	"	22
Enon,	Chesterfield,	J. L. Trueman,	23
			3657

FOREIGN BAPTISMS.

Swaygyeen,	Burmah,	— Harris,	62
Maulmain,	"	"	5
Bassein,	"	H. L. Van Meter,	37
Prome,	"	T. Simmons,	25
Waubee Ass.,	(In one year,)		258
Donahew,		D. L. Brayton,	5
Stolzenberg,	Germany,	Mr. Weist,	30
Varel,	"	Mr. Haese,	5
Ihren,	"	Mr. Hinrichs,	9
Memel,	"	Mr. Niemetz,	2
			438

Churches Constituted.

Names.	*Where.*	*When.*	*Memb.*
Prairie Creek,	Chickasaw, Miss.	July 22,	
	Lawrence Co., Mo.	Aug. 18,	
New Salem,	Ill.,	Aug. 19,	
Salt Creek,	Mo.,	Aug. 26,	
Hancock,	Delaware co., N.Y.,	Sep. 1,	
	Henry co., Mo.,	Sep. 5,	7
Union,	Mo.,	Sep.	
Ceresco,	Calhoun, Mich.,	Sep. 13,	21
Buckfield,	Oxford, Me.,	Sep. 13,	
Tygart Creek,	Wood, Va.,	Sep.	
	Daviess, Ky.,	Sep. 14,	16
Chapel Hill,	Orange, N. C.,	Sep. 18,	
Sandusky,	Erie, Ohio,	Sep. 29,	21
New Prospect,	Cleveland, N. C.,	Oct. 5,	85

New Church Edifices.

Names.	*Where.*	*When.*	*Cost.*
Volcano,	Amador, Texas,	Aug. 6,	
West Acton,	Middlesex, Mass.,	Aug. 19,	$500
New Hampton,	Rockingham, N.H.	Aug. 31,	
Friendship,	Russell, Ala.,	Aug. 27,	
Mt. Hope,	Va.,	Sep. 3,	
Waterford,	Loudonn, Va.,	Sep. 24.	
Hall's Corners,	Binbrook, C. W.,	Oct. 8,	

Ministers Rec'd from other Denomin's.

Names.	*From what Body.*	*Where.*	*Time.*
Mr. Chrisler,	Meth't.	New Albany, Ia.	Sep.
Kasper Kocher,	Jewish Rabbi,	" "	"
Dr. Willbite,	Meth't.	Collin co., Texas,	"
Mr. Brown,	"	" "	"
Jos. Kenan,	Rom.Cath.	Bloomington, Ill.	"

Ordinations.

Names.	*Where.*	*When.*
J. Bruce,	Milwaukie, Wis.	Aug. 8
T. G. Sellers,	New Market, Ala.	Aug. 13
W. S. Phillips,	Chesterfield, Mass.	Aug. 20
H. Hamilton,	San Jose, Texas,	Aug. 23
E. H. Piland,	" "	"
G. W. Varnum,	Ellery, N. Y.	Aug. 23
S. M. Pyles,	Chatooga co., Ga.	Sep. 2
D. S. Cundall,	Danielsonville, Ct.	Sep. 5
A. D. Phillips,	Itawamba co., Miss.	Sep. 6
J. McIntyre,	Richville, N. Y.	Sep. 7
Geo. P. Watrous,	Chester, Ct.	Sep. 9
Chas. Sage,	West Union, Ia.	Sep.
Jas Farley,	Brown Township, Pa.	Sep.
S. P. Thatcher,	West Amesbury, Mass.	Sep. 13
L. D. Palmer,	Ceresco, Mich.	"
Mr. Fashing,	New York, N. Y.	Sep. 14
Jno. Bryant,	Perry co., Ia.	Sep. 17
L. W. Stephens,	Elbert co, Ga.	Sep. 20
V. Knight,	Springfield, Ia.	Sep. 28

Deaths of Baptist Ministers.

Names.	*Residences.*	*Time.*	*Age.*
J. S. Dennard,	Abbeokuta, Africa,	July	27
J. M. Hunt,	East Longmeadow,	Aug. 10,	67
Wm. Hatchett,	Caroline co., Va.	Aug. 15,	66
Jesse Hume,	Rutherford co., Tenn.	Aug. 16,	
L. Hutchins,	Dartford, Wis.	Aug. 26,	
H. Richards,	Dorchester, Mass.	Sep.	38
T. D. Herindon,	Cotland, Va.	Sep. 10,	44
D. Thomas,	Warsaw, Ia.	Sep. 20,	30
J. L. Waller.	Louisville, Ky.	Oct. 10,	

Clerical Removals and Settlements.

Names.	*Whence.*	*Where.*
Allen, B.,	Otsego,	Zanesville, O.
Andrews, D.,		Newark, O.
Barnhurst, W.,	Chesn't Hill, Pa	Burlington, N. J.
Barrell, N.,	Seville,	Cleveland, O.
Biddle, Wm.,	Brookfield,	Chesterfield, Ct.
Branch, N.,		E. Killingsly, Ct.
Cailhopper, F. T.,	Allowaystown, N. J.	
Cleghorn, A.,	Paris, C. W.,	Adams, N. Y.
Cochran, J.,		Minneapolis, Min.
Cole, T. J.,	Brownsville, Pa.	Maine, N. Y.
Crawford, J.M.	Clinton, La.,	Georgetown, Ky.
Currin, Jos.,	Phœnixville, Pa.	
Davidson, A. F.		Yatesville, Va.
Dexter, H. V.,	Calais,	Augusta, Me.
Denison, N.,	Skeneatles, N.Y.	Mindotte, Ill.
Foster, Ira,	Lewisb'g Union,	Danville, Pa.
Gower, H. B.,		Portland, Me.
Grenell, L. O.,	California,	Arcadia, N. Y.
Hatch, C. G.,		Brewster, Mass.
Hay, A. J.,	Altona, Pa.	
Jencks, E. N.,		Brinfield, Ill.
Johnston,	Elizabeth City,	Raleigh, N. C.
Kalloch, J. S.,	Rockland, Me.	Sacramento, Cal.
Leighton, S. S.,		W.Townsend, Mass
M'Farland, D.,	Belleville,	Oswego, N.Y.
Miles, J. G.,	Jersey Shore,	Williamsport, Pa.
Morrill, J. C.,	Somerset, Mass.	Agt.A.&F.Bible So.
Palmer, E. J.,	Troy,	Upper Alton, Ill.
Rees. J. H.,	Urbana. Ill.,	Belle Point, Io.
Remington, S.,	Louisville, Ky.	Brooklyn, N. Y.
Reynolds, J E.,	Amboy. N. J.,	Sedgwick, Me.
Richards, J.M.,	Germantown, Pa.	
Russell, J.W.,	Milford,	N. Uxbridge, Mass.
Sabin, R.,		Milo, N. Y.
Skinner, C. A.,		Knowlesville, N.Y.
Small, D.,	Thomaston, Me.	
Still, A. B.,	Logan's Valley,	Huntingdon, Pa.
Swope, Wm.,		Pt. Pleasant, Pa.
Thomas, A.,	Temperance,	Rose Mills. Va.
Torbet, A. M.,		St. Paul's, Minn.
Vose, H. T.,	Pine Grove,	Jackson, O.
Wayland, H.L.,	Rochester, N.Y.	Worcester, Mass.
Williams, J.,	Rockport,	East Macheas, Me.
Young, R. F.,	Salem, N. J.,	Chesnut Hill, Pa.

AMERICAN BAPTIST MEMORIAL.

DECEMBER, 1854.

The Need of the Age

FOR AN EDUCATED MINISTRY.

No. III.

BY THE EDITOR.

WHILE there are arguments for an intelligent and able ministry, that are common to all ages and climes, there seems to us to be some peculiar necessities in our day for such a ministry. Without dwelling upon the necessities that are suggested by the desperate strugglings of Popery—by the claims of immigrant hordes washed by every high-tide on our shores—by the peculiarities of our political organization, rendering intelligence and integrity so essential to our well being as a nation—and a dozen other topics—passing by these, we say, there are two or three views which will, we think, demonstrate the necessity for an intelligent, thinking ministry, as well as of a devout, earnest, and godly ministry.

We conceive that the supreme outstanding development of the present age, is this: THAT MAN, IN HIS INDIVIDUALITY, HAS ATTAINED A HIGHER POLITICAL AND SOCIAL VALUE THAN EVER BEFORE.

In the political theories, in the governmental policy, in the fierce wars and terrible revolutions of former generations, the rights and interests of the masses of the people were regarded only so far as they could be made subservient to the interests of their rulers. The histories of the world are histories of wars, originating among the few ambitious leaders—the kings and lords of earth—waged for their aggrandizement or vengeance; and the people—the masses—without having any essential interests involved, have been drawn or driven into them. Not for their benefit have governments been carried on, or battles fought. The great wars of earth have doubtless ultimately contributed to the good of the race, yet Divine interposition, not human purpose, has secured such results. Whether conquered or conquerors, the condition of those represented by the armies, has seldom been directly ameliorated by national conflicts. They could be debased by foreign victors but little below the position to which the heels of their own princes trampled them. In all ages men have been used but as

> "The tools,
> The broken tools, that tyrants cast away
> By myriads, when they dare to pave the way
> With human hearts,—to what? a dream alone."

How different is it now! Humanity is quoted higher in the prices current of all economic theories.

There has been in the past generation an amazing development of individuality. Rights are demanded, and privileges are claimed for men because they are men. The people of almost all nations are feeling—thinking—moving. This age has witnessed almost for the *first* time in the history of the *world*, the governed dictating successfully to their governors. Indications promise that monarchs will soon erase from their escutcheons, the

abused motto, "By the grace of God." and if they hold a royal shield at all, will gratefully inscribe upon it, "King by the grace of the people."

Robert Burns' earnest apology for humanity uttered half a century ago, more universally in our day than ever, is felt to convey a heaven's truth.

"What tho, on hamely fare we dine,
Wear hoddin gray, and a' that,
Gi'e fools their silks and knaves their wine,
A man's a man for a' that,
For a' that and a' that.
Our toils obscure and a' that,
The rank is but the guinea's stamp,
The man's the gourd for a' that."

Ebenezer Elliott's anthem for the people utters the intense prayer of millions of hearts. Such fervid utterance are the expression of the aspirations of enthralled humanity, groaning for a wider liberty.

When wilt thou save the people,
Oh! God of mercy! when?
Not Kings and Lords, but nations;
Not thrones and crowns, but men.
Flowers of thy heart, O God, are they,
Let them not pass like weeds away—
Their heritage a sunless day!
God save the people!

Shall crime bring crime for ever,
Strength aiding still the strong?
Is it thy will, oh Father,
That man shall toil for wrong.
"No!" say thy mountains; "No!" thy skies;
"Man's clouded sun shall brightly rise
And songs be heard instead of sighs,"
God save the people!

When *wilt* thou save the people?
Oh, God of Mercy! when?
The people, Lord, the people!
Not thrones and crowns, but men!
God save the people! thine they are,
Thy children as thy angels fair;
Save them from bondage and despair!
God save the people!

The salvation of the people is already begun, when they thus cry for it. And it is neither wise nor Christlike, to sneer at these out-gushings of the soul as fanatical, nor to scowl upon them as impious.

Men want change. They will have it. There is abroad an indefinite consciousness of a condition of restraint and thrall. There is restlessness under it, a longing for a larger liberty. The strugglings for civil freedom that during the last decade have agitated the world, may be for a season stifled and suppressed, but they cannot be suffocated. They are after all the longings of Power. The people, the centre and seat of Power, must ultimately obtain what they Will. Hopes and Rights, elastic will rebound from the pressure of despotic Force, and the "green withes" that bind down these aspirations, will be as "flax touched with fire."

What it is that will satisfy these indefinite cravings of awaking mind, the world does not know. But we know. It is the gospel of Christ. The world will never be at rest without it. The heaving nations will never attain intelligent liberty, nor can they be fitted for it without a pure christianity. The gospel pervading the nations, would insure a permanent popular government wall. It would prepare the people to preserve and enjoy liberty. It is doubtful whether any thing else can. The only firm basis of republicanism is a plain Bible christianity. This is the fittest preparative and the surest preservative of popular government.

The gospel is adapted to control this great development of the age, and through the ministry the age must be made to see it. It demands of the individual and works in him the personal self control, the purification from selfishness, the cherishing of good will toward all which are essential elements of a prosperous republic. It deals with men as individuals rather than in masses. It educates conscience. It controls the heart.

You cannot frame a government that will satisfy discontented individuals. To control masses you must control the persons that compose them. This the gospel does. It has this great peculiarity, It isolates man. It always addresses the individual. It teaches him that he must stand by himself.

Each one it regards as personally responsible for the employment of his talents and influence. Each one it holds directly accountable to God. Thus it induces intelligent submission to a right authority. Thus it prepares each, to work in combination with all for just ends. It lays foundations upon which a structure may be safely reared.

And then the laboring intellect and the yearning heart of man the gospel always guides safely. It always reveals to him something beyond worthy his aspirations. It ever allures him onward. At every step of his progress it points to a still higher attainable elevation. It opens new and satisfactory fields to the investigation of his intellectual powers. It discloses new opportunities and new motives for the exercise of his social and benevolent affections. From every stand-point up to which he has struggled it teaches him to say with St. Paul, "not as tho' I had already attained, either were already perfect, but I follow after that I may apprehend that for which also I am apprehended of Christ Jesus." However much then individual mind may be developed in the progress of civilization, we have in the gospel of Christ that which is adapted both to control and purify its powers, to stimulate to further progress, and to widen the fields of its operations. The cheer with which the gospel greets man, as he climbs to every new elevation, is "Excelsior."

Can any thing less than a wise, thoroughly educated ministry, influence and control such social developments and show the adaptation of the gospel to meet and mould them.

THE MELIORATION OF PHYSICAL LABOR, is another characteristic of the age.

The time has been, and not remote, when the *laborer* even in civilized lands, was required to toil wearily through fourteen and sixteen hours of every day, with rude implements, performing his work by sheer strength, and gaining his results by slow and patient degrees, while his scant wages scarcely afforded a sufficient supply of coarsest food to sustain the strength necessary for such protracted labor.

It is sadly true, that we are far from having attained what is practicable for the alleviation and the reward of labor. Yet there are unmistakeable signs of progress. Scientific men are devising a thousand methods by which to moderate the drudgery of physical labor, to augment its efficiency, and lessen the number of its toiling hours. Already, in many departments of labor, tenfold efficiency is gained, with more than ten fold diminution of muscular power. Much of the brute drudgery of toil is abolished by improvements in machinery and in mechanical implements. Wages more ample and food more nutritious and plentiful are provided.

The rude tools of the *Agriculturalist*, and his methods of cultivating the soil are changed for the better. The clumsy ploughs of our grandsires, rot in fence-corners, and the flail and the sickle are hung up as curiosities beside the old match-lock and spinning-wheel, and agriculture takes its place among the sciences, its learned professors placing their chairs upon the same platform of honor, with those of professors of Mathematics and Languages.

Instead of the old wagons and coaches dragging heavily along their mighty loads and weary passengers, we behold iron roads, stretching along from city to remotest city, along which caravans are hourly flying with easy speed.

Instead of the clumsy barques lying with drooping sails, upon oceans and inland streams, idly waiting for a favoring breeze or tide—instead of the rough arks, dragged against the current, by ropes, strained over the shoulders of men, creeping along the shore—we behold majestic steam-ships vexing the antagonist tides, and snorting defiance in the very face of the hostile winds.

These improvements in themselves, by a thousand suggestions and associations, awaken the mental faculties and increase facilities for intellectual discipline, while at the same time they

multiply the hours that may be devoted to direct mental culture and to social enjoyment.

Now it becomes us to ask, *What are to be the moral results of this alleviation of physical toil?* of this multiplication of leisure hours to the laborer? of this consequent increased activity of intellect? Though admitting that these improvements are attended by some temporary evils, yet we are accustomed to speak of them as blessings, to hail them as manifest tokens of human progress. But suppose these laboring classes, thus aided, thus elevated, to be uninfluenced by the gospel, neglected by the church. These improvements will prove a greater curse to humanity than all the progress they indicate will prove a blessing. Educated depravity, physically unemployed, is most powerful and dangerous.

Dare we close our eyes to the fact, that a cold, silently working infidelity is already distilling its drops of poison into this mass of awaking mind? These stirring activities, are not enlisted for the Church of Christ. To an alarming extent, they are either apathetically indifferent to the gospel of Christ, or arrayed in virulent hostility against it. The literature of labor—and labor has its literature—does not exert its influence in favor of Christianity.

What is needed to make these tendencies of the age a blessing to mankind in the gospel of Christ. They must be met by the church, especially through its ministry.

It is not sufficient nor safe to dogmatise with these classes of men, to demand a subjection of reason to a blind faith. We must be more familiar with their condition and wants, and by sympathy with them, solicitude for their interests—all their interests, by clearer and profounder reasoning than their own, convince them of the admirable adaptation of the gospel to their wants, and allure them into paths of true wisdom and piety.

Let the ministry and the church stand aloof from these laboring classes, learning to think, and feel, and act for themselves; let them regard the complaints of wrong, and the yearnings after a better social condition, as impieties, and there will soon be arrayed against the church, a most powerful enemy. Soon multitudes of these our brethren, will rush beyond the reach of those influences which alone can make their altering condition a blessing to themselves and to the world.

Whether this lightening of the labor of the people, with all its attendant meliorations, shall prove truly and permanently beneficial to the world, depends, I humbly conceive, in a very great degree, upon the teachings of the ministry, the action of the church during the present generation. Controlled by the gospel, these arousing energies will greatly accelerate the coming and triumph of Christ's kingdom. Left uncultivated and rampant, they will curse the world with a new phaze of barbarism.

Biographical Sketches.

REV. SAMUEL R. CLARKE.

BY REV. WASHINGTON BARNHURST, BURLINGTON, N. J.

THE above named servant of Christ, was born in Granville, Washington Co., N. Y., on the 26th of May, 1805. The son of pious parents, he became, as early as the age of ten years, the subject of religious exercises. These, however, took no decided form, until in his fifteenth year, amidst a general awakening in his native village, the lad became earnestly solicitous about his soul. "Now," he says, "I began to discover what the apostle meant by the 'sinfulness of sin,' and 'the justice of God in the sinner's condemnation.'" As a farmer's boy, with a "Testament" in his bosom, he "used to covet the privilege of turning the cattle into the pasture and driving them home again, that he might retire to a beautiful grove of hemlocks, there in reading and prayer, to strive to give himself to God." With fluctuating feelings, vainly

striving to reconcile *himself* to God, months rolled away.

One night, oppressed with a sense of his glaring ingratitude, in "having lived fifteen years in sin against a God of infinite goodness," he could not refrain from calling his father to his room and making known his feelings to him who had so often prayed for his conversion. The darkness of night passed. Morning came. Samuel's soul rejoiced in a new light, while his bosom thrilled with a new love. He had seen the shinings of a Savior's face, and felt his heart drawn out in gratitude.

For want of proper instruction and encouragement, it was not until his nineteenth year that he made a public profession of faith, at which time, (July, 1824,) he was baptised into the fellowship of the Baptist Church at Granville.

No sooner was he in the vineyard than the query arose, "what shall I do?" "In vain," says his journal, "I plead my wickedness and poverty; gloom ever hung over my path, until I resolved to tell a wicked world of a precious Saviour." In vain, he plead his ignorance and weakness; the word of God came, "God hath chosen the foolish things to confound the wise, and the weak things to confound the things that are mighty."

Owing to local circumstances his education had been much neglected. Yet with a feeling of "duty to preach," he set about qualifying himself, with commendable diligence. He spent two years studying at Fair Hall Academy, North Granville, "laboring nights and mornings for his board, and vacation, for his books, clothing, and tuition."

The winter of 1827, was passed by him at Deerfield, (now Marcy,) Oneida Co., teaching a common school. In March, of 1828, he entered the Literary and Theological Seminary at Hamilton, N. Y., and was licensed to preach in September, of the same year. Brother Clarke continued a member of the Seminary until June, 1831. During his stay, necessity compelled him to resort to teaching and preaching to defray expenses of board and study. Fourteen weeks were spent teaching in Otsego Co., where he speaks of enjoying precious seasons in preaching the gospel of Christ. Part of the next winter was spent in teaching; he supplied the Pearch River Church, at Brownsville, at the same time. Another precious season was passed with the Church at Ballston Spa.

Immediately upon returning from the visit to the last place, to Hamilton, with kindred spirits ever active in the cause of Christ, he canvassed the whole village, "going from house to house, and calling on men to repent." Brother Clarke, was at this time superintendent of the Sabbath School of the First Baptist Church. Deeply impressed with the worth of souls, the superintendent with a number of the teachers banded together for special prayer in behalf of the school. 'With strong cryings and with tears,' these men of God plead for the salvation of their scholars. A day was set apart and spent in humiliation and prayer. The Lord answered their prayers. Hamilton was blessed with a revival long to be remembered. The Sunday following these pleadings, in the school appeared the first gushes of penitence. Teachers had come, with hearts swelling with the pent-up desires for the conversion of their classes. "The superintendent," says an eye-witness, "stood up before the school, his very look commanding a death-like stillness. He spoke, 'Fellow teachers, I feel that on this moment hangs the weal or woe of immortal beings—let all lessons be suspended, and as far as possible, let every teacher know the standing of his pupils before God.' He sat down. For a few moments the silence was unbroken except by the sighs of teachers or the weeping of some convicted scholars, for it seemed the Spirit of God filled the place where they were assembled. At length a teacher fell upon his knees. He could not address his class, but in a short, humble, and fervent petition, he addressed his Heavenly Father." It

was the great and good Grover Comstock, who laid down his life for the Savior's cause, and for Burmah. "And then another, in that same fervent manner addressed the throne of grace." It was the kind and beloved William Dean, whose then jetty locks are now whitened by his toils for the cause among the far off Chinese. "And then another." It was Rufus Buell who prayed—he whose labors God has blessed in distant, degraded, but once classic Greece. Those prayers were answered. Scholars were found weeping over sin, and desiring to know the way of salvation. During that "refreshing," "more than sixty from the female seminary were converted—many from the gentlemen's academy, and more than two hundred from the Sabbath School united with the First Baptist Church."

During the last year of his stay, Brother Clarke was again compelled to teach. He opened a Select Evening School, at Shurburn, West Hill, and preached for the Congregational Church at that place. Between forty and fifty were hopefully converted. "So precious," says his journal, "was the work, that out of twenty-five scholars fifteen were rejoicing that God for Christ's sake had forgiven their sins. The work was deep, silent, and progressive."

While at S., by the advice of the professors at H., he engaged to preach at Manlius Square, one-half the time for one year, but was still to continue his studies at H. On the second Sabbath in March, 1831, he preached his first sermon at Manlius. He found the Lord at work, "Saints praying" and "sinners weeping." So urgent was the call for labor, that he preached a fortnight before he could go to H. On the way to his studies he was stopped at Cazenovia. The Lord's work was advancing here, and a help was needed. He says, "by consent of the faculty at H., I toiled here for three weeks longer." While at this place, "a messenger arrived from Pitcher, Chenango Co., saying, 'the Lord is come down in great power, and sinners are calling for help, and there is no underhelper.' To this invitation," Bro. C. says, "Immediately, I conferred not with flesh and blood, but went to help them, and found it even as the messenger had said. There I continued for a time, laboring each day, ready to depart on the morrow, but labor increased, and the reward with it." The numerous converts desired baptism. The church asked that he should be ordained, "which," he says, "in accordance with their request, and the advice of my professors at H., took place May 12th, 1831." Brother Clarke continued working successfully in this field, until May, 1832. During the year, this church by God's blessing, was increased 138 by baptism, and 14 by letter. He says, "This was a memorable year to me,—a year in which I closed my studies at Hamilton, received the solemn rite of ordination, became the pastor of a church of Christ, and married me a wife,—a year of God's unparalleled mercy,—a year in which I probably witnessed the hopeful conversion of more than 1,000 souls to God."

In May, 1832, he closed his labors with the church at Pitcher, with a view to labor in the West, having an appointment from the Am. Bap. Home Miss. Society. Owing to the indisposition of Mrs. C., the Home Miss. Board changed for a time his field of labor, and he spent the year in the State of New York.

Immediately upon leaving Pitcher, Bro. C. was engaged as supply at Broad Street Church, at Utica, in absence of Elder Galusha. This was the season of the terrible visitation of the cholera, and his temporary field was not spared its ravages. Upon the return of Elder G. to the pastorate, Bro. C. went to the Pearch River Church, at Brownsville, Jefferson Co., where, for another six months, he labored to build up the failing interest there. After assisting at a protracted meeting at Oswego, he was ready for the journey westward.

In August, 1833, Bro. C. and family,

started for Ohio, and arrived at Urbanna, in the Miami section, in September. Here he was emphatically a missionary. During the four months after his arrival in Ohio, he travelled 1133 miles in his own conveyance, attended two protracted meetings, two associations, and one general meeting of Western Baptists at Cincinnati, and preached sixty-six times.

He was pastor of the churches at Staunton and Buck Creek, and preached there statedly for one year. Also, at the same time, at New Carlisle, where was a branch of the Staunton Church. This branch received a goodly increase, and hoped soon to go forth a strong and independent church. This Home Missionary was abundant in labors. During the year 1834, and until April, 1835, he travelled in his work, 3041 miles, visited nearly 500 families, and preached 148 times.

In December of 1834, he took charge also of the Baptist Church at Dayton, and engaged to preach for it in connection with the three others, until April of next year, when it was his expectation to become permanent pastor at Dayton. In March of 1835, he removed his family to Dayton, then a flourishing village. In the nine months of his pastorate, this interest more than doubled its members. Pastor of four churches, instant in season and out of season, Bro. C. was making his influence felt, in that, then destitute region; when God took him to himself, at the age of thirty-one, at the very prime of life. He was seized with bilious fever, and in seventeen days ended his career September 10, 1835,—two years from commencing his labors in Ohio.

An intimate friend, classmate, and fellow-laborer, has recorded of him, "As a man, he was kind and generous towards all; as a husband and father, amiable and faithful; one that ruled well his own house. His life cannot but be regarded by all who knew him, as a lively specimen of consistent piety and ministerial activity and faithfulness."

REV. D. W. ELMORE,

OF ELGIN, ILL.

A FEW weeks since the papers announced that "the Rev. David W. Elmore, a Baptist minister living four miles south of Elgin, Ill., was instantly killed by lightning while at work in the harvest field." This occurred on the 29th day of July, 1854.

Brother Elmore was born on the 3d of February, A. D. 1800, in Stephentown, Renssalaer Co., N. Y.

Under pious parental influences, it is not strange that he was early the subject of religious impressions. Studious and thoughtful, his sensitive mind was profoundly agitated by the sober verities of religion. At the age of sixteen he engaged in a correspondence with Elder Stephen Olmstead on the subject of Divine Sovereignty, and its cognate doctrines.—Elder Olmstead was a strong Calvinist, and his doctrine puzzled the mind of the ardent youth, as it has many older and wiser heads since.

In the winter of 1816–17 there was a great revival in the town, which resulted in the conversion of many, and among them the subject of this sketch. He united with the Baptist church, and soon after went to Albany to attend the Albany Academy.

In 1822 he entered Union College, where he pursued a regular course, and graduated with considerable distinction. While pursuing his studies, he found two or three other Baptist students, with whom he soon consulted upon the propriety of attempting the establishing of Baptist meetings in Schenectady. By performing the labor of modern colporteurs, they found a few Baptists in the city. These they collected together, and a conference meeting was established, of which Brother Elmore took charge. This was the germ of the Baptist Church in Schenectady. A few of the old members still remember with lively emotions the zeal and piety of those students, to whose aid they were indebted for denominational privileges.

Leaving College, Br. Elmore entered a law office in Troy, but finding himself fighting against convictions of duty, he soon abandoned the law, and commenced the study of divinity, with Rev. John Findlay, at Albany, after which he entered the Newton Theological Institution with a fixed determination to devote himself to the gospel ministry. Possessed of extraordinary zeal and industry, combined with a fertile imagination, every moment was employed in some useful enterprise. One vacation was spent in Barry, Mass., where his exhortations and private labors were followed by a gracious revival. In all these things he was so approved and esteemed, that overtures were made to him by the Secretary of the Board of Foreign Missions, which resulted in his beingaccepted as a missionary for the foreign field. The declining health of his wife finally forbade his devoting himself to this work.

During his course at Newton he became private tutor to several young men who were preparing to enter the regular classes, among whom was Br. Brown, the gifted and devoted missionary in Assam.

At the age of 34 he graduated at Newton, one of the most finished scholars in the denomination. Prevented from going on a foreign mission, his thoughts were turned to the West, and he resolved to devote himself to the education of the ministry in the Western valley. While maturing his plans he spent one year with the church in Scipio, N. Y., and some time with the church in Onondaga.

In 1836 he went to Illinois, with the view of establishing a school similar to the Oberlin Institute in Ohio. The location selected combined every advantage essential to the success of such an enterprise. Lying on both sides of Fox River, it embraced timber, stone, lime, water power and fertile prairie. The tract claimed was ample, the object noble, the scheme seemingly practicable, and upon its success our enthusiastic brother staked his all.

Unfortunately, the land was not in market, and no valid title could be secured.—The people refused to recognize his claim to land for such a purpose, and as new settlers came in, they were encouraged to take possession of portions of his claimed land. This led to a long and bitter controversy, during which such prejudice was excited against both the enterprise and its projector, that the ministerial influence of our brother was sadly crippled. When this enterprise failed, to his view "life's labor was lost." The great end to which all his study, toil and sacrifices had been consecrated was forever defeated.

Amazed at the short-sighted selfishness of men, overwhelmed by the reproaches which fell upon him from every quarter, he sank into obscurity, and for some years brooded in silence over his disappointment. Bitter experience forced upon him the conviction, that Society needed reorganizing, in order that the benevolent element might predominate. Upon this and kindred subjects his mind labored with extraordinary avidity. His writings were voluminous. He accustomed himself to rise at 2 o'clock in the morning, and as soon as a hasty bath was finished, applied himself to his studies until the family were ready for the day's work.—His views were so radical as usually to be termed visionary, and but few newspapers cared to publish them. Still there was a something so philosophical in his plans, and so benevolent withal, that the easiest way a writer found to dispose of the matter, was jocosely to remark, "We ordinary men must consent to take the world as it is, float with the current, and do good on a small scale. It is only once in a while a man is raised up, to 'change times and seasons,' force society out of its natural currents, and roll the surging waters of depravity back upon their sources."

In the midst of all his plans, pervaded with the thought that his sun would yet rise from obscurity, that the life-

long yearnings of his soul to be eminently useful to his fellow-men were about to be realized, in a moment he was gone. In one of the most terrific storms ever witnessed in that latitude the chariot of the Lord appeared, and in the whirlwind and fire he went up to glory.

REV. WM. HATCHETT;

DIED in Caroline county, Va., on the 15th of August, 1854, in the 66th year of his age.

Mr. Hatchett was born Aug. 5th, 1788, in the county of Charlotte, Va., made a profession of religion in the fifteenth year of his age, and was ordained to the work of the christian ministry, before he had attained his eighteenth year.

In his youth, he removed to the county of King and Queen, where he acted as usher in a classical school, at that time taught by the Rev. Robert B. Semple, under whose auspices, he prosecuted his studies while he aided him in his ministerial labors in that and the adjacent county.

He was a man of more than ordinary talent and moral worth, enjoyed the early and unbroken friendship of Rev. Richard Dabbs, under whose ministry he was converted, and by whom he was baptized,—and was the personal and intimate friend through life of these patriarchs of our churches, Semple, and Broaddus, and both of the Montagues. He was an evangelical preacher, and the acceptableness and profit of his ministerial labors will be long and gratefully remembered by the churches and congregations he served. He was particularly distinguished for his devotion and fervency in prayer, and for the effectiveness of his exhortations: gifts of ministerial excellence very far superior to those upon which higher estimate is usually placed.

Mr. Hatchett would have attained to much greater distinction as a preacher than he did, had he not been crippled by his employment through the greater part of his life in the business of teaching. True, he was generally useful in this capacity, and his pupils always loved him and honored him.

The last six years of our departed brothers' life, were years of infirmity and suffering. His whole constitution was literally worn out by a complication of diseases. But his mind and heart were calm and settled, and his assurance of acceptance with God and glory in heaven, was never shadowed by a cloud. He knew in whom he had believed, and could say with the apostle, "I am persuaded he is able to keep that which I have committed unto him against that day." Early in July, he had with his family repaired to Ellington, the residence of his brother-in-law, Rev. Thos. H. Fox, with a view to recreation and health. But there he was met by paralysis which nearly prostrated him. He continued, nevertheless, to attend family worship, until after a few weeks, a second stroke of the same disease, overthrew his reason, crushed his physical powers, and released him from an earthly pilgrimage, the toils of which he had faithfully performed, and the afflictions of which he had patiently endured.

REV. CALEB NELSON,

OF OSWEGO CREEK, N. Y.

THE subject of this brief memoir, was born in Dutchess Co., N. Y., soon after the close of the Revolutionary war. His parents removed to Tioga Co., then a wilderness, while he was in early childhood. His opportunities for mental improvement were but small, as schools in the new settlements were in their infancy, and were often taught by persons but poorly qualified for their office. When about twenty-three years of age, Mr. Nelson was made a subject of renewing grace, and about a year afterwards, he united with the First Baptist Church in Spencer.

His intellectual capacities were far above mediocrity, and as he had few books to study, except the Bible, he devoted himself with untiring assiduity, to the study of the Holy Scriptures,

assisted by the guiding and enlightening influences of the Holy Spirit.

Having thus treasured up in his own mind the glorious truths of the blessed Gospel, he felt it to be his duty to communicate them to others, and was ordained to the work of the ministry in the Church at Spencer, in January, 1822, where he performed the duties of Pastor for the ten succeeding years.

He then accepted a call from the Oswego Creek Church, with which he continued his labors (with the exception of four years spent with the Baptist Church in Enfield,) till his labors on earth finally closed.

He was a good Pastor, faithful and beloved; kind and affectionate in manner, and instructive in his conversation.

He made no pretensions to classical learning, but blessed with a strong and discerning mind, well acquainted with Scripture truth, and assisted by the Spirit, he performed the duties of his high and sacred calling to the glory of God, and the spiritual good of those to whom he was called to minister.

In the joyful hope of eternal life, he "slept in Jesus," March 27th, 1854, in the 67th year of his age.

REV. NILES WHITING,

OF GREENVILLE, CT.

REV. N. Whiting, pastor of the Baptist Church, Greenville, Ct., died in the triumph of faith in Jesus, after an illness of about four weeks, of typhoid fever.

He was born in Simsbury, Ct., in 1812. He was brought up a Congregationalist, and having obtained hope in Jesus, he united with the Congregational church of his native town, under the pastoral care of Rev. Mr. McLean, in 1831.

Upon further examination of New Testament doctrines, he became satisfied that there was no water baptism in the teachings of Christ and His apostles, but the immersion of believers in the name of the Father, the Son, and the Holy Spirit. He was baptized into the fellowship of the First Baptist church, Hartford, by Rev. Henry Jackson, D.D., in 1834. He united with the South Baptist church, Hartford, soon after its organization. In this young church he was faithful in the Sabbath School, and in all his church obligations, performing much lay work and giving promise of usefulness in the ministry.

He received a license to preach the gospel signed by Rev. E. Turney, pastor in 1841.

He began to labor regularly in the ministry with the Baptist church in Avon, in 1842, where God blessed his labors to the conversion of sinners. He was ordained in 1843. He removed to the pastoral care of the church in North Haven, in 1844, to the Bloomfield church in 1846, and to the pastoral care of the church in Greenville, in 1852. After about two years of faithful and successful labor in Greenville, he died on the field with his armor on, in the forty-third year of his age, and the thirteenth of his ministry. His last days were full of reliance and hope in the righteousness and blood of Jesus Christ, and his end not only joy but triumph.

REV. J. G. PIKE,

OF DERBY, ENGLAND.

MR. PIKE was born at Edmonton in 1784. His father was the Rev. Dr. Pike. Having had a good classical education his youth was spent as an assistant teacher in a seminary, where he once had among his pupils, the late Rev. John Williams, the martyred missionary of Eromanga. He afterwards studied for the ministry in the Dissenting College at Wymondly, having become a member of the General Baptist Church, in Church-lane, London, under the care of the Rev. Dan. Taylor. Some time after the completion of his college course, by what seemed at the time a mere accident, (that of being too late for the coach,) he was met by the Rev. John Deacon, of Leicester, who introduced

him to the then vacant church in Brook-street, Derby. This was in 1809. In the following year he settled over that church. His ministry was successful from the first; for in the next year galleries were erected in the chapel, and even then it was too small to afford accommodation to the hearers. Efforts were made to secure a new place of worship in a more central situation; but failing in this design, the devoted Pastor prevailed on his people to enlarge and repair the old building. Here he preached three times on the Sabbath for about thirty years, and during the middle part of his life he often delivered a *fourth sermon*, in the summer season, out of doors. Nor did this satisfy his sense of duty to his Lord and Saviour. The missionary spirit had become widely diffused among the Particular Baptist Churches, and Mr. Pike used means to enlist the sympathies and liberality of his own denomination (the General Baptist,) in this enterprise. He corresponded with the Rev. A. Fuller respecting union of effort on the part of the two bodies; but as this plan was not cordially approved, the *General* Baptist Missionary Society was formed. Mr. Pike was unanimously chosen its secretary; and the devotion of the most affectionate parent to the welfare of his natural offspring can scarcely surpass that which he evinced, to the close of his life, for this small but endeared society. He wrote, travelled, preached, and toiled for the mission as if its wants were the only claims he had to meet.

Yet his pastoral duties were not neglected. His congregation and church steadily progressed in numbers until the Brook-street Chapel became inconviently crowded. At length his people purchased a vacant mansion in St. Mary's-gate, and converted it into the largest *Nonconformist* Chapel in the town. Here he labored till the last Sabbath, and it might be said, till the last day of his life. For on Monday morning he attended the monthly prayer meeting of the Independent and Baptist ministers, by whom he was congratulated on his apparent improvement in health. When the hour of prayer closed he consulted with his brethren on the propriety of uniting in a public thanksgiving for the abundant harvest. In the course of the day he made some calls, and in the afternoon retired to his study to attend to his correspondence. Several envelopes were directed, and one note was commenced; but his pen was paralyzed by the stroke of death. Not answering to the call to tea, his daughter entered his study, and found him sitting in his chair, pen in hand, with his forehead on his desk, senseless and lifeless! His death is supposed to have been instantaneous, and to have occurred without a struggle or a pang. He was in his seventy-first year.

'How many fall as sudden—not as safe!'

In him was realised the devout wish of Wesley, expressed in terms so terse and chaste:

'My body with my charge lay down,
And cease at once to work and live.'

Or, according to the sublime idea of Paul—'mortality,' in this case, was 'swallowed up of life.'

As a Christian, Mr. Pike was thoroughly catholic in his spirit; nominally he belonged to one of the smaller sections of the Church of Christ, but his sympathies embraced all who loved the Saviour, irrespective of their denominational distinctions.

As a Preacher, he was precisely of the kind which the amiable Fenelon avowed his love of—'a serious preacher'—who spoke for others' sake and not for his own—who sought their salvation, not his own vain-glory. He wooed souls, not smiles. In the exposition of his texts—in the illustration of his themes—and in the application he made of those inspired truths which constituted the staple of his preaching, there was no trace of a design to display critical skill, rhetorical adroitness, or any of the captivating arts of the orator. When he selected a passage obscure in its meaning, he did not fail

to 'give the sense, and cause the people to understand the reading.' But while he instructed his hearers, he sought, by an apt iteration of what was most important in the matter of his sermons, to make them impressive. And they were so, in an uncommon degree, to the aged and the young—the sinner and the saint. 'He so spake that great multitudes believed.'

As an Author, his name is one of the most familiar in the religious community of our own land and of other Christian countries. His works, consisting of small portable volumes, are too numerous to be cited here. They relate chiefly to personal religion and practical godliness. If they do not excel in the graces of style, they are entitled to attention as specimens of accurate and forcible composition. But their great praise is their adaption for usefulness; and it is simple truth to say that, as far as man may judge, they have been among the most useful productions of the British and American press. The tract societies of both countries long since showed a high estimate of their worth by including many of them in the lists of their publications. The 'Persuasives to Early Piety' has been circulated by myriads: and how many hearts corrupted by 'all manner of concupiscence,' have been drawn to the divine and the heavenly by the pathos and pungency of its appeals, no mortal may know, but 'the day shall declare it.' This good and faithful servant of the Lord now rests from his labors, and his works follow him.

"HAYDN I was thinking of,—the bright, brilliant, cheerful Haydn; who, when complained of for making church music into dancing tunes, said, 'When I think of God, my soul is always so full of joy that I want to dance!'"

"Some of Shakspeare's finest passages explode all grammar and rhetoric like sky-rockets—the thought blows the language to shivers."

First Sabbath School in Virginia.

THE first Sabbath School in Virginia was organized on the second Sabbath in April, 1816, in the county of Hanover, in the Baptist meeting-house, known by the name of Ground Squirrel, by Major Jesse Snead, then a young man belonging to no church, but now the senior deacon of the Second Baptist church in Richmond, Va., of which Dr. R. B. C. Howell is the pastor.

The circumstances which led to the organization of this Sabbath school were as follows:

In the early part of that year, 1816, Mr. Snead came in possession of a tract which gave an account of a Sabbath school that had been founded in London by the philanthropic Robert Raikes. That tract, he says, made a deep impression on his mind, and suggested the idea that such an institution might be made very advantageous to the people of his neighborhood, many of whom, with their children, were unacquainted with the letters of the English alphabet. Mr. Snead being a young man, only in his 22d year, and a school teacher in his native county, naturally felt a desire for the improvement and intellectual elevation of his neighbors; and it occurred to him that if Raike's plan of instruction could be put into practice, there need not necessarily, be a man or woman among them who might not learn to read and write. He was at that time teaching a school on the farm on which Patrick Henry was born and raised, and in addition to his weekly duties, he resolved on assuming new ones on the Sabbath, provided certain persons would agree to his propositions, and second his efforts. Accordingly, at the April muster of the militia company, commanded by Captain (since Colonel) Charles P. Goodall, Mr. Snead requested that the men he formed into a hollow square, which having been done, he informed the company of what Raikes was doing in London to promote popular education, and then

gave an invitation to as many as might feel disposed to meet him on the next morning, the Sabbath, at the Ground Squirrel meeting-house, and bring their children with them, with the design of organizing and conducting a Sabbath School, stating also that *adults*, as well as minors, who wished to learn to read and write, would be taught *free of charge*. The proposal met with general favor, and on the next day, at the time appointed, the *militia* of Saturday were busily engaged in devising ways and means to establish the novel institution of a Sabbath school. Funds were subscribed for the purchase of books and stationery, which were procured during the week, and on the next Sabbath, and the *first Sabbath school of Virginia* went into operation.

Col. Charles P. Goodall, then captain of that militia company, who is still living was made the *president* of the school. The school continued in successful operation, except during the winters, until the year 1836, a period of 20 years, when all the *original* teachers had left the neighborhood. It is confidently asserted, that there was not (in 1836) a white child or young person within five miles of that place, having availed themselves of the opportunity, that was unable to read the Bible. Two of the pupils having located in the far west, subsequently wrote to Mr. Snead, expressing their thanks and warmest gratitude for the benefits of that Sabbath school. They said it was the only education they had ever received, and yet it qualified them for business, and by means of it they were doing well in the world.

Mr. Snead opened a *second* school of the kind at the Deep Run (Baptist) church, in the year 1818, to which he devoted half of his Sabbaths, giving the other half to the Ground Squirrel meeting-house. The average attendance of this second school, including adults and children, was about *fifty*. This was a large attendance for the *country* at that time. This school was kept up for several years.

Re-Conversion.

BY THE REV. JAMES SMITH OF CHELTENHAM, ENG'D.

"When thou art converted, strengthen thy brethren."—Luke xxii. 32

THE interest Jesus takes in his people is intense. Here it is manifest that his eye, his heart, and his voice were engaged for Peter, though he knew how basely Peter would deny him. Satan was plotting against the apostles, he desired to have them to sift them as wheat, but the eye of Jesus watched him, read the very thoughts of his heart, and determined to frustrate him. His eye affected his heart, and he deeply sympathised with his disciples, especially with Peter, whose weakness and folly he knew. His voice was heard before the Father's throne, that Peter's faith might not fail. What a mercy for us that the eye of Jesus watches all our enemies; his ear listens to all their purposes, plans, and designs; his heart beats with unutterable love and tender compassion for us, and he intercedes for us before his Father, and our Father, his God and our God. He knew Peter would be recovered, and therefore he directs him what to do after he was restored. He was to turn his shameful fall to account, and to sympathise more deeply with his brethren, watch over them more tenderly, and tend them more wisely. "When thou art converted, strengthen thy brethren." Here see,—

First, *what we need*, to be re-converted. We can only be regenerated once, we may be converted often. The life communicated at the new birth is immortal and divine; it never dies; conversion is the effect of that life, and the evidence of its power. Conversion is a turning to God. We hear his voice, we feel his power, and we turn from self to Jesus, from law to gospel, from sin to holiness, from the world to the church; but we often backslide, wander, and grow cold; then we need afresh the putting forth of the Divine power within us, to renew us in the spirit of our minds, and

bring us back to God. Surely the church needs to be re-converted now. May the Lord confer this blessing upon us.

A re-conversion will produce deeper convictions. Deeper convictions of the sinfulness of our natures, the inconsistency of our lives, and our inexcusableness before God. Deeper convictions of our danger by nature, as exposed to the just wrath of a sin-hating God, and of our danger now of falling into sin, folly and mistakes. Deeper convictions of the value of the soul, that soul which came immediately from God, which must live while God lives, and either exist in endless torment, or unspeakable joy. Deeper convictions of the value of the cross of Jesus. That cross on which our sins were atoned for, where our peace was made, and by which our old man is crucified. Precious cross of a more precious Saviour! But for the Cross there would be no light in our dwelling, no peace in our conscience, no joy in our spirits, no love in our hearts, no hope in our souls! No one prizes the cross of Jesus like the re-converted soul.

A re-conversion produces sweeter enjoyments. We shall have sweeter enjoyment of peace with God, that peace which passeth all understanding, and which is a foretaste of the rest that remaineth for the people of God. We shall more sweetly enjoy love to God, which will be rekindled and strengthened by the amazing love which brings us back from our wanderings, and nearer to our Father's bosom. We shall sweetly enjoy zeal for God, for we shall be all alive in his work, full of zeal for his glory, and anxious to extend his cause. A re-converted soul is always a zealous soul. We shall be ready to do anything which God requires, or to go anywhere if God bids. Then we shall be ready to say, "Speak, Lord, for thy servant heareth." "Command, Lord, and thy servant will obey."

A re-conversion will produce greater power in prayer. There will no longer be dull, lifeless, dronish prayers; but, with spirit, energy, and determination, we shall go to God for blessings, like the man for the three loaves, taking no denial: we shall plead the promises, like the poor widow with the unjust judge, with the mind made up to prevail. Oh for powerful prayer in God's church! There will be greater pleasure in praise. We shall bless the Lord with all the heart, praise him according to his excellent greatness, according to his unparalleled goodness. Praise will rise up naturally from the gratitude of the heart, flow forth in songs before the throne of God; and this shall please the Lord better than a bullock that hath horns and hoofs. There will be greater enjoyment of the Word. We shall read it with new eyes, hear it with new ears, and feed upon it with new appetites. Its promises will sparkle before the eyes, its doctrines will be music in the ears, and its very precepts will be sweet as honey to the soul. There will be greater attention to ordinances. We shall no longer defy them, or put them in the place of Christ; nor degrade them by trampling them under our feet. But we shall see their value, feel their importance, and enter into their design. The prayer-meeting, the weekly service, the Lord's supper, will be precious to us, and no trifle will be allowed to keep us from them. Lord, re-convert thy people! Re-convert my soul! Being re-converted, we see,—

Secondly, *what we should do.* "Strengthen our brethren." We have brethren who are weak in *faith* Most families have one or more weaklings in them, the Lord's family has many. These weaklings are apt to be overlooked, especially by those who are comparatively carnal, cold, and worldly. Oh how many members of our churches neglect that word, "We that are strong ought to bear the infirmities of the weak, and not to please ourselves." And that also, "Make straight paths for your feet,

lest that which is lame be turned out of the way, but let it rather be healed." But the renewed soul will pity, compassionate, and strengthen the weak in faith.

Many are feeble in *hope*. They do grasp the promises with a firm hand. They do not rest steadily on Jesus. They are not looking at things unseen, and for the coming of our beloved Lord; and therefore, they have more fear than hope. These are weak, and need strengthening. Some faint in the way. The road is so rough. Their cross is so heavy. Their strength is so small. Their unbelief is so active. Satan is so busy. Professors are so indiscreet in dealing with them, that they become weary and faint in their minds. They need cordials, and need them administered often. Oh, how many in the present day droop under their duties, and decline, being sick! These need to be led to the great Physician. To be watched over, cared for, and strengthened. But one evidence that we need to be re-converted is, "All seek their own, not the things that are Jesus Christ's." Whereas the command is, "Let *no man* seek his own, but every man another's welfare." Oh, for grace to look out for the weak, from love to Jesus; and to be daily endeavouring to strengthen them for Jesus' sake!

We should strengthen them by *testimony*. Bearing our personal, experimental, heart-felt testimony, to the greatness, freeness, and power of God's love, as made known to our souls by the teachings of the Holy Spirit. Telling them of his woundrous faithfulness, which never falters, never fails; but remains like the sun which is "a faithful witness in heaven;" like the rock which defies the tempest and the storm. Reminding them of that precious assurance, "Though we believe not, yet he abideth faithful, he cannot deny himself." Speaking of his divine power, which like the shepherd's arms gathers the lambs to lay them in his bosom, or is stretched out to repulse and drive back the foe; or like a powerful garrison which preserves the city from the invading enemy: that mighty power by which we are preserved through faith unto complete salvation. Testifying to them of Jesus. Of the manner in which he receives sinners, communicates blessings to them, restores them as wandering sheep to his fold, employs them again, though runaway servants, and makes them happy in his own precious love. How much there is in Jesus to strengthen the weak hands, and confirm the feeble knees; and it is by setting Jesus before our weak and feeble brethren, that we shall be able to strengthen them as our Lord directs. To testimony we should add *prayer*. Prayer with them, and prayer for them. To prayer we should add *example*, a holy, loving, lamb-like example. Preaching Christ to them by what we do, as much as by what we say.

But some may read these lines who have never been converted at all. My friend, your case is sad, for Jesus says, "Except ye be converted, ye shall in no case enter into the kingdom of heaven." Peter speaks to such as you when he says, "Repent and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." May God give you the grace to turn to him without delay!—Some may read them who were converted once, and were lively, happy, and active in God's ways; but now they are cold, worldly, and unspiritual. Does such an one's eye now rest upon this page? My dear friend, let me beseech you to hear God speak. He places himself before you. He seems to put himself at your bar. He says in the most pathetic language, Oh, my people, what have I done to thee? wherein have I worried thee? TESTIFY AGAINST ME! What has he done that will justify your conduct? What charge can you bring against him? Hear him again, Have I been a wilderness unto Israel, a land of drought? why do my people say, we

will come no more unto thee? Why do you neglect the closet, the bible, the sanctuary, the work which God has set you to do?—But some happy re-converted soul may read them. My brother, my sister, I joy and rejoice with you. God has shown you great mercy. Jesus has manifested wonderful love. Realize and exercise your thoughts upon the greatness of the mercy manifested; then you will perceive that your obligations are greatly increased, and feel it to be your imperative duty to do as Jesus commanded Peter, "Strengthen your brethren." Beloved, the great thing we want is power, the power of the Holy Spirit, to bring us back from all our wanderings to the feet of Jesus, to fill us with zeal for his glory, to consecrate us afresh to his service, and make us useful and happy in his ways. As it is, we sow much and reap little, we work hard and witness few results, we employ many means to comparatively little purpose. How many sermons are preached, and not one soul converted! How many churches decline rather than increase and grow! What skeletons of Christians many of us are. Verily, many of us resemble the seven lean kine of Pharaoh,—we eat up all, and are none the better for it. May God in his infinite mercy pour out his Spirit, re-convert us one by one, until we all become full "of goodness, able also to admonish one another."

The Hand that Saves us.—Two painters were employed to fresco the walls of a magnificent cathedral; both stood on a rude scaffolding constructed for the purpose, some forty feet from the floor. One of them was so intent upon his work that he became wholly absorbed, and in admiration stood off from the picture, gazing at it with intense delight. Forgetting where he was, he moved back slowly, surveying critically the work of his pencil, until he had neared the edge of the plank upon which he stood. At this critical moment his companion turned suddenly, and, almost frozen with horror, beheld his imminent peril; another instant, and the enthusiast would be precipitated upon the pavement beneath. If he spoke to him, it was certain death; if he held his peace, death was equally sure. Suddenly he regained his presence of mind, and seizing a wet brush, flung it against the wall, splattering the beautiful picture with unsightly blotches of coloring. The painter flew forward, and turned upon his friend with fierce upbraidings; but startled at his ghastly face, he listened to his recital of danger, looked shuddering over the dread space below, and with tears of gratitude blessed the hand that saved him. Just so, we sometimes get absorbed upon the pictures of the world, and, in contemplating them, step backwards, unconscious of our peril, when the Almighty, in mercy, dashes out the beautiful images, and draws us, at the time we are complaining of his dealing, into his outstretched arms of compassion and love.

Nothing but an Insect.—A French naturalist spent several years in examining the structure of a single insect, and left the work unfinished. In the body of an insect about an inch in length, another naturalist enumerated 306 plates composing the structure of the outer envelope; 494 muscles for putting them in motion; 24 pairs of nerves, and 48 pairs of breathing organs. The number of lenses in the eye of a common fly, is six or seven thousand, of the dragon-fly, twelve thousand, of the butterfly, seventeen thousand. On a single wing of a butterfly have been found 100,000 scales. The house-fly's wing has a power of 600 strokes in a second, which can propel it 35 feet, while the speed of a racehorse is but 90 feet a second. So thin are the wings of many insects, that 50,000 placed over each other, would only be a quarter of an inch thick, and yet, thin as they are, each is double.

Francis Wayland, D.D., LL.D., President of Brown University.

FRANCIS WAYLAND, was born in New York, March 11th, 1796, only a few days after the arrival of his parents from England. His father was a Baptist preacher of the same name, who settled at Poughkeepsie in 1807.

After suitable preparation, young Francis entered Union College, Schenectady, in 1811, at the early age of fifteen, and two years afterwards graduated with distinguished honors.

Immediately after this graduation, he entered upon the study of medicine, with the intention of making that profession the business of his life. God, however, purposed a different course of usefulness for the young disciple, who, with a soul on fire with love to Christ, and a heart yearning with intense anxiety for the salvation of the world, entered the Theological Seminary at Andover, in his twentieth year, in pursuit of that knowledge and preparation which would fit him to become a useful minister of the gospel.

He had scarcely reached the age of twenty-one when his pre-eminent talent for teaching attracted attention, and he was appointed tutor in Union College, from which he had graduated four years before.

But this was not the work for which his soul was longing, and although he remained some four or five years in the performance of his new duties, still he could not be satisfied without a wide sphere in which he could proclaim the riches of the gospel of redeeming love, and diffuse that knowledge which maketh wise unto Salvation. Accordingly, he accepted a call to the pastorate of the First Baptist Church of Boston, in 1821. Here, although the church was not filled by those whose itching ears keep them always on the move, like wandering stars, still, they who did attend, felt that here was a workman who did not daub with untempered mortar, but who seemed by deep thought and thoroughness of preparation, desirous to build not for the changes of time, but for the enduring glories of eternity.

His sermon on "the Moral dignity of the Missionary Enterprise," has exerted, and will long continue to exert,

a happy influence on Missionary effort both in this country and in England, where it received a wide circulation.

Five years later, it appeared to himself and his friends, that he could best promote the great cause which lay so near to his heart, by employing his talents in preparing young ministers for their arduous labors.

He was elected professor by his Alma Mater, in 1826, and in 1827, he entered upon the duties of his present useful and responsible position as President of Brown University at Providence, R. I., a situation he has now filled for more than a quarter of a century, being now, (1854) in the fifty-ninth year of his age.

He was probably the youngest man who ever received the title of D. D. from any institution in this country, having had that honor conferred when but twenty-nine years old. Some of his writings will perpetuate his name and usefulness long after he shall have rested from his labors; his "Moral Science," and "Political Economy," have been adopted as the best text-books on their several subjects by many colleges both in America and Europe. "In person, Dr. Wayland is very commanding. He is somewhat above the middle height, is square built and massive in his whole appearance. His hair is iron-grey, every year becoming lighter. His dark piercing eye flashes from his bushy black brows, above which his broad high forehead rises as a well-filled double storied storehouse of wisdom and benevolence.

His whole appearance and manners are highly dignified, and no man can unite authority and courtesy with more effect than does Dr. Wayland when he presides at "Commencement," or occupies the chair in a large assembly.

But the Dr.'s excellencies shine even brighter amid the domestic circle; here, he is thoroughly at home, and makes everybody else feel so too. He has none of those consequential airs, intended to make you feel your inferiority, and which belong only to aspiring pedants; all is ease and dignified familiarity. His children and friends are made happy by his unaffected politeness, which with him is benevolence in little things. He aims to make you feel yourself an equal, and seems to render a kindness without even thinking about it, striving to anticipate your wishes, without allowing you to be conscious that you have them.

Although President of one of the oldest and most respectable literary institutions in the land, still he dreads the idea of putting learning before holiness of heart; he advocates the improvement and employment of the one talent, as well as the ten, and urges that every christian should seek to deserve the approval awarded to one of whom the Master said, "she hath done what she could," contending that when a more educated minister can not or will not go to break the bread of life, that it is the privilege and the duty of the humblest and most unlettered child of God, to stand forth, not only as a living epistle, but being ready to give a reason for the hope that is within; he even, though unable to read, should preach the gospel by telling what great things the Lord had done for his soul.

Nothing could be more forcible and truthful, and fraught with solemn thoughts, than the question he put to an assembly of his ultra-educational brethren, who opposed so much latitude in preaching the gospel, and would have none but college-bred divines to occupy a pulpit.

After spreading out his mind that where none fitter could be found, we should go back to the customs of former times, when even laymen were permitted to preach, and men with little of worldly lore were filled with the Holy Ghost, and abundantly blessed in leading anxious souls to the fold of Christ. Then, assuming a dignified solemnity, both in his manner and tone, he slowly asked them, "What good does it do to gather men into a fine house, to have them listen to fine preaching and fine music—And then—let them all go down to hell?"

Editor's Garner of Gleanings.

Death of Dr. Noyes.—The Rev. Eli Noyes, D. D., who died at Lafayette, Indiana on the 10th of Sept. was one of the most learned and able divines of the country; and although in the prime of life, being but forty years of age, held the very first rank in his denomination, that known as the Freewill Baptist. Dr. Noyes was one of the first missionaries to Odessa, India, where he remained about six years Upon his return, he was settled over a church in Boston for five years. Subsequently he was pastor of the Roger Williams Freewill Baptist chuch in Providence, R. I., from which he withdrew in consequence of declining health. He continued in this city for some time afterwards, devoted, so far as his health would permit, to study. He left Providence some two years ago for the West, hoping to find a climate better adapted to his health; but disease had fastened upon him too strongly to be removed.

Aside from Dr. Noyes' labors above mentioned, he was several years editor of the Morning Star, and was the author of several highly valued religious works. Among them a Hebrew Grammar.

Virginia Baptist General Association.—54 laborers were employed during the year 1,714 weeks' labor performed, 3,841 sermons preached, 2,342 prayer meetings attended, 7,627 pastoral visits made 224 baptisms, 107 member received by letter, 6 houses of worship completed and 6 more in progress.

Anniversary of the Bible Union.—The fifth anniversary of the American Bible Union was held in New York, Oct. 5, 6. The attendance was good, and the number of delegates from abroad quite large. The forenoon of the first day was occupied chiefly with the business of the Society, and the remainder of the time was mostly given to addresses.

The Treasurer's Report states that about $36,000 have actually been received into the treasury of the Society during the past year, and that the Union has $140,000 on subscriptions yet unpaid. It is added that of the $36,000 received, less than $800 has been paid, in sums of $100 or more; so that nearly the whole has been paid in small sums. The comparative annual receipts are as follows: First year, $5,000; second year; $10,000; third year, $16,000; fourth year, $23,000; last year, more than $35,000.

Treasurer's Report.

1853. Cr.	
Oct. 5, by balance	$4,487 56
1854.—Oct. 4, by interest	150 00
By cash from Scriptures sold	650 00
By cash from Life Members, Directors, Churches, Auxiliaries, Associations, etc	35,150 63
Total	$40,538 19

1854. Dr.	
Oct. 4, to cash paid for Spanish Scriptures	931 45
To cash paid for French Scriptures	281 05
To cash paid for Italian Scriptures	665 55
To cash paid for German Scriptures	880 63
To cash paid the Rev. J. G. Oncken for German Scriptures	5,000 00
To cash paid the Rev. J. G. Oncken for Mission Chapels by request of contributors	395 00
To cash paid for Home and Foreign Missions	139 50
To cash paid for English Scriptures	19,578 43
To cash paid for Printing and Postage on Bible Union Reporter	804 00
To cash piad for Agents Salaries and Expenses	3,822 55
To cash paid for Salaries	2,165 47
To cash paid for Rent of Rooms	500 00
To cash paid for General Expenses, (including counterfeit bills,) etc	215 02
Balance	5,159 39
Total	$40,538 19

The former corps of Officers and managers were generally re-elected.

Baptists in Oregon.—The Minutes of the sixth anniversary of the Williametta Association, Oregon, state that the number of organized churches is 16, embracing 442 members. The largest churches are those of Shiloh, Cowallis, and Oregon City numbering 43, 46, and 40 members.

Baptism of a Jewish Rabbi.—Bro. Jacob Weller, Missionary to the Germans in this city and vicinity, baptized, on Sunday last, three into the fellowship of the German Baptist Church, New Albany, Indiana, one of whom, Mr. Kasper Koche, was a Jewish Rabbi. His speech at the water's edge giving an account of his conversion to the Christian religion, was highly interesting. We understand that he speaks fluently ten languages, and intends giving himself entirely to the ministry.

The Buck-tooth Church, N. Y.—The circumstances of this church, and its admission into the Cataraugus Association, are of peculiar interest. It numbers 59 members and is composed of Indians of the Seneca tribe, and now located on the "Indian Reservation," on the Allegany river. They were formerly connected with the Presbyterian denomination, but were led to investigate the subject of baptism, and in doing so found, that the English word *baptize* had been *transferred* into the scriptures of their tongue, instead of being *translated*.

This disturbed their confidence in their former religious teachers, and the result has been, they have all submitted to immersion, and have organized as a Baptist Church. The presence of their delegates at the Association, their voice of praise and words of exhortation, and their humble bearing, exhibiting so much of heaven, added not a little to the interest of the occasion.

Pine Street Baptist Church, San Francisco.—The corner-stone of the new house of worship was laid on 17th of Aug. with appropriate Services. Revs. J. L. Shuck, J. B. Saxton, and B. Brierly. with the pastor, Rev. W, Rollinson, participated in the exercises.

The edifice is to be of brick, with a massive stone foundation. The dimensions are forty-eight by ninety-four feet including the projections. The house is situated in Bush street between Stockton and Dupont streets, in a good neighborhood. The building is now rapidly progressing.

An Original Thought.—A correspondent of the N. Y. Observer says, "I was amused in hearing an English gentleman of general intelligence expressing his conviction that the growth of Episcopacy in the United States was in a degree owing to the fact that it was the religion of the Court and aristocracy in England; and he evidently felt quite comfortable in the thought that the good people of the United States have so much reverence for British institutions, and so much true conservatism remaining.

No Baptism, no Church—Dr. Griffin says, "if nothing but immersion is baptism, there is no visible church except among the Baptists." We accept Dr. Griffin's admission and affirm (and challenge proof to the contrary,) that there is no baptism but immersion spoken of in the Bible.—*Chr. Era.*

Infant Baptism quietly dropped.—Our French correspondent states that nearly all the disciples of the great Swiss preacher, Vinet, refrain from baptizing infants.

Furman University, S. C.—We learn from the Christian Index, that Rev. James P. Boyce, of Columbia, S. C., has given ten thousand dollars to the Furman University. B. C. Pressly, Esq., has also just given two thousand dollars. Including these two donations, nineteen thousand were subscribed by a few gentlemen of the Board at the recent meeting of the Trustees.

"The Deposit Baptist Association," N. Y., was organized on the 16th of Sep. by delegates from thirteen churches formerly connected with the Franklin Association.

A Good Example.—A few days since, a Lady connected with the first Baptist Church Baltimore, called at Bro. Crowley's Book store, and handed him Ten Dollars with the request that her Pastor should be allowed to select such books as he wanted, to that amount. We need scarcely say that the face of her beloved Pastor beamed with delight when the fact was made known to him; and forthwith like a hungry soul he secured ten dollars worth of mental provision, and went on his way rejoicing.

We commend the example of this sister to the members of our churches every where. If they would make glad the hearts of their Pastors, we say to them all, "go and do likewise."

The Cost of Public Worship—Suppose a congregation to consist of 500 individuals and the whole expense of the society to be $2,000 per anum. What is the cost to each individual each Sabbath?

Ans.—A little less than eight cents!

Eight cents a week for religion—enormous! Neighbor if your are crushed under the burthen, just smoke two cigars less a

week, and it will relieve you; buy a couple of oranges less, and the saving will pay the minister.

Religious Papers in England.—The number and circulation of our English religious papers, says a foreign correspondent, will bear no comparison with yours in the United States. The Church of England has two papers—the Record, published twice a week, with a circulation of 3,639 each number; and the Ecclesiastical Gazette, weekly, with a circulation of 2,750. The Baptists have heretofore had no paper, but have patronized the papers of the Independent denomination. These are—the Patriot, issued twice a week, with 1,268 subscribers, the British Banner, with a weekly circulation of 3,888, and the Non-Conformist, with a weekly circulation of 3,211. The Wesleyan conference has only one paper, the Watchman, with a subscription list of between 3,000 and 4,000. The Wesleyan Times, the organ of the agitators, is rapidly declining, its circulation having diminished one-half since the year 1851.

Baptist Paper in England.—A plan is proposed for commencing a weekly newspaper in the interest of the Baptists. Hitherto they have been destitute of this important means of expressing and defending their sentiments. Strong hopes of success are entertained.

Ministers in Great Britain.—The census report of '51 exhibit the following results. There are 17,621 clergymen of the Established Church, 1,556 Baptist ministers, 1,972 Independent, 2,725 Presbyterian, 14 Unitarian, (this evidently is too small a number,) 1,798 Wesleyan; 1,580 of other Protestant denominations, 1,093 Roman Catholic, and 73 Jewish priests; and 973 Scripture readers, missionaries and itinerant preachers.

Secession of a Distinguished Prelate.—A great excitement is caused among the Church people of England, by the secession from the Church, of the gifted and distinguished Arch Deacon Wilberforce, on the ground that his conscience would no longer allow him to admit the supremacy of the Queen as the head of the Church.

Churches in Scotland.—In June last there were 3,345 places of worship in Scotland, containing accommodations for 1,834,805 persons, the average accommodations of each place of worship being somewhat over 540, and the proportion of sittings to the entire population being 63.5 per cent. The Free Church of Scotland has proposed to raise a sum equal to $250,000 for church extension purposes, and to aid churches that are in debt.

The first Protestant Mission in China was commenced about forty-nine years ago, and the honor of this work belongs to the London Missionary Society; while that of being the first Protestant missionary is due to the far-famed Dr. Robert Morrison. Dr. Morrison went to China in 1807, and at the expiration of seven years he had finished a translation of the New Testament. At this period he was joined by another missionary, Rev. Mr. Milne, to whom he taught the language, and by the year 1818 they completed the translation of the entire Bible.

Moravian Missions.—In the year 1822 the Moravians had 169 missionaries and teachers laboring at 33 stations among the heathen. In 1852 they had 393 missionaries and teachers, and 70 different stations.

The oldest Church Building now standing in the United States is said to be one near Smithfield, Isle of Wight county, Va. It was built in the reign of Charles I. between the years 1630 and 1635. The brick, lime, and timber, were imported from England. The timber is English oak, and was framed in England. The structure is of brick, erected in the most substantial manner. The mortar has become so hardened that it will strike fire in collision with steel.

Towns and Cities of Iowa.—The following table shows the population of the principal towns and cities of Iowa.

Burlington,	7,206
Dubuque,	6,634
Davenport,	5,202
Keokuk,	4,769
Muscatine,	3,694
Iowa City,	2,570
Fort Madison,	2,020
Oskaloosa,	1,169
Cedar Rapids,	1,120
Fairfield,	1,013

Government Importation of Bibles.—A gentleman at Washington, who has been looking over the records of the Continental Congress, to make himself acquainted with the legislation of the glorious patriots of that day, writes that he finds that on the

11th of Sept. 1777, that body voted that the committee on commerce be directed to import 20,000 copies of the Bible from Holland, Scotland or elsewhere, into different ports of the Union.

Connecticut School Fund.—The State of Connecticut is out of debt, and has money loaned out at interest. The school fund is valued at $2,076,600 and other productive property of the State is estimated at $400,000, the greater part of which is invested in bank stocks.

Popery and Crime.—The Rev. M. H. Seymour has recently brought before the public some statistical facts connected with the crime of murder, in several of the European kingdoms, well deserving the attention of thoughtful men. From these facts, it would appear that the farther a nation departs from the religion of the Bible, the more numerous will be the transgressions of the Divine command—"Thou shalt do no murder."

Our own land, with all her sins, is far less stained with the guilt of murder, than countries where the Bible is not the book which guides the people. In such countries the number of murders is fearfully larger than with us. And it is very remarkable, and ought to be pondered by our statesmen, that murders most abound in those nations where unmixed Popery prevails; and where priests, monks, and nuns abound in largest numbers, and *no Bible circulate among the people.*

The following is the result of Mr. Seymour's inquiries, and his information is derived from the most authentic sources. Dividing the population by the number of murders annually, there will be

Murders committed to every million of Inhabitants.

In England,.....	4	In Sardinia,.....	20
" Ireland, ...	19	" Lombardy,....	45
" Belgium,.....	19	" Tuscany,.....	42
" France,.....	31	" Sicily,.....	90
" Austria,.....	36	" Papal States,.	100
" Bavaria,.....	30	" Naples,.....	200

These are startling facts! And yet, with such facts as these and others before them, many a Protestant is still blind to the real character and tendency of Romanism, A tyro, from one of the English Universities—one of those unfledged chickens hatched so quickly of late, in Tractarian machines—is said to have asserted, a few weeks ago, that all the crimes in this land may be traced up to the distinguishing doctrines of *Protestantism!* Indeed! Such persons know little of real Protestantism or real Popery, nor would it be easy to teach *them.* But it does seem passing strange that graver and wiser men should pet, and foster, and cherish a system, the bitter fruits of which the people of so many other lands have long tasted.

It would be easy to account for the disregard of human life which prevails in Romish countries. There is something in the laws and institutions. But then we must remember that all these are impregnated with Romish principles. There is still more in the facility with which the murderer will receive absolution. Nor can a man feel so much for his victim when he believes that a few masses, purchased with money, may speedily release him from Purgatory and send him to Heaven. And if he can contrive to get money for masses for himself too, he also will soon be delivered from the penalty due to his crime, by the help of priests, masses, and money.

Romanism and Rum.—The editor of the New York Tribune says: "The Catholics, who number less than one-sixth of our population, keep two-thirds of the grog-shops, where grog-shops are tolerated, and sell most of the liquor in stealthy violation of the law where selling is legally interdicted. While the foreign born population of our country is scarcely a sixth of the whole number, it appears that a large majority of the crimes against life are committed by this fraction, and most of the culprits evince, by their choice of spiritual advisers, that they are Catholics."

Effect of the Maine Law.—The Prohibitory law of Connecticut went into operation on the 1st of August. Now look at the effect in the City of New Haven. In that city the commitments for drunkenness and offences resulting therefrom, during the month July, were:

To the County Jail,..... 50
To the City Watch House,..... 73

Total,.....123

Commitments for like offences during the month of August:

To the County Jail,..... 16
To the City Watch House,..... 15

Total,..... 31

The difference between the last month of licenses and the first of Prohibition is just ninety-two.

FACTS IN HUMAN LIFE.—The number of languages spoken in the world amounts to 8,064—587 in Europe, 896 in Asia, 276 in Africa, and 1,264 in America. The inhabitants of the Globe profess more than 1,000 different religions. The number of men is about equal to the number of women. The average of human life is about 28 years. One quarter die previous to the age of seven years; one-half before reaching seventeen. To every 1,000 persons only one reaches 100 years of life; to every 100 only six reaches the age of 65; and not more than one in 500 lives to 80 years of age. There are on the earth 1,000,000,000 inhabitants; and of these 33,333,333 die every year; 91,334 every day; 3,780 every hour; and 60 every minute, or one every second. These losses are about balanced by an equal number of births.

STATISTICS FOR THE PEOPLE.—The population of New York is 600,000, of which 30,000 may be classed as floating population. Of the 6,000 persons who are criminals, or in charge of the Governors of the Almshouse, three-fourths of the whole number are foreigners, and almost every one of these foreigners is a Roman Catholic. In the year 1853 there were committed to the prisons of this city, for 93 specified offences, 28,405, of whom 22,291, or nearly four-fifths were foreigners. Of 7,075 liquor-sellers, 5,597 are foreigners. The cause of religion suffers through other causes besides these. Religion suffers by the great number of papists, rationalists, deists, and atheists thrust upon us. In this city are 50,000 German Infidels, with their poisonous publications; 200,000 Roman Catholics, governed wholly by an insolent and bigoted priesthood; 250,000 who are wholly destitute of any means of grace, 43,000 families are without a copy of God's word.

IRISH IMMIGRANTS IN 1853—*Irish remittances from the United States.*—The New York Herald states that the number of Irish emigrants in 1849 was 218,842; in 1850, 214,649; in 1851, 254,537; in 1852, 224,997; in 1853, 199,392. The *Herald* thinks that this decline still continues, as during the first quarter of the present year, the total emigration from the United Kingdom to this country fell short of that of the similar period of last year by nearly 6000 souls. From these facts the *Herald* draws the inference that the depopulation of Ireland has reached the point where it is no longer a benefit to the peasantry. The country, losing two millions of its inhabitants, has recovered from the effects of over population, and there is now room and food for those who remain.

While the emigration has been falling off, the remittances from this side of the water have been steadily increasing every year. The following are the amounts remitted through the banks—exclusive of sums sent by private channels—since 1848:

1848, upwards of		£460,000
1849	"	540,000
1850	"	957,000
1851	"	990,000
1852	"	1,404,000
1853	"	1,439,000

The greatest increase was witnessed in the years 1850 and 1852, which followed periods of great distress in Ireland, and seasons of marked prosperity here. But those of 1853, only show an increase of £35,000, or $175,000. It is indeed a noteworthy fact that during the past year upwards of seven millions of dollars were sent to poor people in Great Britain—chiefly in Ireland—by their relatives, who had come out here as emigrants. Even this large sum probably falls more than a million short of the reality, as we have no record of the amounts which were sent to Great Britain by merchants, captains of ships, passengers, and other private channels.

These eight millions, have probably been applied, not alone to the payment of the passage of pauper emigrants, for the whole cost of the Irish immigration did not amount to so much, but a large proportion has been used in the purchase and improvement of land in Ireland, large quantities of which were forced into the market by the action of the Incumbered Estates Court, and afforded fine opportunities for investment.

REVOLT AGAINST THE PRIESTS.—The Liberty, a paper published in the city of Barcelona, Spain, thus summons the Spanish Patriots to a war with the Roman clergy:

"Spaniards! war against the clerical party! Let us break, once for all the chains by which corrupt Rome is trying to keep us in the fetters of her new concordato! We will proclaim civil marriage! We will register the births without the need of a priest's baptism! We will lift up the standard of Liberty of Conscience. . . We will emancipate the State from the yoke put upon it by the Church, and apply to the instruction of the people the millions devoured by a set of idle priests and monks!"

Book Shelf.

THE ELEMENTS OF INTELLECTUAL PHILOSOPHY. *By Francis Wayland, President of Brown University and Professor of Moral and Intellectual Philosophy. Boston, Phillips, Sampson & Co. New York, J. C. Derby,* 1854.—This is the modest title page of a handsomely printed volume of four hundred and twenty-six pages. It is the long, and somewhat impatiently expected contribution of Dr. Wayland to mental science. It is not so full a work as we had anticipated, but is perhaps, on that account, the better adapted to fill the place where it was most needed, that of a text book in our colleges and higher schools. We have only time, in this number, to announce that it is published. And we are glad that this is all that we need to do. The name and reputation of the author will ensure for it a place at once, in the library of every student; and the catalogues of our literary institutions will speedily enrol it in the list of their text books.

We mean to delight our readers with a few extracts from its pages in a future number.

From the same Publishers we have THE CITY SIDE, OR PASSAGES FROM A PASTOR'S PORT-FOLIO, BY CARA BELMONT. A neat little volume of 296 pp. Another of that series of little books, commencing with "Shady Side," and investigating the Pastor's labors, trials, compensations and comforts, from all imaginable "Sides." We should be glad if the members of our churches would read them all. They would understand better what kind of sympathy and aid their ministers need in their responsible and toilsome labors. The City Side is worthy a place among the best of the series.

AN ILLUSTRATED HISTORY OF CUBA, is from the same prolific press—written by Maturia H. Ballon, and in the present anxieties of the public mind in relation to that beautiful island, will doubtless find a wide circulation.

Also, MARTIN MERRYVALE, HIS ⋈ MARK. Two numbers of which have found the way to our shelf. It is a work of the "light literature" series, is written in a graceful, flowing style, and seems unexceptionable in it's moral tone.

From EDWARD H. FLETCHER, of New York, we have,

1. A BRIEF HISTORY OF THE BAPTISTS, *and their distinctive principles and practices from the "beginning of the gospel" to the present time. By Wm. C. Duncan, professor of the Greek and Latin languages in the University of Louisiana.* The present volume of 236 pp., is the first of a series, projected and to be completed we hope—bringing down the history from A. D. 28 to 250. From the brief examination we have given it, we can commend it most sincerely to all who desire to see a calm, scholarly, and conclusive arrangement of the proofs that the early christians held, fundamentally, views identical with those maintained by the Baptist Churches of the present day.

2. HIBERNIA, *or Sketches of Ireland by a Clergyman.* A 12 mo. of 176 pp.; furnishing graphic pictures, well limned, of the social, political and religious condition of the Emerald Isle.

3. THE YOUTH'S GALAXY, *by Obediah Oldfellow.* A small quarto of 216 pp.; handsomely illustrated, full of interesting and instructive articles; a charming Christmas present for the little folks who want to learn something.

4. HEAVEN'S ANTIDOTE FOR THE CURSE OF LABOR. Second edition. One of the series on the observance of the Sabbath, for which prayers were offered a few years since in England. This little volume was written by John Allen Quinton, a journeyman printer, and received the first prize out of one thousand and forty-five MSS. presented. It forcefully and convincingly shows the value of the Sabbath, especially to the laboring man.

5. THE PEARL OF DAYS, *second edition,* is a well-written work on the same subject, by a Laborer's Daughter.

LITTLE JANE, *or Feed my Lambs,* is a charming little Sunday School Book, of 152 pages; issued by the *American Baptist Publication Society.*

THE PHILOSOPHY OF MORAL NECESSITY AND MORAL FREEDOM, *by Rev. J. Lagrange.* Published by Wm. J. Moss, Auburn, N. Y., 270 pp. A treatise on a most important subject, evidently written by one who has studied his subiect thoroughly. It is a very creditable effort to solve that most difficult problem in theology—the harmony between human freedom and divine agency.

MEMORIES OVER THE WATER; *or, Stray Thoughts on a Long Stroll;* 351 pp. We have been charmed with this book for two reasons.

1. It is published in Nashville, Tenn., by Toon, Nelson & Co., and suffers nothing by a comparison with the publications issued from the presses of our eastern cities.

We are glad to see such enterprize in our young western cities.

2. Because it is in itself a charming book. Barring some phrases which were better omitted. It is an elegantly narrated book of travels.

Our Own Nook.

THE TABLE OF CONTENTS.—We ask our readers to notice particularly the Table of Contents for the year, which we publish with the present number. We have furnished this variety of articles generally, we think, of a character which our readers will wish to preserve, including the large number of brief articles and items in the Garner of Gleanings, which are not given in detail in the Table of Contents, and the Statistical Tables and eighteen engravings, in all comprizing three hundred and eighty-four pages, for the low price of $1. And some few of our subscribers have not even sent us "THAT DOLLAR!" Have we not fairly earned it? Is it honorable or just to withhold it from us any longer?

THE FIRST NUMBER of the next volume, which we hope greatly to improve, will be promptly on your tables by the first day of January. Do you wish us to send it to you regularly? Our terms require "*that dollar*" "*in advance.*" We shall be greatly encouraged and cheered in our work by promptness on the part of our subscribers.

TO OUR BRETHREN OF THE PRESS we are greatly indebted for their numerous kind and flattering notices, and for the regularity with which they forward their periodicals to our office. We need them all and promptly, in order to glean the facts and figures for our tables. Please Brethren do not neglect to send every issue of your papers to the Memorial.

MINUTES, REPORTS, ETC. We are very anxious to obtain Minutes of all the State Conventions and General Associations. Will not our brethren in the different States see that we have them. Also, Minutes of Associations, Reports, Catalogues, etc. Direct "American Baptist Memorial," Richmond, Va.

SERMONS, ADDRESSES, PAMPHLETS, BOOKS, ETC. We will notice all such as may be sent us, in a fair and kind critical spirit, and especially request that all pertaining to Baptist History, local or general, or to Baptist principles, may be forwarded to us.

BIOGRAPHICAL, HISTORICAL, STATISTICAL. The Memorial has furnished in this year's volume, beside its general reading matter, Biographical sketches, more or less extended, of thirty-two ministers and prominent private members; Historical or Architectural notices of twelve churches; a record of the Baptism, in their several localities of 35,897 converts; of the constitution of 182 churches; of the dedication of 117 church buildings; of the ordination of 201 ministers; of 33 ministers received from other denominations; of the deaths of 89 ministers, and of the removal and settlement of 655 ministers. These returns are, of course, not full, as many of these items are never reported. But we are multiplying our methods of gathering information, and believe that we shall be able, in the future, to furnish even fuller returns.

REMITTANCES.—This being the season of the year when our real friends remember our necessities and send in advance their subscription, we request them, when they can, to take a wafer and stick their One, Two or Three GOLD DOLLARS to the letter, and fold in an envelope—this will come securely, and as it is very difficult to get rid of foregin notes, without heavy discount, it will greatly oblige us—when you have no gold dollar, then send on your Bank notes, and we will be thankful for the same.

It is very distressing to us to have to so frequently remind delinquents that the printer must be paid. Now we have more than a thousand subscribers who have had our property for twelve months past, which we were obliged to borrow money to pay for, that they might have the pleasure and benefit of reading the Memorial. Some of these have been behind-hand for two or three years; to all such we would put the question, Do you, my Brother, think it honest to receive another man's property and not pay for it? If you intend to pay, do so at once, that we may square up with the printer. You know our terms are in advance, and your bill has been due one, two or three years, and if you do not intend to pay then we implore you candidly to say so, and we will then know what to depend upon.

PREMIUMS TO CLERGYMEN.—We beg to impress it on the minds of ministering brethren throughout the Union that we make them an offer such as we think never was presented before by any publisher. We promise to supply them with any book or books that they may want from any book-store in the city, and allow them to pay for them by getting subscribers for the Memorial.

The Monthly Record.

Baptisms Reported.

ALABAMA.

Churches.	*Counties.*	*Administrators.*	*No.*
Black Creek,	Choctaw,	W. Campbell,	14
Providence,	Russell,	B. M. Ware,	16
Andalusia,	Covington,	D. Giddens,	9
Catawba,	"	"	18
Pleasant Hill,	Barber,	J. O. Cumbie,	9
Hopewell,	Perry,	J. H. Devotie,	10
Pine Level,	Macon,		22
Unity,	Pickens,	A. M. Hanks,	10
Troy,	Pike,		22
New Salem,	Tallapoosa,	A. W. Bullard,	23
Montgomery,	Montgomery,	J. T. Tichenor,	*60

ARKANSAS.

New Hope,	Phillips, P. S.,	G. Watson,	16
Rocky Bayou,	Izard,		24
Helena,	Phillips,	R. Jones,	3
Seminary,		S. W. Shoggin,	16

BRITISH PROVINCES.

Berlin,		C. W., H. Schnider,	6

FLORIDA.

Orange Hill,	Washington,	D. P. Everett,	4
Monticello,	Jefferson,	B. S. Fuller,	11
Indian Spring,	"	W. Blewitt,	4
Midway,	Columbia,	K. Chambers,	12
Antioch,	"	"	3

GEORGIA.

Shiloh,	Randolph,	J. O'Cumbie,	8
Enon,	"	"	3
Mt. Gilead,	"	"	9
Nacoochy,	Habersham,	J. C. Jarrard,	29
Jones' Creek,	Liberty,	H. F. Horne,	65
Union Hill,	Forsyth,	C. M. Lindsley,	11
Summerville,	Chatooga,	S. M. Pyles,	9
Poplar Spring,	"	"	30
Bethlehem,	"	"	12
Penfield,	Greene,		*34
Madison,	Morgan,		5
Friendship,	Thomas,	W. Blewitt,	9
Thomasville,	"	D. G. Darnel,	12
Summerhill,	"	W. A. Tate,	17
Way's,	Jefferson,		29
Hamilton,	Harris,		22
Pleasant Hope,	Floyd,		1
Mt. Zion,	Cass,		35
Macedonia,	"		21
Salem,	"		28

ILLINOIS.

Staunton,	Macowpin,	J. V. Hopper,	10

INDIANA.

Churches.	*Counties.*	*Administrators.*	*No.*
Missio'y Union,	Hancock,	H. Keeler,	38
Third Fall Cr'k,	"	"	6
Scotland,	Greene,	R. M. Parks,	39
Union,			42
Big Run,	Marion,	E. D. Thomas,	20
Maria Creek,	Knox,	Wm. Stancil,	6
Beaver Creek,		Mr. Burton,	15

INDIAN TERRITORY.

Tookabacha,	Creek Nation,	S. Yarga,	4

KENTUCKY.

Mt. Vernon,	Woodford,	W. R. Coombs,	53
Mt. Olive,	Washington,	H. H. Prather,	11
Bethlehem,	"	D. R. Colgan,	46
Beach Fork,	Marion,		20

MARYLAND.

Baltimore,	(7th ch.,)	R. Fuller,	10

MASSACHUSETTS.

Westboro'	Worcester,	G. J. Carlton,	5
Lowell,	(1st ch.,)	D. C. Eddy,	3
Newton Center,	Middlesex,		7

MISSISSIPPI.

Siloam,	Oktibbeha,	M. Bennett,	13
Double Springs,	"	J. Lansing,	15
Liberty,	Rankin,	J. S. Antley,	20
Monmouth,		C. Price,	38
Prairie Grove,	Lowndes,	S. S. Lattimore,	20
Aberdeen,	Monroe,	L. H. Milliken,	13
Goose Pond,	"		8
Chulahoma,	Marshall,	J. Rogers,	21
Burketsville,	Attala,	W. W. Nash,	14
New Hope,	"	"	22
Saron,	Holmes,	B. Hodges,	40
Polucia,		Z. McMath,	25

MISSOURI.

Whitesville,	Andrew,	L. Allen,	2
Pleasant Grove,	Hickory,	J. W. Maxey,	32
Bee Branch,	Chariton,	T. S. Allen,	6
Keytesville,	"	Tuttle,	12
Chariton,	"	Wm. Thompson,	18
Little Bethel,	"	T. S. Allen,	13
Yellow Creek,	"	"	15
Lee's S'l House,	"	"	3
Dewitt,	Carroll,	W. M. Robertson,	11
Decatur,	(In 1 year,)	N. L. Clark,	72
Lebanon,	Boone,	W. Thompson,	35
Mt. Moriah,	"	Wiggerton,	10
Bethlehem,	"	Carey,	22
Fee Tee,	St. Louis,	Thuing,	6

NEW YORK.

Churches.	*Counties.*	*Administrators.*	*No.*
New York,	(Berean ch,)	J. A. McKean,	4
S'th Bainbridge,	Chenango,	G. Balcom,	16
Vestal,	Browne,	J. D. Jones,	12

NORTH CAROLINA.

Ballard's Br'ge,	Chowan,		23
Peach Tree,	Nash,		45
Island Creek,	Granville,		12
Grassy Creek,	"		51
Mt. Zion,	"		35
Oxford,	"		48
Hester's,	"		35
Corinth,	"		15
Mineral Spring,	Anson,	E. David,	14
Mt. Olive,	"		14
Philadelphia,			6
Mt. Tabor,			26
Mt. Moriah,			16

OHIO.

Sandusky,		Mr. Raymond,	4
Cincinnati,	(1st ch., Swede)		25

OREGON.

Santyam,		R. Cheadle,	46

PENNSYLVANIA.

Snow Shoe,	Centre,		10
Ebensburg,	Cambria,		5
Freeport,	Armstrong,	L. L. Still,	5
Berean,	Clarion,	J. B. Hunt,	21
West Salem,		Wm. Leet,	18
Big Whitely,	Greene,	S. Kendall,	14

SOUTH CAROLINA.

Darlington,	Darlington,	J. O. B. Dargan,	23
Gillisonville,	Beaufort,	W. B. Carson,	12
Newberry,	Newberry,	W. T. Brantley,	25
Bush River,	"	B. F. Carley,	23

TENNESSEE.

Bradley's Cr'k,	Wilson,	J. J. Martin,	20

TEXAS.

Mt. Hope,	Gonzales,	W. L. Foster,	11
Live Oak,	"	J. H. Stribling,	8
Harris' Creek,	Smith,	G. G. Baggerly,	4
Bellview,	Rusk,	Mr. Gillan,	13
Zion,	Anderson,	Mr. Rowland,	11
Anderson,	(in 6 months,)		100
Cypress,	Harrison,	J. M. Perry,	40
	Vanzandt,	Mr. Bledroe,	12

VIRGINIA.

Churches.	*Counties.*	*Administrators.*	*No.*
Richmond,	(Leigh st.,)	R. Ford,	28
"	(2nd ch.,)	R. B. C. Howell,	2
"	(Oregon Hill.)	H. Watkins,	17
"	(1st ch.,)	J. L. Burrows,	3
"		J. B. Jeter,	2
Danville,	(Grace st.,)	J. H. Lacey,	*25
Riceville,	"	J. B. Hardwick,	11
Deep Run,	Henrico,	G. G. Exall,	39
Bethlehem,	"	"	10
Wilderness,	Buckingham,	J. Spencer,	24
Hebron,	"	"	6
Union,	"	"	18
Round Oak,		G. W. Trice,	22
Hebron,	Appomattox,	J. H. Fox,	13
Columbia,	Fluvanna,	"	23
Mt. Shiloh,	Nelson,	P. C. Hoge,	19
Bethel,	Chesterfield,	W. S. Bland,	16
North Fork,	Loudonn,	T. Herndon,	6
Hunting Creek,	Halifax,	W. A. Tyree,	17
Hillsboro',	Albemarle,	P. Cleaveland,	8
Free Union,	"	B. Creel,	10
Kempsville,	Princess Anne,	J. G. Council,	15
Mulberry Gro'e,	" "		5
Liberty,	Bedford,		23
Mathews,	Middlesex,	M. W. Towill,	27
Waller's,		J. F. Bray,	39
Zoar,	Monongalia,		7
Shoulder Hill,	Norfolk,	W. M. Young,	39
Mt. Vernon.	Halifax,	W. H. Plunkett,	9
William's,	Goochland,	C. Tyree,	50
Falling,	Campbell,	R. D. Rucker,	15
Aaron's Creek,	Halifax,	J. E. Montague,	7
Fork,	"		10
Morgantown,	Monongalia,	G. F. Cloun,	8

FOREIGN BAPTISMS.

Hamburg,	Germany,	J. G. Oncken	9
Elfdalen,	Sweden,	Mr. Heydenberg,	66
Oldenburg,	"	Mr. Henrich,	5
E. Friesland,	Germany,	"	6
Shwaygeen,	Burmah,	N. Harris,	*72
Rangoon,	"	L. Ingalls,	5
Cherokees,	(in 1 year,)	E. Jones,	90
TOTAL,			3209

Churches Constituted.

Names.	*Where.*	*When.*	*Memb.*
Midway,	Columbia, Fla.,	Sep. 13,	10
Antioch,	" "	Sep. 16,	10
Elm Creek,	Min.,	Sep. 20,	
Bayham,	Canada West,	Oct. 7,	
Clearfield,	Clearfield, Pa.,	Oct. 11.	
Leroy,	McCan, Ill.,	Oct. 16.	
Rock Creek,	Williamson, Ill.,	Oct. 18,	25

Ministers Rec'd from other Denomin's.

Names.	*From what Body.*	*Where.*	*Time.*
O. Eastman,	Prot. Meth.,	W. Leyden,	Sep.
	Universalist,	Muhlen'g Co., Ky.	Sep.

Clerical Removals and Settlements.

Names.	*Whence.*	*Where.*
Anderson, G. W.,	Lewisburg, Pa.,	N'th East, N. Y.
Atwater, L.,	Bradford, Ct.,	S. Ala., N. Y.
Atkins, T. S.,		Rainham Cedar, C.W.
Bowles, R. H.,	Tariffville,	Branford, Ct.
Burnett, J.,	E. Marion,	Rossville, N. Y.
Bayliss, W. H.,		Nashville, Tenn.
Chase, S.,	Northville,	Detroit, Mich.
Council, J. G.,		Eastville, Va.
Collins, D. B.,	Fenner,	Sloansville, N. Y.
Comly, N.,	Whitesides,	Mid. Grove, N. Y.
Cowdry, W. D.,	Cave Spring,	Open Pond, Ala.
Dodge, H. W.,	Upperville,	Berryville, Va.
Dunbar, D.,	Trenton,	New York, N. Y.
Elliott, G. E.,	Baldwinville,	Ogdensburg, N.Y.
Gilpatrick, J.,	Topsham, Me.,	Kansas.
Goodno, W. S.,	Brooklyn, N. Y.,	Philada., Pa.
Guilford,	Sterling,	Roxbury, Mass.
Hatt, J.,	Hoboken,	Morristown, N.J.
Jones, A. B.,	Guilford,	Greene, N. Y.
Ketcham, F.,	Rock Island,	Rich'd G've, Ill.
Kidder, F.,	Jameston,	S. Wms'le, N. Y.
Lane, B. J.,	Newburyport,	Massachusetts.
Lerned, J. H.,	Brentwood, N. H.	Sterling, Mass.
Lowry, R.,	Lewisb'g Univ'y,	Westchester, Pa.
Modisett, M.M.,	Hanibal,	Mo.
Parish, W. F.,	Geneva, N. Y.,	Rockford, Ill.
Parker, H. J.,	Burlington, Vt.,	Waukesha, Wis.
Patterson, N.B.,		White Deer, Pa.
Pease, David,		Conway, Mass.
Phillips, J. M.,	Noank,	Moodus, Ct.
Pray, E. W.,	New Ipswich,	N. H.
Richards, S.,	Salem, N. J.,	Warren, R. I.
Runyan, A. B.,	Brush Valley,	Pa.
Simmons, A. C.	Chambers'Co. Ala.	Lisbon, La.
Smith, E. S.,	Taylorsville,	Biglow's Mills, Ia.
Smith, Isaac,	E. Stoughton,	Foxboro', Mass.
Spinning, O.F. A.	Shushan,	Gilbertsville, NY.
Swaim, A. M.,	Leominster, Ms.	Brentwood, N.H.
Swich, B. R.,	York,	Lima, N. Y.
Tucker, H. H.,	Alexandria, Va.	
Williams, P. J.,	Stonington,	Colchester, Ct.
Willoughby, E.C.H.	Utica, O.	Galena, Ill.
Wisner, M. L.,	Aurora, Ill.,	Beloit, Wis.
Wyer, H.,		Upperville, Va.

Deaths of Baptist Ministers.

Names.	*Where.*	*When.*	*Memb.*
A. Coker,	Leon Co., Tex.,	Aug. 20,	
D. Thomas,	Warsaw, Ia.,	Sep. 20.	
"Father Adam,"	(Col.) Darlingt'n, S.C.	Sep. 25,	98
Jacob Drake,	Delaware, O.,	Oct. 5,	82
T. C. Harris,	Lexington, Mo.,	Oct. 9,	28
N. Boughton,	Delton, Wis,	Oct. 11,	36
Y. Whiting,	Greenville, Ct.,	Oct. 13,	42
London Fervill,	Lexington, Ky.,	Oct. 20,	65
B. Miner,	Providence, R. I.,	Oct. 28,	46

Ordinations.

Names.	*Where.*	*When.*
H. Lloyd,	Beamville, C. W.,	Aug. 14.
Mr. Ringelsdorf,	Hamb'g, Germany,	Sep. 18.
Mr. Ribbeck,	" "	"
Geo. R. McCall,	Seriven Co., Geo.,	Sep. 28.
Geo. Balcom,	S. Bainbridge, N. Y.,	Oct. 4.
A. B. Satterlee,	Providence, R. I.,	Oct. 4.
A. Stark,	Terre Coupee, Ind.,	Oct. 5.
R. J. Willis,	Sacramento, Cal.,	Oct.
V. L. Garrett,	Governeur, N. Y.,	Oct. 11.
S. Keyes,	Almond, N. Y.,	Oct. 11.
R. Lowry,	Philadelphia, Pa.,	Oct. 12.
G. W. Abrams,	Oppenheim, N. Y.,	Oct. 13.
G. W. Burson,	Randolph Co., Ga.,	Oct.
F. A. Douglass,	S. Boston, Mass.,	Oct. 15.
S. H. Rogers,	Londoun Co., Va.,	Oct. 15.
E. S. Taylor,	" "	Oct. 15.
H. C. Craig,	Washington Co., Pa.,	Oct. 18.
Wm. Scott,	" "	Oct. 18.
Ernest Tschirch,	St. Louis, Mo.,	Oct. 22.
John Scott,	Dundee, Ill.,	Oct. 25.
E. P. Walton,	Up. King and Queen,	Oct. 28.
W. S. Cook,	Hartsville, N. Y.,	Nov. 1.
H. L. Wayland,	Worcester, Mass.,	Nov. 1.

New Church Edifices.

Names.	*Where.*	*When.*	*Cost*
Evansburg,	Butler, Pa.,	Sep.	
Newport,	Cumberland, N. J.,	Oct. 7,	$2000
Bethel,	Union, La.,	Oct.	
Orange Hill,	Washington, Fla.,	Oct.	
Zoar,	Monongalia, Va.,	Oct. 15.	
Marcus Hook,	Chester, Pa.,	Oct. 21,	$6000
Brush Creek,	Chatham, N. C.,	Oct.	

SUMMING UP.

The statistical tables published in the "Memorial" for the year 1854, show the following results. The full returns are not given, but so far as we have been able to find places and names they are furnished. It is our purpose in the coming year to bestow even greater labor in constructing these tables, as we believe they will hereafter prove of very great practical value. We give the returns of each month separately.

Months.	Baptisms.	Churches Constituted.	New Church Edifices.	Ordinations.	Ministers received from other Denominations.	Deaths of Baptist Ministers.	Removals and Settlements.
Jan.	4844	11	13	19	6	6	66
Feb.	3705	17	20	19	3	5	53
March,	3340	18	11	9		5	47
April,	3226	15	15	15	6	9	52
May,	4694	18	5	13	4	11	56
June,	3067	23	6	15	1	4	95
July,	1100	15	6	15	2	2	56
August,	1087	13	9	14	1	9	58
Sept.	774	17	9	21	1	11	41
October,	2686	14	9	19	2	9	42
Nov.	4095	14	7	19	5	9	44
Dec.	3209	7	7	23	2	9	45
Total,	35897	182	117	201	3	89	6553

THE

AMERICAN BAPTIST MEMORIAL.

A STATISTICAL, BIOGRAPHICAL AND

HISTORICAL MAGAZINE,

OF

The Baptist Denomination,

AND OF THE WHOLE CHRISTIAN WORLD.

J. L. BURROWS, Editor, Richmond.
M. SEMPLE, Publisher, Philadelphia.

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AMERICAN BAPTIST MEMORIAL.

JANUARY, 1855.

Salutatory.

"THE AMERICAN BAPTIST MEMORIAL" TO ITS VISITEES.

JUST starting upon my fourteenth annual visitation, I have called at your house, my dear friend, on this cold January day, assured of a warm and hospitable reception. So, if you please, close the shutters, stir up the fire, trim the lamp, wheel your old arm-chair up to the hearth, and let us sit down together, and have a cozy chat. The good wife and the daughters may get out their sewing or knitting, and the boys may shut up their school books for a little while, if they will sit very quiet and listen.

Now, have I not kept the promises I made to you last January? Every month I have brought you my budget of good things, which I am glad to believe have been appreciated and relished. You have made no complaints, and I am vain enough to think that you have been gratified with my visits. What a variety of topics we have discussed together! We have carefully avoided all disputes and contentions, which, without much profit, tend to alienate the hearts of brothers from each other, and have communed only on those themes in relation to which we agree. As Baptists, we have so many things in common that it seems to me it would be very unwise for us to overlook the ninety-eight points of fellowship for the purpose of bringing into harsh collision the two points of difference. Let others quarrel, if it is their vocation, but we will have peace and concord in all our interviews. We will not even quarrel with them for quarrelling.

Do you not remember with pleasure a great many of the profitable lessons which we have conned together in our monthly meetings? We have considered what a great many good men have said on a great many good themes. We have looked over the pictures together, and have been pleased to see the lineaments of good men's countenances, and the representations of handsome new church buildings and schools. We have learned something of the best and most improved methods of constructing such edifices. And, by the way, we must have considerably more talk on this subject.

I have detailed to you the brief biographies of thirty-two of our excellent brethren, who were "faithful unto death, and have received the crown of life." We have together looked over the historical annals of twelve of our churches in different parts of the country, and rejoiced in the good influences exerted by them.

And then what a variety of memorable little things we have gleaned into our garner about all sorts of interesting transpiring events. I have told you of the baptism of 35,897 converts to the truth, as it is, in Jesus, and who baptized them, and where. What an army if they all should prove faithful and valorous! We have prayed together that their faith might be steadfast, and their accession to the churches a bles-

sing. I have told you where 182 new Baptist churches were constituted to aid in gathering in the ransomed of the Lord, and where 117 new meeting houses have been erected and opened for the worship of the Lord. I have told you the names of 201 dear brethren who have been solemnly ordained to the blessed work of the gospel ministry, and generally where they are located; and also the names of 33 ministers who, after having preached in connection with other denominations, have become convinced that so far as regards distinctive peculiarities, the truth is with the Baptists, and have united in our communion. If all faithful men of God, what a blessed accession to the number of laborers in the whitening harvest-fields. I have told you too, with a sad heart, the names of 89 of our dear brethren in the ministry, whose services on earth have been terminated by death. "They rest from their labors and their works do follow them."

We have marvelled too as we have looked over the names of 655 ministers, (not 6,653, as the careless printer made me say,) the most of whom have removed from one church to another, and wondered when the churches would have a *settled* ministry. We have together looked over the associational records of whole states, and rejoiced at the general indications of increase and prosperity.

During the present year, with your kind permission, I shall take your home on my way in my monthly visitations. I shall bring with me each time as many right good things as I can cram into my budget. I think that as I grow older and enlarge my acquaintance with the brethren and the churches, I shall be able to render my visits increasingly interesting and profitable. I know from the pleasant smile that turns up the corners of your mouth, that I shall be welcome to your domicil; and the children—bless their hearts—look as cordially and as much interested as though they would be really disappointed if I should fail in my monthly visits. But through the favor of a kind Providence I shall not fail. If through neglect or forgetfulness, through steamboat or railroad or stage coach accidents, (I travel a great deal by public conveyances, and always by the mail lines,) I should not reach your house before the middle of the month, just drop a line to me to Philadelphia, Pa., or to Richmond, Va.,—I live at both places,—and I will set out at once for your home.

Farewell!—May God bless you!

Before I leave, however, permit me one single word in your own ear—just step this way—here, outside the door, where the children cannot hear. I am sorry to suggest the thing, but really I am a little embarrassed just now for want of funds. Will you be kind enough to let me have THAT DOLLAR?

The Need of the Age

FOR AN EDUCATED MINISTRY.

NO. IV. BY THE EDITOR.

A SERIOUS problem, of more than ordinary interest to the Church at this day, is that which is involved in what is called SOCIALISM.

Socialism is the expression of a great fact, and of a great want. The fact, that there is a wide dissatisfaction and restlessness under the present relations of society; and the want of a generous enlargement of social privileges and rights. It is vain to talk of this expression as impiety, as a murmuring against limits to liberties, appointed by a Divine providence. The right to labor, and to gain "a fair day's wages for a fair day's work," are righteous demands. These intimations of dissatisfaction and desire — not always wisely nor even intelligently uttered—are the instinctive strugglings of the people for rights and blessings, which have been too long and too bitterly denied to the millions. That there *are* grievous wrongs perpetually operating in society, by which labor is oppressed,

and large classes are shut up to perplexity and despair, is *admitted* by wisest writers on political economy. That social reforms are greatly needed, and that they are *possible* is past doubt. *How* they are to be *effected* is as yet an unanswered question. What *are* the just *relations* between labor and capital? How the worker may gain a more direct *personal* interest in his own toil? How to gain a just and practical *recognition* of the rights of labor? How to secure a higher, *social* and *intellectual* elevation in the proletarian sphere? *These* are questions upon which socialists have declaimed, dreamers have had visions, and shallow philosophers have constructed utopian theories, which visionaries have emptied their purses in *vain* to render beneficiently *practical*. *Wise* and profound men too have studied these problems, have toiled with throbbing brains to find remedies for existing social evils, and yet darkness envelopes the whole subject.

There are *theories* enough, but experiments have uniformly disappointed the hopes of their sanguine framers. Communism has organized its congregations in all conceivable forms and modes.

St. Simon's aristocratic community was a stupendous failure.

Fourier has improved Plato's democratic theories and made them look attractive and feasible, but practically they will not operate. The brutal materialism of Owen's and Fanny Wright's system could not save New Harmony from discord, dissolution and contempt. Those who have incorporated the religious element—though false and imperfect—have lasted longer as those of the Jesuits in Paraguay, the Shakers and the Mormons. But none have solved the enigma of the true method of social reform. And with this whole subject the minds of men are busier *now* than ever. "The organization of labor" is the rallying cry and demand of *millions*.

Shall the Church of Jesus Christ—that glorious institution—the first in the world founded for the benefit and elevation of the laboring poor, whose *fundamental humanitary principles* are equality and fraternity — whose first communist law is, "Love one another"—within whose pale, according to the beautiful exposition of the Apostle, "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, but *all* are *one* in Christ Jesus," whose earliest members were associated on the economical basis of holding "all things in common," shall *this* Church and its ministry take *no* interest in such an investigation, leave it in the hands of infidelity and estrange the masses by its cold indifference or cruel hostility? The principles of the truest, most salutary, and practical communism are found in the *gospel*, are involved in the organization of the Christian Church. Every member of a church, according to its primitive constitution is a brother to every other, having a just claim to the sympathy, encouragement, aid and love of each. Every disciple is required by the very terms of his admission to the fraternity, to seek primarily the well-being, physical, social, intellectual as well as spiritual of all who are associated with him—"doing good unto all men, especially to those who are of the household of faith."

That the Church has *not* carried out these principles into practical results is a mournful truth. It is too sadly evident that the temporal, material and social interests of brethren are neglected by brethren. Still, I insist that all the important and valuable principles for which socialist philosophers contend *are* theoretically involved in the organization of the Christian Church. Examining this whole subject of socialism from this point, I believe there may be found a solution for all the difficulties that surround it. The Church is in theory, and it ought to be in practice, the happiest, most successful communist association that wisdom can devise. It binds men together in

society, upon terms of equality, and makes the well being of each the care of all. This must be shown to the world, not merely as a beautiful theory but in its beneficient practical workings. And the multiplication of these ecclesiastical phalansteries, until they include all our brothers of the Adamic race will be the salvation of the world, the promised millenium of earth.

Time will allow me but these imperfect hints on this momentous subject.

The questions involved in this controversy the ministers of Christ must meet in their coming labors. Let them look at them from the stand point of the gospel, and they will find, I believe, a solution of the difficulties that surround them. For all these indefinite longings of the human heart there are satisfactory provisions made in the gospel. For all social ills, Christianity is the panacea, after which humanity is blindly groping. It is for ministers of Jesus to aid in directing aright the search. The essential needs of the soul too must be answered before it will be at rest. No supply or relief merely partial or temporary can satisfy the longings of our immortal nature. The gospel alone meets the *whole* demands of humanity; and through *its* agency God will manifest his goodness and procure prosperity to the earth.

Biographical Sketches.

REV. LEVI TUCKER, D. D.

(With a Portrait.)

BY REV. S. W. ADAMS, CLEVELAND, OHIO.

THE subject of this sketch was born July 4th, 1804, in the town of Broome, Schoharie co., N. Y. Levi was the second son, in a family of nine children, six of whom were sons, and five of the six became ministers in the Baptist denomination.

With the early life of the deceased, the writer disclaims familiarity, nor has his personal acquaintance at any period, been such as to justify a full delineation of the character under review. The task now attempted has been assigned to the writer chiefly because he is the successor of Dr. Tucker in one of his pastorates, though not his immediate successor. This statement is due to the departed, while it also bespeaks a lenient judgment for any inaccuries that may appear, from an acquaintance formed through others, rather than by personal intercourse.

Passing over much that may deserve attention, it will be the aim of this effort to notice some of the more prominent features of Dr. Tucker's character, and his labors in the ministry, without attempting to present a finished portraiture.

We will first speak of Dr. Tucker, as a man.

It is not extravagant to say, that the traits of humanity were liberally bestowed upon him, and subjected to such culture as secured for them no stinted growth. No one could long enjoy his companionship, without discovering a prominence in every feature of his character.

1st. *He was distinguished for his frankness.* It was not in his nature to conceal from his well known friends his most intimate plans. Beyond what is usual to men, he was betrayed into a disclosure of his plans and purposes, rather from a large vein of ingenuousness, than of self conceit. This freedom to unbosom himself, gave to those prone to indulge in criticism, a frequent advantage, which they might easily turn to his disquiet and injury.

This openness of soul, was in close affinity with a disposition to please and entertain. These he sought to do, both in private and public intercourse. This key, which seldom passed from his hands, became the natural and easy device to obtain a ready entrance into many a stranger's heart; for the law of reciprocal action is strikingly exemplified in frankness.

2d. Dr. Tucker *was not less marked by kindness of heart.* His soul was an ample dwelling-place of this element, in which there were many and spacious

apartments, and we might add, in which there were ever numerous guests; or to change the figure, his soul was like a fountain, ever full. He who shared his kindness once, was furnished with a pledge of its renewal whenever his necessities should require it. None could fail to see this trait; and particularly where poverty oppressed, and where misfortune claimed its victims. The danger with him was, that he would be betrayed into expressions, either extravagant, from his fund of friendly feeling, or drawn into measures of relief disproportionate to his means. It was this kindness of heart that laid the foundation of that benevolence for which he was ever noted, and of which his life furnished a connected series of illustrations. On the score of liberality to the needy, he might well claim relationship with the missionary Elliot, in whose hands it was useless to deposit funds of his own, with the hope of their retention. So many channels for the relief of human woe did he discover, that an ample fortune would have been inadequate to his wishes. In the day when the sick and suffering shall bear witness to the liberality of their benefactors, we doubt not that many will attest the generous donatives of our departed friend and brother. It was not in his heart to meet an appeal of charity with denial; nor would it satisfy his nature, to dole out a mere pittance to the suffering poor. The structure of his munificent heart forbade an enumeration of the dimes that escaped from his hand, when want was to be satisfied, or when the tide of human woe was to be assuaged. He had not the coolness and calculation at such an hour to stand sentry over his purse, though his own family might soon need drafts therefrom. Thus his liberality was likely to impoverish him, but for the speedy recompense of Him who hath said, "He that hath pity upon the poor, lendeth to the Lord; and that which he hath given will he pay him again." Seldom do we record such instances of benevolence where it becomes a passion to give. Less would be the tears, and more numerous the joys of our race, could this earth become more frequently the residence of such men. Humanity repeats a song of thanksgiving at their birth, and drapes itself in mourning at their death.

3d. *The deceased was possessed of strong social feelings.* He was constitutionally averse to unbroken solitude. No art, however skilfully chosen and plyed, could ever have made him a recluse. Sequestered he might be for a time, in the pressure of mental effort, but society he loved, and emphatically could it be said, he lived, and moved, and had his being in society. The larger or smaller circle, was ever cheered by his presence, and the freedom of his discourse, gave to others an emancipation from fear and restraint, and brought their social powers into vigorous activity. The naturally diffident and unsocial, cheerfully rendered their dues to him, for putting away from them a painful reserve, and overcoming at once, a distance and coldness which so often bar this class from much enjoyment.

Hence it was that so many entered him on their list of friends. Even the stranger would claim him for the hearty shake of the hand, and the full expression of good-will, as his ardent friend. From a predisposition to greet with warmth and animation, all whom he purposely or casually met, he collected around him a host of admirers, and the friendship that began under happy auspices, was usually continued through every vicissitude of life. The number was not restricted to the limits of the church, but embraced many without. We mention a single instance of attachment as illustrative of his companionable qualities.

During his recent tour in Europe, three southern gentlemen, from the State of Alabama, became interested in Dr. Tucker, and so anxious were they that he should accompany them through Palestine, that they assured

him the journey should involve him in no additional expense. This offer, which was declined, is the more noticeworthy, because he was faithful with them in their spiritual interests. They were worldly men, as the writer was informed, though they had evidently the discernment and courtesy to appreciate a Christian gentleman.

4. *He was ever ready to sympathize with the bereaved.* It would be incompatible with what we have already stated, to say that he was either slow in his expressions of condolence, or insensible to the afflictions of others. To the grief-stricken circle he was a "son of consolation." Had the fatal archer spared his own family, his fund of sympathy would ever have been abundant. But death's visits in his own cherished group, rendered him still more alive to others' losses. Experience added to the rich qualifications of nature, and furnished to mourners a ready comforter in him.

Let us now pass to consider the labors of Dr. Tucker in the ministry.

We are not apprized of the precise period in which his conversion took place. At the age of twenty-five, however, he was ordained to the work of the ministry, and settled as Pastor.

There is evidence, that from the first of his labors, that his zeal was of no ordinary measure. Naturally ambitious, and thirsting for the highest degree of success, he seems to have set before him a commanding standard of ministerial excellence. Hence it was, that his energies were called out, and marshalled for effective action. It is the sober conviction of his friends, that his zeal carried him beyond his strength, and super-abundant public labors, laid the foundation of that disease, which, baffling all medical skill, at length terminated his life.

It was not in the pulpit only, that he toiled with severity; but in various capacities did he respond to the calls of public bodies, both religious and secular. To an extent surpassing the physical vigor of any man, did he attempt to discharge the labors pressed upon him by public solicitation. His ambition to attempt much, transcended the line of prudence, and over-exertion at last crushed a giant frame, and sent the once stalwart man, with painful reluctance, from his field of toil, in quest of health. Such a zeal as quickened him, was enough to consume any one. It was like fire shut up in his bones. One of his composition never could *rust* out, he must *wear* out, by incessant attrition.

The early opportunities of Dr. Tucker, so far from being remarkable, were quite limited. He was permitted, however, to reap the benefits of a course of study in Hamilton Literary and Theological Institution, when the curricculm of study embraced four years (which has since been extended to eight years.) With commendable industry, he sought to indemnify himself against the deficiencies of early culture. The seeds of diligence strown with liberal cast, sprang a harvest that well rewarded him, though it could not be as productive in a few years, as if many had been given to it. The study began with ardor, was prosecuted under the pressure of professional labors, and the range of investigation was extended beyond the legitimate one of the ministerial vocation. The attainments of Dr. Tucker were noted for their variety, rather than their thoroughness, and his knowledge was more general and discursive, than minute and critical in any one direction. The cast of his mind inclined him rather to the descriptive than the analytical style in his productions, and in the historical and practical, rather than speculative and doctrinal subjects.

It was in the pulpit that he disclosed his hidden power. The sermons of others might excel his in critical exactness, in scholastic arrangement and logical connection, but it is rare that sermons are equally effective. His delivery was always energetic, accompanied with that warmth of soul which won acceptance from every heart, and

seldom, if ever, failed to command the attention of his auditory. The stations which he has occupied, with so much honor to himself, and acceptance to the public, indicate that he was to a high degree successful as a pulpit orator.

The favor awarded him will ever remain as an evidence of his popularity, and a pleasing memorial of his appreciated merit.

The labors of Dr. Tucker were continued through a term of nearly twenty-four years and distributed in the following order:—Two years in Deposit, Delaware Co., N. Y., five years in Blockley, now West Philadelphia, Penna., nearly seven years in Cleveland, Ohio, six years in Buffalo, N. Y., and nearly four in Boston, Massachusetts.

In June third, 1829, he was graduated in a class consisting of twelve members. His ordination and settlement took place on the tenth of the same month in Deposit. His eldest brother, Dr. Elisha Tucker, was present on the occasion and gave the charge.

During the brief labors of his first pastorate, Bro. Tucker was permitted to enjoy a precious revival, in which the church received an accession of over one hundred members. His relations to this people were abundantly blessed, as the records of the church show, and the older living members now testify. The name of the now sainted pastor is often mentioned, and always in terms of praise. Into the fellowship of this church he baptized 174, and besides these, 8 were received by letter.

In the summer of 1831, Bro. Tucker accepted a call to settle with the Baptist church in Blockley, Pa., now West Philadelphia. In this place he labored to acceptance and profit for the term of five years. Many still bear their testimony to his indefatigable labors, not in this church alone, but to his frequent efforts to supply the adjacent towns, with the preached word. As the fruit of his toil, he was permitted to baptize into the fellowship of this church 74, in which number were two of his own brothers, Aaron and Silas. Fifteen were also received by letter.

For awhile he was also agent for the Baptist Educational Society of the State, and was instrumental in promoting an interest in the subject in that section of the State.

From West Philadelphia, Brother Tucker removed to Cleveland, Ohio, in the spring of 1836. The period of settlement with the First Baptist Church in this City was auspicious. It was in a season of revival that he was called to assume the pastoral charge, and just after entering the present house of worship, then just completed. He continued with this church nearly seven years, receiving abundant tokens of success. The accessions by baptism were 229, and by letter 204. Dr. Tucker gathered to himself a large number of friends beyond the limits of the church, and his name and memory are still cherished in the city.

His next field of labor was in Buffalo, with the Washington Street Baptist Church, and at that time the only Baptist church in the city. Here, as in the previous charges, he was honored with flattering success. During his six years' pastorate, 163 were added by baptism, and 238 by letter.

His last settlement was with the Baldwin Place Church in Boston, effected in December 29, 1848. Here he was the immediate successor of Dr. Stow. He had not been long in this new field before there were decided indications of good. A gracious work was enjoyed, in which many that had for years been favored with the most clear, able, and faithful instructions, yet had refused practical obedience, were brought into the kingdom of Christ. Upwards of 50 were received by baptism and experience during the first year of his pastorate in Boston, and 24 by letter. At the close of his services with this people, there had been admitted in all, by baptism, 144, and 37 by letter.

His labors, however, were too severe. "They were enough," says an asso-

ciate minister of the city, "to wear out a constitution made of iron." After about two years' toil in this field, his strength gave way, and though reluctant to relinquish his favorite work, he was compelled to. At first, he sought temporary relaxation, and journeyed in the south, hoping thereby to reinstate his health. A resumption of pulpit services was, however, sure to prostrate him.

During his illness, and while he was abroad in quest of remedies, he was suddenly called to meet a most crushing affliction. The partner of his life who had cheered him in seasons of depression, soothed him in sorrow, and proved herself a ready helper in all his necessities, was suddenly summoned to her final home. This sad event took place on the 21st of October, 1851. Language is too feeble to express the weight of this affliction; yet as far as the sympathies of a fond and affectionate people could alleviate it, they were rendered for this purpose. The attachments of former days were not lost upon him, but called forth from warm hearts, expressions of condolence in the trying hour. It was under this severe stroke of Divine Providence, while an incurable disease was preying upon his system, that he was permitted to gather a second harvest of souls in this last field, which proved to be the final fruits of his ministerial toil. The results were nearly equal to those of the revival of 1849, in the same church. When admonished that he must soon yield under these growing, yet cheering labors, his own words were, "he would go home burdened with the sheaves."

The inroads of disease at length forced Dr. Tucker to tender his resignation in the Baldwin Place Church, on the 1st September, 1852. In about a month from this date he set sail for the Old World. He landed at Liverpool, and thence proceeded to London. He then journeyed upon the Continent, passing through France and Italy, and thence into Egypt, where he spent considerable time in surveying those objects of wonder, of which he had often read with interest, but which he now saw with his own eyes, with rapturous delight. He returned to Boston in the early part of August, with his strength slightly improved. Pausing but a few days in the city, he soon came into Cortland Co., N. Y., and put up at the residence of Mr. W. G. Lee, a brother-in-law, in the town of Cincinnatus. At the solicitation of friends he consented to preach upon the ensuing Sabbath, and the theme of his discourse was, *Redemption by Christ.* It was well chosen, and the occasion was fit to be the concluding one, in a series of solemn and momentous scenes.

The audience, we are informed, gave evidence of deep emotion, for scarcely an eye but was bathed in tears. The effort was quite beyond his strength; but no particular change was visibly alarming, until Wednesday following. Anticipating a rapid decline, he made arrangements to depart on the morrow, and to this end engaged a seat in the stage-coach westward bound. The ensuing morning, however, found him too ill to rise from his bed. He soon sank into a state of feebleness, from which no stimulants could rouse him. He said but little, enough however, was uttered in broken sentences, to assure friends of his willingness to depart and be with Christ. He lingered until Saturday morning, one o'clock, August 20th, when his calm and peaceful spirit took its flight to the realms of bliss.

His remains were conveyed to Boston, where his obsequies were observed on the 23d, in the sanctuary that had often echoed his voice, and where a vast assembly attested their unfeigned sorrow, for the decease of a good man and faithful minister of Jesus Christ. Hence his remains were borne to Woodlawn Cemetry, and deposited by the side of the body of his beloved and lamented companion, there to await the call of Him who is the Resurrection and the Life. The occasion was improved by an appropriate discourse, delivered by Dr. Stow.

Having now noticed the public

labors of Dr. Tucker, we will only add what the nature of this service requires.

The standing of Dr. Tucker in the ministerial ranks finds a flattering and merited compliment in the prominent churches which he has been called to serve. The frequent occasions on which the public demanded the exercise of his gifts, furnish monumental evidences alike of his ability and success.

Figuring in an age prolific in *isms*, so far from espousing any at war with the gospel, he held himself to the old landmarks of tried faith, and left his rebuke for such as are entirely seduced from the old paths of sound doctrine.

It will be seen from the above sketch that our esteemed Brother was allowed to welcome to the ordinance of baptism, 784, and to admit to church fellowship by letter and otherwise, 502. In the several pastorates in which he labored he received substantial proofs of devoted attachment on the part of the people, and warmly did he endear himself to very many.

It is not claimed that he was free from faults, and were it, no voice, could it be heard, would sooner protest than his own. It is neither our desire nor our duty to parade them in this production, nor suffer them to cloud the fair fame that flames brightly from his sepulchre. That he, in common with all men, needed the efficacious cleansing which faith in the blood of Jesus Christ secures, was the doctrine which he proclaimed from the commencement to the close of his ministrations. In the atonement of Jesus was his only hope of salvation.

It is notice-worthy that a bird's-eye view of men abroad, in England and upon the Continent, gave him a new insight into human depravity, and led him to exclaim, as his Journal shows, evincive of his own history,

> "O, to grace how great a debtor,
> "Daily, I'm constrained to be!

In his family Dr. Tucker was free, social and affectionate. The link which bound him to his companion was one of the most tender as well as the most fortunate that wedded him to earthly creatures. In his wife was concentred an assemblage of social qualities, affections, and christian graces which her station demanded, and which rendered her especially fit for her husband. Traversing the fie'd which her weary but willing feet have trod, testimonials of her goodness have met us unsought. It is eulogium enough, that "her works praise her."

A glance at one touching epistle, bearing inscriptions of tenderness, penned when the sainted mother was no more, and the broad Atlantic barred the children from the father's embrace, suggests the strong affection which Dr. Tucker cherished for them. This consideration alone, will doubtless constrain numerous friends of the departed to ask more fervently for the divine blessing upon the children in their orphanage. Out of seven children, two preceeded the parents in their departure by many years; five survive them, four sons and a daughter, to bear a name precious in memory. We trust the dismembered family (for no two dwell together) will often find mention at family altars, yet encircled by most if not the entire membership of the household, and that when dispersions and wanderings on earth shall cease, the little company may be gathered to rest in the bosom of their Father's God.

Swift Travelling and a Long Journey. Sir John Herschell, in an "Essay on the Power of the Telescope to penetrate into Space"—a quality distinct from the magnifying power—says, there are stars so infinitely remote, as to be situated at the distance of twelve millions of millions of millions of miles from our earth; so that light, which travels with a velocity of twelve millions of miles in a minute, would require two millions of years for its transit from those distant orbs to our own; while the astronomer who should record the aspect or mutations of such a star, would be relating, not its history at the present day, but that which took place two millions of years gone by.

A Day's Ride in Georgia.

BY REV. A. SHERWOOD, D. D., OF MO.

BROTHER EDITOR.—The road from Augusta to Keokee creek and its house of worship is full of interesting localities. It is not *classic* ground, only in a partial sense, but it is fuller of interest to Baptists than any spot immortalized by the heathen poets. It is *revolutionary* ground in a double sense; for British and tory travelled it as well as patriots of the truest stamp; but religious relvoutionists were here as early as 1771—men that published a free salvation, and did not understand that the gospel could be curtailed by parish lines or the behests of worldly hierarchs.

Let us pause on the acclivity two miles west, and look at the city, begun in 1735, by Genl. Ogelthorpe. It was the scene of bloody fighting in '81, when the two forts were rescued from the British by Genls. Clark and Twiggs. Wm. T. Brantly, in 1808, just from South Carolina College with distinction, took charge of an richly endowed academy in the city, and preached for two years to neighboring churches; during which time, he was ordained, and then removed to Beaufort, South Carolina, in 1811. During his absence, say 1815–16, a small church was constituted, but meetings were held in the Court House in 1818, when the writer heard *Abraham Marshall* proclaim the glorious gospel. In 1819 Mr. Brantly returned to Augusta, and the present excellent meeting-house was erected in 1825–6, the year he left for Philadelphia.

Let us proceed, and we soon reach Quaker Springs, and the neighborhood once cultivated by *Loveless Savage*. About 1773, *Elder Botsford*, whose memory is sweet in the churches to this day, was making his way to Keokee Meeting House, and enquires of Mr. Savage the right road: He is then invited to accompany the preacher but, churchman as he is, he does not like the Baptists, because they believe no body but themselves baptized, and have you been baptized? enquires the preacher: "to be sure I have," is the response: How do you *know?* is the next question: "My parents have told me so," is the ready answer: "Then you *know only by information*," is the rejoinder, and the preacher hastens to his appointment. "How do you know?" was in his mind for weeks, and he found rest only in obeying the command for himself in the waters of the famous Keokee. He became a useful minister, and died in 1815.

Do you see that white house on a hill, west of the road? There resided, till about 1825, the identical officer who arrested *Daniel Marshall*, in 1771, for preaching in St. Paul's parish! He was taken to Augusta on Monday for trial, having given bail until his Sabbath meeting was over. Parson Ellington of *the regular succession*, began the examination of the prisoner, by commanding him to read a chapter in the New Testament. When done, he ordered him to come no more into the province, but Marshall responded in Peter's language, "Whether it is right to obey God rather than man." But why look at the house of that monster? He is a different man in 1825, compared to 1771—grace had changed him as it did a persecutor in the early ages, who went out to arrest Christians. He had been baptized by the same hands that *perhaps* he had tied for safety. What a triumph of christian principle over persecuting bigotry!

We are near to Applington, the Court House and public buildings of Columbia County, where is the grave of *Daniel Marshall*, who died in 1784. Near the road is a pile of brick and rubbish, and what does it mean? Here was an Academy in 1794 conducted by Dr. Waddel. Here B. M. Sanders, John C. Calhoun, Wm. H. Crawford, Thos. W. Cobb and others learned hic, haec, hoc, of that distinguished teacher. It is classic ground.

As we have come by the village, we

must continue on four miles to the brick meeting house. But we have crossed the Keokee, the first stream in the up-country sanctified by the administration of the holy ordinance. Here *Silas Mercer*, the father of Jesse, was baptized before the Revolution, and a large number who became eminent as ministers of Jesus. He was author of "Tyranny Exposed and True Liberty Discovered," 88 pages, and of some other works, none of which but the first was printed."

We are now in the *Marshall* neighbourhood; Daniel was the father of Abram, Abram was the father of Jabez, and Jabez the father of Epenctus; so that four generations of ministers are on the family records. What of Daniel, the progenitor? He had been a missionary on the head waters of the Susquehanna, and pitching his tent in Virginia and the Carolinas, had reached the Savannah river in 1770, and made three visits across to proclaim the gospel in Georgia. While at prayer he was arrested by *Mr. Cartlige*, whose residence has been described, and taken to Augusta for trial. Instead of being intimidated by Parson Ellington's threats, he soon moved his family across the river, and went every where preaching the Word with great power. When the State Constitution was formed in 1776, it abolished parish lines, and gave each man liberty to worship God in any place, according to dictates of his own conscience. In May, 1785, in this Keokee meeting house, the Georgia Association is organized; but in February preceding, through Episcopalian influence, a law to "support religion" was passed the legislature, giving two pence per pound on monies in the treasury, to the minister selected by every thirty families; but the association at this session deputed *Silas Mercer* and *Peter Smith* with a remonstrance *vs.* the Act, and it was repealed! Yet the Baptists were three to one of all the professing Christians in the State! They might have filled every pulpit, and drawn all the money; but their fathers had not only *read* history, but *made* it; that is, they had furnished the occasions for many a chapter in their opposition to union of church and state, and unholy decrees and traditions of men; the sons had perused their biographies. The remonstrance urged the impropriety and impolicy of the measure, maintaining that a religion that could not support its ministers was not worth supporting. This paragraph in the history of the Baptists, as well all furnished by Rhode Island, puts the seal of silence on the general opinion that all sects will persecute, only give them the power. The Baptists never did persecute, and would never admit the doctrine of the union of church and state.

Let us ascend to the attic of the old brick mansion; what a pile of papers, minutes, letters, pamphlets—letters from Philadelphia, Boston, New York, Charleston, England! But we have tarried so long gazing at objects, and conversing with friends, that we cannot begin to look into that heap this evening; we must postpone our search till the coming day. So adieu for the present. A. S.

Mo., October 7, 1854.

The King of Tonga Island.

Among the many interesting speeches made at the anniversary of the Wesleyan Missionary Society at Exeter Hall, London, was one by the Rev. Robert Young, who had recently returned from a visit to the Wesleyan missions in Australia, Van Dieman's Land, New Zealand, Tonga, Fejee and Ceylon. The account he gave of his visit was thrilling. Everywhere, he said, he had beheld scenes of moral beauty, and everywhere he had heard songs of joy and holy triumph. Of his visit to Tonga, he thus spoke:—

"Their King George is a most remarkable man, and I suppose I shall be expected to give some account of him. On my arrival at Tonga, I

immediately paid my respects to him, and hearing that he had a desire to visit Australia, I at once offered him passage in the John Wesley. He accepted the offer, but said he must provision the ship. I refused, stating I was quite sure, from the high estimate which the missionary committee had formed of his character, they would be delighted to know that I had the means of offering him that accommodation. He said that was all very well, and looking at me very archly, and smiling at the same time, he said, "You are in a strange land, and you must be kind enough to obey the will of its king." I of course submitted, and he provisioned the John Wesley. He sent on board, five and a half tons of yams, fifteen cwt. of pork, upwards of two thousand cocoa-nuts, and about six hundred fowls. It certainly was a kingly provision. On our arrival at Fejee, he evinced the same kind of disposition, for on the day following our landing, he sent me my dinner to the mission-house, and it was well cooked. And what do you think that dinner consisted of? Six large puddings, four capacious baskets of tallow, and two large baked hogs. What others may be disposed to do, it is evident that King George has no disposition to stop the supplies.

"He is also a most decided and exemplary Christian. I had the privilege of being with him for nearly two months, and during that period, I never heard a foolish word drop from his lips, nor did I see anything in his spirit or deportment inconsistent with the most entire devotedness as a disciple of the Lord Jesus Christ. He is a local preacher, and I heard him preach in Fejee, a most interesting, powerful and effective sermon.

"On his arrival in Sidney, he attended the missionary meeting. It appears that some years ago he gave to Mr. Rabone, a missionary in the Friendly Islands, an idol god which he and his family had been accustomed to worship—that the idol god had been preserved by Mr. Rabone, who being at the mission in Sidney, showed this to the king, and requested him to take it with him to the meeting. King George did so, and on the platform he held the idol up, and said, 'This is the thing which I and my family were accustomed to worship.' Then holding up first one hand and then the other, each of which was minus two joints of the little finger, he said, 'My father cut off these fingers and offered them in sacrifice to this very thing.' The thrill that went through the congregation on his making this statement, was indeed most wonderful. But the king had been amply revenged upon his idol gods. On his embracing Christianity he had them all collected, and to the indescribable alarm of his people, he hanged the whole fraternity of them in his kitchen, and left them dangling in evidence of their inability to save themselves or those who had put their trust in them.

"King George is a most enlightened and humane warrior. About two years ago, the heathen part of the population, instigated by some of the emissaries of Rome, refused submission to his authority, and after the exercise of even a longer forbearance than that which England has shown to Russia, he was at last obliged to take up arms in defence of the laws and liberties of his country. But he went forth to war as a disciple of the Prince of peace, not to destroy men's lives, but if possible, to save them, and by a course of conduct unknown to military tactics, he succeeded in destroying his enemies without slaying any one of them, and in transforming the most inveterate foes into the most admiring and ardent friends. One of the rebel ringleaders came to me, and with tears in his eyes said, 'Oh, sir, the king has slain all our hearts.'

"I visited the tree under which the king sat to receive his rebel subjects—they approached with fear and trembling, knowing that they had forfeited their lives to the law of their country—

they expected to die.—But as they came, King George magnanimously said 'Live.' In a transport of joy and wonder, they began to thank the king for his clemency. But he said to them, 'Thank Jehovah, whose *lotu* [religion] has enforced me thus to act. If it had not been for Jehovah's *lotu*, every man among you would have perished.' They now desired to attend family worship with the king, and he had it performed in his camp, and for the first time did they bow the knee at the foot of the great Jehovah. King George returned from the conflict, not with his garments rolled in blood, or with his head covered with the execrations of widows and orphans, but richly laden with the blessings of those that were ready to perish. His extraordinary conduct has made a powerful impression in that part of the world, and it seems to have utterly confounded both Paganism and Popery."

All may do Good.

"IT is not in my power to do any good; I am but a poor woman, and have no influence."

Such was a remark I heard but yesterday; but to speak with all frankness, I did not believe a word of it, and indeed doubt whether the good woman who uttered the remark would like any one of her friends to tell her it was true. However humble in station, every christian has a degree of influence over others, and he who has but one talent is under as much obligation to improve it for the glory of God as he who has ten.

"Well, Mary," I once heard the excellent Joseph Ivimey, of London, say to a female servant who had called to take her leave of him, because she was going from the city to reside in a country town. "Well, Mary, you know you must try to do good. The Baptist Church at —— is in a very sad state, yet you had better go there, and pray and labour for its revival I will," he added, "give you a few hundred tracts for distribution, and make the best use of them you can." I have never seen that lively young christian since, but I have heard of her.

Some year or two after the interview I have described, I dined with my worthy friend Ivimey again; when he said, "were not you here when a young servant girl called upon me before she went to ——?" "Yes," I replied, "and what did she ever do?" "Why, she went down there, and in a meeting house that seats five hundred, she found about a dozen Antinomian Professors, who had neither Sunday School nor prayer meeting. She distributed her tracts, opened a Sabbath school, collected a few pious people together, made the place too hot for the old drunken pastor, got him away, and a lively young man was placed in the pulpit. The house is repaired, a new church is organised, having about a hundred members, a crowded congregation, a grand Sunday school, and large prayer meetings two or three times a week. Hallelujah, my brother, who says a poor servant girl can do nothing?" Who, indeed! The very thought is libellous against the God we serve, and the instrument for good—his own Word—which he has placed in our hands.

The seraphic Samuel Pearce was asked to preach at the dedication of a meeting-house, about twenty miles from his residence. When he arrived there he witnessed a church very few in number, and its members almost poverty personified. Several brethren of other denominations expressed their fears that the cause could not be sustained, and the neighbouring Baptist churches kept aloof from it as altogether hopeless. Pearce, however, was seldom discouraged. and when he entered the pulpit and delivered to them a most encouraging sermon on "*Great events from small beginnings.*" He most cordially congratulated them on the fewness of their number and the poverty of their condition, and declared his heartfelt persuasion that God was

about to do great things at B——. Coming then to the consideration of their duties, he told them that to crowd the house, few as they were at present was one of the easiest things in the world. Every one, he maintained, had some influence; and that now they must exert it. No one could pretend to be unable to bring one person to the house of prayer, which would double the congregation the very first Sabbath, and persevered in, would soon fill the house. The idea as he presented it, seemed a new one, and easy to be carried out. They tried it and found it entirely successful.

Away, christian reader, with all these proud excuses of ours, cherishing our own indolence, while thousands around us are going down to perdition! Be it remembered that our churches are not parlors, in which we are to loll at ease, but vineyards in which we are to labor; we are not called to enjoy ourselves in inglorious ease, but to be "laborers together with God," in the advancement of his glory." "Blessed are they that sow beside all waters," "Woe unto them that are at ease in Zion."—*The Church.*

Spiritual Cabinet.

[From the formation of the British Baptist Missionary Society, in 1816, the Rev. J. G. Pike was its devoted secretary to the day—nay, to the moment—of his departure hence; for he was in the act of acknowledging the receipt of a donation towards the loss by the fire at Berhampore when he died. All the Annual Reports of that Institution were prepared by him, and the few sentences which introduced them were usually gems of thought, which, read by him in his peculiarly impressive manner, were always listened to with serious interest. We select a few specimens from some recent reports which happen to be at hand. The last extract forms the introduction to the Report for the present year, which our departed brother just lived to complete.]

The Lord's Workmen.—Many years ago, before your Society had a being, it was remarked, that perhaps the most formidable objection to forming such a Society was, "We have neither men nor money." To this the answer was, "How do you know you have not men? the Lord raises workmen for the work. What were the missionaries now abroad, when in England, but diamonds in the rough? When Carey sat on his shoemaker's bench, when Ward was employed in Drewry's printing office, when Marshman was teaching the English alphabet, was it ever imagined that Carey would become professor of the Sanscrit in an East Indian College, that Ward would superintend the printing of the scriptures in thirty languages, that Marshman, would unfold the secrets of the Chinese tongue? Was it is ever suspected that Carey, Ward, and Marshman would unlock the stores of divine knowledge to half the world?" That the Lord raises workmen for the work was thus the happy experience of the Baptist Missionary Society; nor has this sentiment been less strikingly illustrated in the story of your own. The Lord has raised up, and in several instances from very unexpected quarters, workmen for his work. He has given you men equalled by few Indian missionaries, and surpassed by none, in adaptation to their work, in untiring labours, and in the measure of success which the Holy Ghost has given them.

Miseries of Heathenism.—The year has, like former years, been chequered with trials and with blessings. Some, under very interesting circumstances, have been gathered into your mission churches; and others, that a year ago enjoyed communion with them, have passed away to join, it is trusted, the church triumphant: yet in both cases the number is small, compared with the countless myriads that crowd the mighty valleys full of the bones of the dead. Over these dry bones christians have still to prophesy and pray, depending for success on no earthly energy, no mortal arm, but on the power of that Eternal Spirit who causes the dead in trespasses and sins to arise and live. The misery of the heathen world cannot

be exaggerated, for its wickedness cannot be unfolded. Mr. Buckley, after furnishing to your secretary some information on this subject, recently received from his pundit, but too shocking for publication, adds:—"The statements of missionaries, that one half of heathen abominations cannot be told, are not unmeaning words—they have an awful import." Yet amidst all this guilt and gloom the light is diffusing; your senior missionary remarks: "The knowledge of Christ is spreading through a wider and wider circle. The cause has taken root in the soil. Christianity is obtaining a local habitation and a name. Though not many have come forward, many, I believe, are preparing fast to do so. Practical religion is better understood. The means of cultivating the wide field are increasing in efficiency and number, and we do rejoice, yea, and will rejoice."

Labouring for Eternity.—The Holy Ghost, by an inspired apostle, declares "that one day is with the Lord as a thousand years, and a thousand years as one day;"—that compared with his eternity, the difference between a thousand years and a day is scarcely perceptible; and that the one period is as insignificant as the other. It is a strange and overwhelming consideration that, viewing man as destined to eternity, the same assertion applies to his future existence. To us, in the world beyond the grave, one day will be as a thousand years, and a thousand years as one day. To the millions of our world "that lieth in wickedness" the same observation applies, for the same eternity awaits them. Hence missions to diffuse the glorious gospel of the blessed God derive an importance which no language can describe, and which can be fully grasped by no finite mind.

Famine of the Bread of Life.—With deep sympathy have English Christians beheld the desolations of famine in unhappy idolatrous Ireland. Fearful are the horrors caused by the failure of bread, the staff of life; yet there is a far worse famine than that occasioned by blighted crops and failing harvests—a famine whose results are a thousand times more deadly, and its miseries more intense and more lasting. It is that famine of the bread of life which India and China and other lands have been enduring for many gloomy ages. To give to millions famishing in these lands the bread of life, is an object far more sublime, and unspeakably more benevolent, than would be the attempt to save from the graves that famine opens the whole of a dying nation; for the great Author of salvation has declared that they who eat of this bread shall never die,—shall live for ever.

Importance of Missionary Labours.—The privilege of being instrumental in increasing the happy company that shall shine as the sun in the kingdom of their heavenly Father, belongs exclusively to those who labour in the cause of Jesus; for he has declared that they gather fruit to life eternal. Ten thousand ages hence, how forgotten will be the honours that the world heaps on its distinguished favourites! How insignificant—as a leaf driven by the wind—will be the plans. and schemes, and discoveries, that now engage universal attention and general admiration! But then, to have led one soul to heaven, will be a labour of love celebrated in the praises of the blessed, and remembered with undying gratitude by the happy object of such Christian labours, while God's eternal ages roll along. So grand and glorious are the obscure, and often unnoticed, efforts of those who, constrained by the love of Jesus, lead their dying fellow-men to Him. Of such efforts none are more benevolent, and none will be celebrated in eternity with more grateful praise, than that of sending the gospel to those who are dying in heathen darkness—of proclaiming to them the tidings which angels first announced to this sinful world: "Behold, we bring you good tidings of great joy, which shall be to all people; for unto you is born a

Saviour, which is Christ the Lord." The very message which angels thus brought from heaven to earth your missionaries now bear to heathen lands. Angels could not convey truths more important, or more joyful. Through another year your beloved brethren, amidst mortal weakness and numerous trials, have been permitted to act an angel's part in proclaiming these good tidings of great joy.

William Carey.—One of the deputation of the Boston Baptist Board to Burmah, Rev. Dr. Granger, thus refers to his visit to the former home and the grave of Carey:

"In the library, I did not ask for Carey's dried botanical specimens. In fact I forgot them. But they shewed me what interested me more, some of his manuscript works. There, for example, was his Sanscrit Dictionary, in five huge folios of about seven hundred pages each. There was his Bengali Dictionary, in manuscript, and other large works, any of which would have given any other man a world-wide reputation. Carey's own writing in Oriental characters is so neat and perfect, page after page, without an erasure or a blot, that one has to examine closely to convince himself that it is not printed. As I surveyed these huge tomes, and thought of the herculean labors of the man who learned thirty-eight languages that he might translate the Holy Scriptures into them; as I thought of his want of early classical training; as I thought of his labors as a professor in the Government college and translator for Government, and as superintendent of an indigo factory one hundred miles from this, all which secular work he undertook that he might raise funds to carry on his mission work, I stood amazed at the courage, boldness, and success of the man. God's grace gave the impulse. 'Eustace, I can *plod*,' shews the method of this, the most wonderful man of his age.

I'll do it Well.—Everybody believes the old adage, "Whatever is worth doing at all, is worth doing well," yet how few practice it. The farmer sees a hole in the fence, but instead of thoroughly mending it, he tinkers it up, saying to himself, that "it will last for awhile any how." Or he farms his land as his forefathers farmed it, regardless of the fact that scientific agriculture will enable him to cultivate it far better. A mechanic is called in to do a bit of work, in four cases out of five, he hurries over, caring only to make it good enough to pass, but having no ambition that it should be the best that he can do. We might extend our illustrations through every walk of life. Few men say to themselves "I'll do it well." Haste is preferred to thoroughness, the reputation of a quick workman to that of a good one. Lawyers, ministers and other public speakers, even make a pride of extemporaneous oratory, as if any truly sensible man could be ambitious of an impromptu speech, when with careful thought he might make his address incalculably better. The few, however, who adopt for their motto, "I'll do it well," always succeed in life. The lad at school who follows this rule, rises to the head of his class. The lawyer who makes thorough work, gets the best and most lucrative practice, for people know that his opinion can be depended on, and that he makes no mistakes. The hard student in medicine has the most practice, as soon as his proficiency is discovered, which inevitably happens sooner or later. The mechanic who turns out first rate work, obtains first rate prices and a first rate run of business. Whoever would go through life well, let him adopt for his motto at the outset, "Whatever I do, I'll do it well."

An excellent method of rectifying our judgments, would be always to put ourselves in the place of our neighbor, and our neighbor in our own. Have you received an injury?

Burlington University, Burlington, Iowa.

Burlington University.

BURLINGTON, IOWA.

THIS Institution received its origin at the meeting of a General Educational Convention of the members and friends of the Baptist Denomination in Iowa and vicinity, held, in answer to the call of a committee of six, appointed by the Iowa Baptist State Convention, at Iowa City, April 13th and 14th, 1852. The corner-stone of the above edifice was laid with appropriate public ceremonies, July 4th, 1853, and the building, completed in all its parts, was dedicated one year after, July 4, 1854, with a public oration, by Rev. J. C. Burroughs, of Chicago, and a poem by Dr. Philip Harvey, of Burlington. This edifice was designed mainly for the Preparatory Department of the Institution, and for economic arrangement and tasteful proportions of architecture is superior to anything else yet erected for educational purposes in the State of Iowa. Its dimensions are forty-four by sixty-five feet upon the ground, three stories high, with flat tin roof, and surmounted by a beautiful cupola, furnished with a clock and bell. The material of the building is brick and its cost complete was $8000. It was dedicated in a sense free from debt, the unpaid balance being provided for in subscriptions supposed to be good and reliable. It stands upon a beautiful site of six acres, located near the centre of the geographical limits of the city of Burlington, and upon a hill overlooking the city and commanding a pleasant prospect of the town and Mississippi river in front and the rich prairies of Illinois beyond. The site also is considered worth at least $8000, which with edifice, and independent of small investments in endowments, library, &c., constitutes an unincumbered property now in possession of the Board of Trustees, of about $16,000.

Although the charter of the Institution admits of a Preparatory Collegiate and almost any other Department which the Board of Trustees may see fit to attach, still, the present design is only the establishment of a good Preparatory or Academic School, as the country is yet in its infancy and does not imperiously demand, at present, a collegiate department, and no sufficient endowment has yet been secured for its support. A Preparatory Department for both male and female students was opened in the basements of two of the city churches on the 5th of January, 1854, with about sixty pupils, and have since the completion of the new edifice been removed thither and re-opened with most encouraging prospects. Seven different individuals now stand connected with the Board

of Instruction, and three are constantly employed in teaching in their respective departments. What this young Institution yet needs is ample endowment, and a high career of usefulness and honor we doubt not is reserved for its future history.

Peter and Judas.

FROM THE GERMAN OF THOLUCK.

IN the Christian life the sun is often enveloped in mourning, and its progress lies through storms and tempests; but we have in the Holy Scriptures the most striking exemplifications of the truth, that we may fall, but not to our utter confusion, if only we know how we can be raised up again, and that it is to the most feeble of his children that the faithful hand of the Lord is especially turned. How many who have deplorably fallen have drawn from Peter's example strength to rise up again! What a mighty and gracious blessing has God imparted to us, in preserving for us this portion of Peter's history?

He who has a nature like Peter's—in the morning weak, in the evening bold; to-day flaming, to-morrow cold—may well despair, at first sight, of the possibility of God's forming a temple for his glory from such sorry materials. Yet it was to none but Peter that the Lord addressed these words, "Thou art Peter, and upon this rock will I build my Church, and the gates of hell shall not prevail against it." Wonderful, indeed! Nor would we wonder the less did we know what poor materials the Lord possessed in the hearts of the rest of his disciples. How feeble their capacity for acquiring knowledge, or of understanding the plainest words of our Lord! and in their hearts how much impurity had grace to struggle with—the faithlessness of a Thomas, for instance, and the impure fire of a John! But there is one thing to be observed, they were children, and something can be made of children,—children can be trained. And hence, notwithstanding all their spiritual poverty, their Lord was so certain of the result that he could rejoice and praise his Father in heaven, saying, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes!

I have often met with those who could not conceive how a man like Peter, after such words as these, "Lord, to whom shall we go but unto thee? thou hast the words of eternal life," could deny his Master, and swear, "I know not the man." Ah,

"Wind and weather have overnight
Touch'd many a flower with a withering blight."

If once a man fall, of course the whole world will run him down. But how do we estimate a false word? If that wall be once thrown down which should stand forever between the Christian heart and falsehood,—if between truth on the one hand, and falsehood on the other, what are called necessary lies can be allowed to introduce themselves, and if these can glide over the lips almost as freely as words of truth,—what reason have we to think that in the hour of danger and trial many of those who now boast with Peter, "Though all men shall be offended, yet will I never be offended," (Matt. xxvi. 33,) would not have fallen as that disciple fell?

But if none of us would have fallen on that night as Peter fell, how many of us, do we suppose, would have been found standing by his side when he testified in the very face of the judges of the crucified Jesus, "We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew, and hanged on a tree: him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." Acts v. 29–32. How many would have continued at his side when he willingly received the

stripes, and went forth from the council, "rejoicing that he was counted worthy to suffer shame for his name?" Acts v. 41. When his Saviour was dying on the cross, he was among the cowards; but when he was to verify the Saviour's words, "Whither I go, thou canst not follow me now, but thou shall follow me afterward," henceforth we find him not among the cowards; henceforth we find him a witness of the sufferings of Christ; henceforth we find him following his Saviour indeed,—following him to the pillory and to shame, and at last entering upon a participation in his Saviour's cross. And how many of us who stand by and accuse him would have followed? No, Peter: thou knowest what thou saidst when thou spakest to thy Saviour thus: "Lord, thou knowest all things; thou knowest that I love thee."

In what more consolatory manner could this great truth have been presented to timid hearts, wavering still between heaven and earth,—our good Lord maketh his strength perfect in weakness? How often have I, when I felt my hands feeble and my knees weary, when I staggered hither and thither with uncertain steps, when I sighed, "O, shall the twilight never vanish, and I find entrance into the perfect light?"—how often have I, a fallen child, arisen by Peter's example!

Verily, it must have been long indeed before he was thoroughly imbued with the Spirit of the Saviour. Even after he had preached Christ, not only are we told that the *new* man Peter had to strive with the old, but that the old man was often victorious. When those zealous for the law came down from Jerusalem, he was afraid to eat any longer with his brethren contrary to the law. In this respect he feared man more than God; he acted contrary to his better knowledge; and for this he was reproved by his brother Paul. That the fear of man could conquer the better knowledge of an apostle was shameful in the highest degree; but while it saddens us deeply to think of the greatness of human weakness, it leads us with still greater self-distrust to exclaim, "Let him that thinketh he standeth, take heed lest he fall," and to renounce all confidence in one's own strength. At the same time, we have in this no small testimony to the fact, that much grace and not a little weakness may co-exist fo ra long time in the human heart; while this testimony is enhanced by the reflection, that it was this very Peter who laid at Pentecost the first foundations of the Christian Church, who took joyfully scourgings and revilings for the name of Jesus, and who ultimately followed his Lord even to the Cross. Patience, therefore, thou weak heart of mine,—patience with thyself, seeing God has so much long-suffering with thee.

But how has this child, who has so often fallen, been always raised up again? He fell—but he never let go the hand which sustained him; and it was this hand which lifted him up again! The disciple spake no doubtful truth when he once said, "To whom shall we go but unto thee? thou hast the words of eternal life;" and again when he said, "Lord, thou knowest that I love thee; and, therefore, no sooner did he fall than the tears of penitence sprung forth, and, from these penitential tears, invigorated love. How beautifully is this depicted in the narrative of his denial! He was yet standing by the fire in the court of the high priest, when the doors of the inner apartment opened, and the Saviour stepped forth from the judicial examination. The cock crowed twice; "and the Lord turned to Peter, and Peter thought on the words of the Lord, which he said, Before the cock crow twice thou shalt deny me thrice. And Peter went out, and wept bitterly." O that Judas could have wept such tears! Perhaps it was at this very time that he went to the high priests and said, "I have sinned in that I have betrayed innocent blood;" even then, perhaps, there was no time to seek the Saviour of sinners himself. O,

Judas, why wentest thou to these cold-hearted hypocrites, who flung thee back thy money with a—"What is that to us? see thou to that?" Why didst thou not hasten to Him whose innocent blood thou hadst betrayed, and raise, even beneath the cross, thy hands in supplication? True, those arms, which were ever stretched forth to every seeking sinner, were now nailed upon the cross; but most assuredly those lips would not have said to thee, "See thou to that!" If he could no more stretch forth his arms to thee, would not his broken-hearted look at least have spoken forgiveness? But in that heart there was neither love nsr faith! Severe, indeed, were the words pronounced over his betrayer by the meek and gentle Lamb of God: "The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! It had been good for that man if he had not been born." Matt. xxvi. 24.

Self-murder is too often the last convulsive effort of a storm which has raged for years through the bodily frame. Where it reveals its own peculiar nature, suicide is but the topstone of a life-long slavery to sin, in which the sinner springs into its opened jaws, merely because, over mountains and valleys, weary and worn, he has been lashed on by sin to this brink, where the last deed of his life is the culminating point of his sin, and in which he dies. Can there be aught more horrible than self-murder?

My Father and my God, one thing would I entreat: If in my great weakness I should fall, O give me true contrition in my heart, and let not my repentance be without tears! Lo, I can say with Peter, "If thou takest me not up, I know not where to go." Thy hand I never will let go. And if I leave it not, thou wilt not leave me lie in the dust, but will lift me up; and when thou shalt have humbled me, so that I renounce dependence on myself, and seek my strength, my consolation, all in thee, then the hour will come when I shall no more tread with uncertain steps, but shall walk forever in uprightness of heart before thy face!

Going to a Sight.—Rev. Mr. Venn once told his children that in the evening he would take them to one of the most interesting sights in the world. They were anxious to know what it was. Perhaps some children will guess it was a show, or a circus, or a ventriloquist, or some such thing.

Mr. Venn did not gratify their curiosity, he only told them to wait. When evening came, he took them by the hand, and led them to a miserable hovel, whose decayed walls and broken windows bespoke poverty and want.

"Now," said he, "my dear children, can any one that lives in such a wretched place as this be happy? Yet this is not all: a poor young man lies on a miseeable straw bed within, dying of fever, and afflicted with nine painful ulcers."

"O, how wretched!" they all exclaimed at once.

Mr. Venn then led them into the cottage, and going up to the poor dying young man, he said, "Abraham Midwood, I have brought my children here to show them that people can be happy in sickness, in poverty, and in want; and now tell them if it is not so."

The dying youth, with a sweet smile, immediately answered, "O yes, sir; I would not change my state with the richest man on earth who had not the views which I have. Blessed be God, I have a hope through Christ, of going to heaven, where Lazarus now is. He has a great while ago forgotten all his miseries; soon I shall forget all mine. Sir, this is nothing to bear, while the presence of God cheers my soul. Indeed, sir, I am truly happy, and I trust to be happy through all eternity; and every hour I thank God, who has given me to enjoy the riches of his goodness and grace through Jesus Christ."

Could there be a more interesting sight than this?

Editor's Garner of Gleanings.

Re-baptism of Children.—We give a portion of a letter received from a lady in Pennsylvania, and our answer to her questions. It was a private correspondence, but similar questions have not unfrequently been asked us, and this answer may be of service to others who have no means of asking questions personally.

"Some four years ago, an Irish woman came to my father's, with a little child, fifteen months old, which she had so badly treated, that it was scarcely alive, and its thin, pale face, so won upon my sympathy, I asked her to give it to me, telling her I could not bear to have the sufferer so abused. My parents have consented, and we have adopted her as our own, and a sweet, promising child she is. Being a member of the Presbyterian church, I have felt a desire to have her baptized; (none of my friends are members,) but as baptism has been formerly administered by a Catholic priest, it is a question of conscience whether it will be right to have it repeated; and it is upon this point I wish you to instruct me.

[Reply.] Dear Madam.—In regard to the matter of which you wrote me, I would say.

1st. That there is not any longer, in the Protestant church, (at least not to a great extent) any such idea connected with infant baptism as was held originally, when Catholics regarded the child's salvation to be dependent upon it.

For it was thought that *original sin* (whatever that might be) was washed away by baptism. An infant without *overt* sin, and baptized out of original sin, dying, won't go to heaven. All that is passed. No effect is produced on the *child* directly by baptism. The whole force of the ordinance is moral; and in the first instance it takes hold only upon the parents and guardians of the child. They solemnly covenant to rear the child in Christian ways; and in so far as it can be done, they *consecrate* the child to God. Baptism is the seal in the child of their faith and promises.

2d. When a child has been baptized by a Catholic priest, the simple act is just as valid as if it had been done by a Protestant pastor. If Roman Catholic parents become Protestants, the baptism of their children stands good.

But when a child passes to other hands, and others stand to it in the relation of parents, they then assume all the moral obligations which the original parents are supposed to have taken, and there is no necessity for re-baptism.

3d. But though there is no ceremonial or moral necessity, so, on the other hand, there is no possible objection.

If in any respect you think the child would be advantaged, or if your own sense of religious care would be aided; or if any other moral impression or result may be obtained, I know of no objection to a second or third baptism.

Baptism is not a superstition. It is not an endless charm, a spiritual amulet. It is a positive form of consecration.

Infant Baptism in New-England.—The Boston correspondent of the Journal of Commerce says:

A Presbyterian pastor of this city baptised three infants last Sabbath in his own house of worship, and in connection gave to the parents quite minute directions as to the duties they owed to the children. He gained their assent that they would perform these duties.

In our congregational churches we fear that there is considerable indifference and neglect in reference to infant baptism. In one of our oldest churches in this State, there had not been, a few years since, an instance of infant baptism for the seven preceding years. Last year there were seventy Congregational churches in New-Hampshire that reported no infant baptism. This year ninety-six churches, or about one-half in the State, report none. If this indifference continues, the ordinance will become extinct in the Congregational Church.

We are not surprised at this statement. We believe that the statistics of New-England's Congregationalism indicate the inevitable desuetude of infant baptism. It is an ordinance which can be practically important only under ideas of sacramental efficacy with which Congregationlism has no affinities.

Singular Income.—The church of All Hallows, in London, still possesses an income originally given to it for the purpose of buying faggots for burning heretics.

New mode of lighting Churches.—The London Watchman in a notice of the anniversary service of Wesley Chapel, Leeds, which is one of the largest chapels in England, gives the following description of the mode in which that building is lighted :—

The trustees have introduced into the chapel a new mode of lighting places of worship, public buildings, and large rooms, and the new light was first used on Wednesday evening. Contrasted with the old mode of lighting, the effect of the new plan was vivid and striking. The light in those parts of the gallery and the body of the chapel which come within the direct rays of the concentrated mass above, is probably fourfold greater than with the ordinary gas apparatus. Yet the light is soft and mild, and from its general diffusion, and the source of light being absent from the eye, it is the nearest approximation to broad daylight we have witnessed. All the gas standards are removed from the gallery, the pendants from below, and the brackets from the pulpit, so that a full view may be had of the preacher and the congregation without any intercepting object, and without any glare dazzling the eye. Brackets are placed all round the walls of the building to light under the galleries, and two lights are required for the use of the organist and and the orchestra. The light is in the centre of the ceiling, and only a few inches below its surface. It is placed under a cone carried through the roof of the building, which rises outside about five feet above the ridge-stone. The construction of the cone is such as to render it perfectly secure from the possibility of ignition. Just below the lower orifice of the cone is a cluster of burners, making a circle of 25½ inches in diameter. Forming the outer circle are 12 smaller circles, composed of nine jets each, and when lighted they have the appearance of so many luminous roses. Within this is a central circle of 18 jets, making a total of 126 jets. The light thus composed is itself a beautiful object, and the effect beyond anything we have seen from an artificial luminary. The radiation of heat seems to reach you from the central mass down to the body of the chapel, but in so mild and gentle a degree that the sensation is rather pleasing than otherwise; and when you have sat for two hours under its influence you will feel no accumulation of heat, nor the least sensation of oppression arising from it, provided there is a sufficient admission of cold air from below. This results from the perfect ventilation that is carried on in the cone during the time of combustion, and which tend much to reduce the risk of injury to persons of delicate constitution. It is even recommended to light up the apparatus during the day time when the chapel is excessively crowded, and the heat is great, as a means of reducing the temperature. It is of course difficult to say at present what may be the precise expenditure of gas, but from calculations made, it will probably be a saving of 30 per cent, in the consumption as compared with the old principle of lighting.

Progress of Religion in the United States.—From the Presbyterian of the West we take the following interesting Statistics:

In 1830 there were 9837 ministers of the gospel in the United States, with 1,199,069 church members; and the census showed a population of 12,866,920. This was one minister for every 1,307 of the population; and one church member for a little less than eleven.

In 1840 there were 15,947 ministers, with 2,065,575 church members; and the population was 17,062,574. This was one minister for every 1107; and one church member in a little over eight.

From the next period of ten years from 1840 to 1850, while the increase of the population was something above 36 per cent., the ministry increased 61 per cent., and the membership increased 42 per cent. To take a definite case during this period, we may say that the Presbyterian Church, O. S., increased from 1840 to 1850, in the ministry 54 per cent., and in the membership 64 per cent.

So then it is not in numbers that the church in the U. S. is retrograding. Though not doing what she should, she is more than holding her own.

In 1850 there were 25,718 ministers, with 2,931,188 church members; the population being 23,263,488. This was one minister for every 904 of the population, and one church member for a little less than eight.

We deduce from these that for the term of ten years from 1830 to 1840, while the increase of the population was but 33 per cent., the increase of ministers was 62 per cent., and the increase of members was 61.

It seems scarcely needful to furnish the figures to prove that in pecuniary contributions to benevolent purposes, there is no going backward. Let it be but remembered that the present century has given birth to every missionary, bible,

tract and Sabbath school society in our and; let it be seen from the annual reports of all the large societies, that year after year their receipts are swelling; let it be firstly considered that their urgent calls are founded on enlarged operations, and arise not from diminished resources; and it must be conceded that in giving to the claims of benevolence, the present generation of Christains is behind no preceding one. Let any man examine the census reports for the number of churches in the country at large; or look around his own neighborhood for those that have gone up under his own eye; or notice the establishment of Sabbath schools and the circulation of religious newspapers and books; or reflect upon the colleges and seminaries that Christians have erected, and comparing all these with the like in former times, he must judge that it is not in either pecuniary ability or pecuniary contributions that the church is retrograding. It is notoriously true that more is now given cheerfully, than can be shown to have been given at any time before.

A CONTROVERSY illustrative of the present attempts of the Romish hierarchy to control the temporalities of their Church, has lately arisen in Hartford, and reached a fatal issue. For eighteen years Father Brady had been the priest of a parish in that city, which had grown on his hands to great magnitude and importance. Then came a Bishop, and put on airs in relation to Church property, to which the priest declined to submit. The priest was deposed, and died of cholera, alleged to have been brought on by a broken heart. Burial for him in the church-yard was refused by the Bishop, and even the church-doors were closed, that mass should not be celebrated over his remains. But the laity rose in rebellion; they dug his grave even a second time in defiance of the Bishop, and found a priest who dared to say mass, notwithstanding the inhibition. The excitement was intense, and the conduct of the Bishop was universally reprobated.

NOAH'S ARK.—The largest ocean steamship, (says the Sailor's Magazine,) now plying on the Atlantic, bears precisely the proportion in length, breadth and depth, that are recorded concerning Noah's Ark. The dimensions of the Atlantic steamers are, length 322 feet, breadth of beam 50, depth 28½ feet. The dimensions of the Ark were, length 300 cubits, breadth 50 cubits, depth 30 cubits. The Ark, therefore, was nearly twice the size, in length and breadth of those vessels, the cubit being nearly twenty-two inches; both had upper, lower, and middle stories. After all the equipments of forty-two centuries which have elapsed since the deluge, the ship builders have to return to the model afforded by Noah's Ark.

DEDICATION.—On Thanksgiving day the new house of the Second Baptist Church on Broadway, Baltimore, was opened for the public worship of God. The cost of the house and furniture was stated as $13,800. —of which about $2600 remained to be provided for. $500 of this amount were collected on the day of dedication. The appearance of the building is neat and attractive. The interior is handsomely frescoed. It has a front of 55 feet and depth of 90 feet. The basement is above ground and has a wide vestibule with stairway leading to the main body of the church. There is a session room extending across the building, besides two class rooms and dressing rooms. The main floor has a vestibule, which opens into the naive, which is 50 feet by 70, with an arched chancel space for the baptismal pool and pulpit platform. There is a curved gallery over the vestibule and a part of the main floor, supported by wooden pillars and having an arcaded front. The seats are curved so that all will face the pulpit. The ceiling is 32 feet from the floor, covered at the sides. The building is Romanesque in style, built of brick, with iron shafts. In front the first story has a gabled porch, with two orders of arches and pillars and small vestibule windows. The main story has over the porch a large window with three bays, divided by light iron shafts and brick arches.—At each side is an arched and shafted window; a cornice of brackets and arches crown the gabled front. All the front is covered with mastic.

THE TWO ARMIES.—It cost the English government $500 to carry each of the 20,000 soldiers from England to Turkey, who not only diminish the resources of their own country by going, but go to destroy those who would add to the resources of other countries. In one week in May, over 20,000 European emigrants landed at New York at an expense of less than $20 each, bringing with them the bone and muscle that will assist in developing the resources and increasing the wealth of this county.

Compendium of United States Statistics.—Mr. De Bow, Superintendent of the United States census, has just issued a new volume, of which a very heavy edition was printed by Congress. It is a most complete cyclopedia of new and interesting statistics. The following facts are digested from it, but the whole volume is worthy of study and reflection:

In 1821 there were three miles of railroads in the United States; in 1830, 41; 1840, 2167; 1850, 7355: 1854, 17,317 miles, and about 5000 miles of canals. The total cost of railroads $489,603,128; number of miles in construction, 12,526. Total miles constructed in Great Britian, 7,686; Germany, 5,340; France, 2,480.

In Richmond the number of persons to a dwelling in 1850 averaged 5.2; Charlestown 5.6; Mobile 5.8; New Orleans 6.5; Philadelphia 6.6; St. Louis 7.7; Cincinnati 8.2; Boston 8.9; New York 13.6. Number of persons to an acre in Mobile 13.8; New Orleans 45.4; Philadelphia 80; Boston 82; New York 135. In 30 years, Charlestown, in 1850, had increased 73 per cent.; Savannah 102; Baltimore 169; Philadelphia 198; Boston 221; New York 316; New Orleans 328; Louisville 976; Cincinnati 1097. In about the same period, Paris had increased 47 per cent.; London 91; and Berlin 134.

The number of Indians in the United States in 1789, 76,000; 1853, 400,764, of whom 271,030 are in California, Texas and the Territories. In 1800, 3806 persons, exclusive of army and navy, were in federal employ; 1854, 35,456. Coinage of United States mint 1800, $571,331; 1852, $57,104,569. Vessels built in the United States in 1815, 1314, of 154,624 tons; 1852, 1444, of 351,493 tons.

Average age of white persons who died in the United States in 1849–50, 25.45 years; colored, 21.39.

The main shore line of the Union, including bays, sounds, &c., is 12,609 miles, of which 6,861 miles are on the Atlantic, 2,281 on the Pacific, and 3,467 on the Gulf. Of the continental shore line 997 miles are on the Atlantic north, and 1,256 south of Virginia, (inclusive;) 1,764 are on the Gulf; 1,343 on the Pacific. The distance from New York to New Orleans is equal to that from London to Rome; from New York to Astoria by water, equal to that from Liverpool to Canton by way of Cape of Good Hope. The total length of shore of navigable rivers is 49,065 miles. The frontier line of the Union on the British possessions is 3,303 miles; on Mexico, 1,456 miles.

A Nation of Atheists.—The American clipper ship Lady Pearce, Captain Burr, fitted up at San Francisco in a costly manner, for a "peace expedition" to Japan, arrived with her owner, Mr. Silas E. Burrows, at Hong Kong, on the 14th of August. Mr. Burrows describes his visit as having been attended with the most pleasurable and satisfactory results.

He likewise asserts the Japanese to be a *nation of Atheists*, denying the existence of a God, and selecting as an object of worship either the Spiritual Emperor at Mecca, or any other Japanese. He was told by the interpreters that formerly their religion was similar to that of the Chinese, but that the belief of a Supreme Being had latterly been entirely discarded; and they professed to be much shocked on Dee-Yee-No-Skee, (a Japanese saved from a wreck by the American ship,) declaring his belief in the Deity, to whom, and not to the Spiritual or Temporal Emperor, he said his successful applications for, and thankful acknowledgments over deliverance from the drifting junk had been directed.

Russia and its Changes.—The Russian Church affects toleration. Of the vast population of fully 60,000,000 only about 45,000,000 are members of the regular Church; 350,000 are dissenters or heretics to the Church itself; 3,500,000 Roman Catholics are found throughout the wide domains of the Czar, and fully 250,000 Armenians. The protestants of the Augsburg Confession of Faith amount to 2,000,000; those of the Reformed Church to 54,000. There are 10,000 Moravians; while no less than 2,500 000 belong to the Mohammedan creed. The Jews are 600,000 in number; and the followers of that mysterious potentate, the Grand Thibet, amount to no less than half that amount. There are creeds still more extraordinary throughout the enormous tract of territory which constitutes the Russian Empire; 170,000 are open idolaters, and no less than 600,000 are addicted to the disgusting practice of Fetichism, worshipping bats, cows and every uncouth specimen of brute, as representative of the Divinity of Heaven.

"The Christian Messenger."—We have received the first number of a handsome sheet, bearing this title, published at Bradford, Canada West, and intended as the organ of the "Regular Baptists" of that region. Rev. T. L. Davidson and R. W. Sawtell, are editors. It is welcome.

THE GERMANS IN NEW YORK CITY are estimated at 80,000 at least. They congregate chiefly along the eastern borders of the city. A Mr. Bogen has undertaken the duties of a Missionary to these people.

ABJURATION OF FIFTY-THREE CATHOLICS. —It is not long since we gave an interesting account of the progress which Christianity is making in Geneva. Only last summer, more than a hundred Roman Catholics left the Pope for the Gospel, and on Sunday, August 31st, 1854, FIFTY-THREE Romanists made a public abjuration of the errors of their former faith, in the church of St. Peter, where Calvin preached for years againt the abominations of the popish religion.

The vast edifice was crowded with spectators, of all classes of society, and of all religious denominations. In the Rome of Protestantism, the pastors work assiduously to increase the ranks of the army of Christ.

DR. CHALMERS ON ROMANS VI.; 3, 4.—"The original meaning of the word Baptism is immersion, and though we regard it as a point of indifference whether the ordinance so named be performed in this way or by sprinkling—yet we doubt not that the prevalent style of the administration in the apostle's days was by an actual submerging of the whole body under water. We advert to this for the purpose of throwing light on the analogy that is instituted in these verses. Jesus Christ by death underwent this sort of baptism—even immersion under the surface of the ground, whence he soon emerged again by his resurrection.

"We by being baptized into his death are conceived to have made a similar translation. In the act of descending under the water of Baptism to have resigned an old life, and in the act of ascending to emerge into a second or new life—along the course of which it is our part to maintain a strenuous avoidance of that sin which as good as expunged the being that we had formerly; and a strenuous prosecution of that holiness which should begin with the first moment that we were ushered into our present being, and be perpetuated and make progress towards the perfection of full and ripened immortality."

PRESS OF THE UNITED STATES.—According to the census returns of 1850, the total number of newspapers in the United States was 2,747, of which 815 were Whig, 742 Democrats, and 1,180 neutral, independent, and religious. The following table exhibits the number in the principal States:

New York, 458; Pennsylvania, 328; Ohio, 302; Mussachusetts, 209; Illinois, 118; Indiana, 121; Virginia, 100.

In the other States they number from 65 downwards.

The following will show the comparative number of daily, weekly, &c.

Daily, 247; tri-weekly, 90; semi-weekly, 71; weekly, 2,024; semi-monthly, 46; monthly, 149; quarterly, 16.

The aggregate issues are:

Daily papers, 898,267; tri-weekly, 76,-580; semi-weekly, 85,797; weekly, 2,763,-526; semi-monthly, 267,265; quarterly, 19,075; twice a year, eight times, &c., 67,-550.

PRESENT AND PROSPECTIVE POPULATION OF OUR COUNTRY.—In 1850, according to the census then taken, the total population of our country exceeded twenty-three millions. The total number now must be about twenty-five millions.

Advancing at our present rate, both naturally and by immigration, in 1870 we shall number thirty-nine millions of people, in 1890, we shall number seventy-four millions of people, and in 1900, above one hundred million! What a field! What a population for missionary enterprise!—*Home & For. Record.*

GOD OF MY MOTHER.—Rev. Charles Morgan of East Troy, Wisconsin, in giving an account of a religious revival in that place, says:

An infidel of talent and respectability, under the power of truth bowed upon his knees and cried in agony;

"God *of my mother*, have mercy on me!"

His mother is a devoted Christian in the State of New York.

"God of my mother!" How much is revealed in that simple exclamation; how conclusively it proves that this man had a mother, whose faithfulness left its impress on his soul too deep to be obliterated by time and sin.

There is nothing more absolutely foolish, than to require faith in any doctrine, while the evidence upon which it should mainly depend is witheld. To hold any tenet, without having the ability to show its consonance with right reason, is mere prejudice, and unworthy the understanding of man.

NORTH CAROLINA BAPTIST CONVENTION.—We learn from the Biblical Recorder, that the twenty-fifth annual session of the Baptist State Convention of North Carolina, was held with the Baptist Church in Fayetteville, from the 12th to 16th inst.

The claims of Home and Foreign Missions, the Bible and Publication Societies, and Ministerial Education received due attention, and a Society was formed denominated the North Carolina Baptist *Church Extension Society*; the object of which is to assist feeble churches, in towns and other important localities, in putting up suitable church edifices.

We are very glad to perceive that this systen of *Church Extension* is growing in popular favor, and we earnestly hope, that every State will soon have a similar Society in operatiou.

"INNOCENT AS A CHILD."—A New Orleans paper makes the following statement:

During the last year there were expended something near $30,000,000 for intoxicating drinks in the State; $20,000,000 of this was expended in New Orleans alone. There were made about 16,000 arrests, directly and indirectly, for drunkeness in the city and state; about 400 deaths by delirium tremens; about 75 murders, besides a host of other crimes. Over 1,000 have been reduced to vagrancy and pauperrism; the resources of the State have been crippled; thousands have been kept out of employment; society at large has been seriously, deeply damaged in all its relations; the health and energies of some of our best citizens have been destroyed and ruined in life. All this has been done, and more, and yet we have men who tell us that "the rum-seller is *as innocent as a child.*"

CALIFORNIA ITEMS. The Episcopal church is contemplating the establishment of a mission among the Chinese in California.

The twenty churches iu San Francisco of different denominations, embrace nine thousand nominal members.

The sectarian schools which were established by Roman Catholic priests in San Francisco, and have drawn $17,000 from the pockets of the people. have proved abortions, and are complained of by the Grand Jury as nuisances.

The leading members of the Chinese church in San Francisco, under the pastoral care of Rev. Mr. Speer, were converts under the ministry of the London Society's Missionaries at Hong Kong or Amoy.

HOWARD COLLEGE.--The buildings, library, apparatus, &c., of the Howard College, at Marion, Ala., were destroyed by fire on the morning of Oct. 16th. One of the professors and several of the students were severely injured by leaping from the windows. A colored man, employed as a servant in the buildings, has died from burns and injuries received. Noble efforts are being made in various parts of the state, which will doubtless prove successful, to again erect the buildings and repair the losses that have been so calamitously endured. Arrangements were promptly made for resuming and continuing the exercises of the college.

JUDGE A. W. WOODRUFF, who died in April last, at Greensboro', Ala., in the 28th year of his age, was a worthy member of the Baptist Church in that town, and universally esteemed by his fellow citizens. He was a lawyer of fine abilities and although so young, was elected the year previous Judge of the Probate Court of the county. His piety was sincere and earnest and his loss is greatly mourned by those who knew him. He had been for ten years a consistent member of the church, and gave promise of large influence and usefulness.

The first colony from the United States was established in Liberia in 1820. The total number of emigrants sent out by the American Colonizatlon Society up to the date of the Ashburton treaty in 1842 was 3,868. The colony declared its independence in 1847. From the date of the treaty of January, 1854, the total number of emigrants was 4,422. The average annual emigration prior to the treaty was 173; since the treaty, 368. The emigration of the year 1853 was greater than that of any previous one, amounting to 782. Some 200,000 native Africans acknowledge the authority of the republic, and enjoy under its wing a free Christian government.

RELIGIOUS LIBERTY IN EUROPE.—The Lutheran Pastoral Conference of Bonn in Germany, Dr. Hollneg presiding, has declared unanimously against suppressing Baptist missions by secular authority,—against compulsory infant baptism,—and against attaching civil advantages to the observance of the rite of confirmation. That is a long stride forward, and in every such advance we may recognize the hand of God, leading on to full deliverance.

BEYOND THE RIVER.

Time is a river deep and wide;
And while along its banks we stray,
We see our loved ones o'er its tide
Sail from our sight away, away.
Where are they sped—they who return
No more to glad our longing eyes?
They've passed from life's contracted bourne
To land unseen, unknown, that lies
Beyond the river.

'Tis hid from view; but we may guess
How beautiful that realm must be;
For gleamings of its loveliness,
In visions granted, oft we see.
The very clouds that o'er it throw
Their veil, unraised for mortal sight,
With gold and purple tintings glow,
Reflected from the glorious light
Beyond the river.

And gentle airs, so sweet, so calm,
Steal sometimes from that viewless sphere;
The mourner feels their breath of balm,
And soothed sorrow dries the tear;
And sometimes listening ears may gain
Entrancing sound that hither floats;
The echo of a distant strain,
Of harps' and voices' blended notes
Beyond the river.

There are our lov'd ones in their rest:
They've crossed Time's River—now no more
They heed the bubbles on its breast,
Nor feel the storms that sweep its shore.
But *there* pure love can live, can last—
They look for *us* their home to share:
When we in turn away have pass'd,
What joyful greetings wait us *there*,
Beyond the river.

More Stupidity The Cardinal Vicar of Rome has just published an edict, in which, after attributing the cholera to the sins of the Romans, he directs that the finger of St. Peter, the arm of St. Roc, the heart of St. Charles, and other relics, shall be exposed to the adoration of the faithful in order to avert the wrath of the Almighty.

Missionaries in China.—The British Banner states, on the authority of Dr Tinman, that in China there are 443 Missionaries, 698 native teachers, and 29,000 church members: and on the authority of Rev. W. C. Mitre, that there are 51 Missionary openings on the coasts of China, where are more than 70 missionaries, and 41 chapels, with an average of 200 persons: and in connection with these are 23 native assistant teachers.

Munificent Bequests. — The Belfast News Letter learns that Mrs. Wllson, (a most estimable lady, sister to the wife of the late Rev. Dr. Hanna,) who has fallen a victim to the prevalent epidemic, has left the truly magnificent legacy of $150,000 to the poor of Belfast. It is stated that this sum is to be allocated at the rate of seven shillings per week each to poor widows connected with the town. She has also bequeathed $25,000 to the Ulster Institution for the Deaf and Dumb and the Blind. To the charities of London, where she resided during the latter years of her exemplary and benevolent life, she has left $100,000.

Church in Kanzas.—A correspondent of the Boston Recorder writes: "On the 15th of October, a Congregational church was organized at Lawrence City, Kanzas. A friend just handed me a letter from that new settlement from which I learned the fact. The church was organized under a large tent, by the direction of Rev. Mr. Lum, of the Kanzas City Mission.

Groggeries in New York—Rev. Dr. Cheever, of ew-York, is reported to have said in a recent address: "There are 7000 groggeries in this city, 3000 of them are open upon the Sabbath. There is a dram shop to every 85 of the inhabitants. It costs the city for rum and its fruits one million dollars annually. Four-fifths of the committals and arrests, according to the warden's testimony, are from the intemperate. There has been an increase of committals from year to year. The year just ended shows *fifty thousand.*"

Astronomy's Conquests in 1854.—Professor Challis announces, as the conquest of astronomy during the past year, four new planets, and the same number of new comets; none of the latter has been, as yet, identified with any of their predecessors, which, unfortunately, is also the case with respect to the planets—the number of which, instead of being the mystic seven, bids fair to increase to seventy; equally to the inconvenience of astronomers and the juvenile students of astronomical catechisms.

"The True Union" has become the property of the Maryland Union Baptist Association, by the gift of the Rev. Franklin Wilson.

Our Own Nook.

Minister's Libraries.—We often hear of the sore want of books, suffered by many of our ministers in all parts of the country. We offer to every minister, feeling such a want, an opportunity of obtaining what they desire as a commencement or an addition to their libraries. We hope thus to be useful to our brethren, as well as to secure a large circulation for the "Memorial," and the former motive has not been without great force in inducing the proprietor of the work to make this magnificent proposal. Any person acquainted with the expense of printing a work of this kind, must know at a glance that returning $60 worth of books for one hundred subscribers, leaves the proprietor without any profit. Indeed, it is a settled matter with him (and this is written without his knowledge,) not to make money out of the work. Every dollar of profit it yields, is sacredly pledged to objects of benevolence. And he deems that he can thus be most useful to his brethren in the ministry throughout the land, in giving the opportunity without cost to themselves of procuring such works as may be useful to them in the prosecution of their labors.

We believe it is the most splendid and useful offer that ever was made by the proprietors of any periodical.

We hope that any who propose availing themselves of it will inform us as early in the year as possible, that we may preserve a sufficient number of the January issue to supply the demand.

The Editor of the Memorial will hereafter reside in Richmond, Va., while the Publisher will continue in Philadelphia. The work will be published in future simultaneously in Philadelphia and Richmond on the first of the month, and we will endeavor to have each number on your table by that day. Communications may be sent to either city, and the best address is simply "American Baptist Memorial."

Our friends will please take notice that on small notes we have to pay a discount of from five to fifteen cents on a dollar, and if they will only take the trouble to wafer a gold dollar or dollars to their letters, they will come safely, and we will be greatly obliged.

Agents must always send the money with their lists.

Receipts.—Some of our subscribers may not have gotten receipts for money paid us. There need be no uneasiness on this account, as the payments are always marked promptly on our books, and no bills will be sent to those who have remitted to us. If, notwithstanding our carefulness, bills should be sent to some who have paid—and in such a business as ours mistakes of this kind will occasionally happen—instead of getting vexed or angry—emotions always unlovely and unprofitable—just drop us a line, and all will be cheerfully rectified.

Libraries—We are making arrangements with some of our publishers, by which we shall be able to send promptly, the libraries that may be claimed by ministers for procuring subscribers for us. Send for any books you want, and if obtainable in the market, they shall be promptly forwarded.

20,000 Subscribers.—We are desirous of running up our list of good paying subscribers to 20,000, during the present year, and mean to offer all possible inducements, both in the character of the "Memorial" and in the compensation offered to our brethren to work for its circulation.

The Brothers Tucker.—The engraving of this plate has been commenced by the artist, and will be issued in the March or April No. of the Memorial. It will be steel plate, in the best style of the art. The biographies will follow in consecutive numbers.

Persons wishing bound volumes for 1854, can be supplied to a limited extent by an immediate application to the editor, at Richmond, or to the publisher, in Philadelphia.

Our subscribers will do well to note that the postage on the Memorial is only six cents a year, to be paid in advance at their own post office.

We see that a Prospectus has been issued for another Baptist paper in Tennessee, to be printed at Knoxville. It is to be issued on the first of January, provided 1500 solvent subscribers are obtained.

Minnesota.—*Rev. T. R. Cressy, of St. Paul*, says, that there are nine missionaries and six churches, containing in all some 160 members, in that new territory.

Book Shelf.

Christian Review. — This denominational Quarterly was never better conducted than now. Its articles are generally on important themes, and its discussions are logical, clear, always respectable, and often elegant. It ought to have a place on the table of all the members of our communion who can appreciate the character of its contents, and who desire to sustain and encourage a thorough denominational literature. Published by Colby & Ballard, New York, at $3 00 a year.

North British Review.—This is one of the ponderous Quarterlies, securing the labors of the best thinkers and writers of the British Isles, and thus embodying and giving direction to English literature. To students and statesmen these great Quarterlies are indispensable. Republished by Leonard Scott, New York.

Edinburgh Review.—Another of the mammoths, which we presume maintains its ancient and hardly earned reputation. Unfortunately we have not seen it for the past year.

Protestant Quarterly Review, edited by the champion of Evangelical Protestantism, Rev. J. F. Berg, D.D., of Philadelphia. Its blows are like those of a catapult against the fortress of "Babylon." Published in Philadelphia, at $1 00 a year.

Blackwood's Edinburgh Magazine, is a necessity to literary men. It needs no commendations to those who know its worth, and those who do not have already lost more than they will be able easily to regain. The republication of the work for this country is issued from the press of Leonard Scott, & Co., New York, at $3 00 a year.

The National Magazine, takes a place in the very front rank of the monthlies of this country. Its pure moral tone, its high literary character, its fine engravings, deserve the wide circulation which we are glad to learn it is receiving. It is published by Carlton & Phillips, New York, at $2 00 a year.

Godey's Lady's Book—With the Janu- No., 1855, this popular Monthly commences a semi-centennial volume. (We do not mean, however, by this assertion to re-open the controversy whether the half century commences with the fiftieth or fifty-first year.) For its fashion-plates, embroidery patterns, diagrams, models, receipes, etc., of all imaginable varieties for the toilette, the parlor and the table, Godey is making his magazine a necessity as well as a luxury to the ladies.

The January No., a little in advance of time, contains 100 pages of matter, with 68 engravings, and contributions from 60 pens. It is a great number! Terms, $3 00 per annum. To Clubs, 11 copies for $20.

Arthur's Home Magazine.—The January No. is the first of Vol. V. It is profusely illustrated, and within its 80 pages has a large variety of good reading matter. Arthur's name is a good guarantee for the healthful moral tone of the work. Terms, $2 00 per annum. To Clubs, 12 copies for $15. Published in Philadelphia.

The Southern Literary Messenger, published in Richmond, Va., at $3 00 per annum, is filled with sterling articles. Its tone is always courteous and calm, and its contributions uniformly evince that the writers are men of thoroughly disciplined and well stored minds.

The following Monthlies, which we find upon our shelf, are all good, each in its own department, and either of them is worth in a family far more than its cost.

Baptist Missionary Magazine, Boston, Mass., $1 00 a year.

Mother's Monthly Journal, Philadelphia, Pa., $1 00 a year.

Ladies' Christian Annual, Philadelphia, Pa., $1 00 a year.

Presbyterian Magazine, Philada, Pa., $1 00 a year.

Household Words, New York, $2 00 a year.

National Preacher, New York, $1 00 a year.

Baptist Preacher, Richmond, Va., $1 00 a year.

Western Literary Messenger, Buffalo, N. Y., $1 00 a year,

Parlor Visitor, Nashville, Tenn., $1 00 a year.

Christian Repository, Louisville, Ky., $2 00 a year.

Millennial Harbinger, Bethany, Va., $2 00 a year.

Evangelical Repository, Philadelphia, $1 50 a year.

The Schoolfellow, New York, $1 00 a year.

There are no hands upon the clock of eternity; there is no shadow upon its dial. The very hours of heaven will be measured by the sunshine—not by the shadow.

The Monthly Record.

ALABAMA.

New Lexington,	Tuscaloosa,		37
Greensboro,	Greene,	W. S. Barton.	43

ARKANSAS.

Missionary, Chapel,	Benton,	J. A. Sloven,	7
	Monroe,		30
Ash Grove,	St. Francis,		18

BRITISH PROVINCES.

Simond's,	N. B.	Wm. Harris,	27
Mangerville,	N. B.	R. H. Emmerson	33
*Gundalo Point,		D. Crandall,	10
St. John,	(Brussels St.)		2
Upper Falls,		J. G. Skinner,	3
Waterford,	C. W.	A. Slaight,	18

CONNECTICUT.

New London,		O. T. Walker,	2
Willington,	Tolland,	W. C. Walker,	8

DISTRICT OF COLUMBIA.

Washington,	(1st Ch.)	S. P. Hill,	9
"	(13 St.)	T. C. Teasdale,	5

GEORGIA.

Hepzibah,	Lincoln,	J. A. Carter,	23
New Hope,	"	" "	11
West Point,		W. D. Harrington,	13
Penfield,	Greene,	J. F. Dagg,	*49
Smyrna,	Liberty.	T. J. Beck,	19
Asmuchee,	Floyd,	J. Hendricks,	5
Pleasant Valley	"	"	12
Cedar Creek,	"	"	10
Sylvania,	Scriven,	M. N. McCall,	11
Middle Ground,	"	"	14
Thomasville,		D. G. Daniel,	*21

INDIANA.

Dupont,	Jefferson,	M. B. Phares,	2
Little Buck Creek,		A. C. Hume,	11
	(Coffee Creek Ass.)	W. Y. Monroe,	20
Cany Fork,	Owen,	J. D. Black,	51
Versailles,	Woodford,		20
Bethel,	Franklin,	F. H. Hodges,	45
Haysville,	Marion,	A. J. Dye,	20
Cow Creek,	Clark,	J. C. Hunton.	14
Dripping,	Spring Logan,	D. Buckley,	14
Mt. Pleasant,	Jessamine,	T. J. Drane,	80
Plum Creek,	Spencer,	X. X. Buckner,	25
Cloverport,	Breckenridge,	Wm. Head,	4
Corn Creek,	Trimble,	A. S. Smith,	19
Pleasant Grove,	Daviess.	R, C. Buckner,	5
Drennon's Ridge	Henry,	J. Dulaney,	13
Greesy Creek,	Green,	Wm. M. Kidd,	7
Forks of Dix R.	Garard,	B. Kemper,	13
New Market,	Marion,	J. Ingram,	10

LOUISIANA.

Sabine,		Bray,	65
Monroe,	Wachita,	A. E. Clemmens,	38

ILLINOIS.

Lake Milligan,	Alexander,	H. W. Richardson,	13
Sandy Creek,	"	Isaac Lee,	8
Shiloh,	Pulaski,		9
Bethlehem,	Addison,	John Brown,	17
Salt Creek,	Menard,	N. J. Coffey,	4
Concord,	Washington,	P. Hagler,	7
Paradise Prairie	"	"	22
Bellville,	St. Clair,	Mr. Morton,	20
Momence,	Hill,	Mr. Whitehead,	5
Pekatonia,	Winnebago,	Wm. Gates,	5
Chicago,	(Swedes,)	Mr. Fisk,	3

MAINE.

Thomaston,	Lincoln,	Mr. Sawyer,	4

MARYLAND.

Baltimore,	(1 Ch.)	J. W. M. Williams,	2
Baltimore,	(7 Ch.)	R. Fuller,	2

MASSACHUSETTS.

Jamaica Plain,	Norfolk,	H. Lincoln,	14
Lowell,	(1st Ch.)	D. C. Eddy,	6
"	(Worthen St.)	Mr. Winn,	2
East Haverville,	Essex,	A. Brown,	*25
Boston,	(Merrimac St.,)	Wm. Howe,	4

MISSISSIPPI.

Old Fellowship,	Claiborne,	D. Snodgrass,	8
Concord,	Panola,	W. Dupuy,	20
McIver Creek,	"	"	25
Zion Hill,	Landerdale,		11

MISSOURI.

St. Louis,	(Zion Ch.)	Owen,	25
Concord,	St. Louis,	J. Hickman,	4
Mt. Airy,	Warren,	J. E. Welch,	15
Pisgah,	Cooper,	R. H. Harris,	11
Zenton,	St. Louis,	W. Hickman,	5
Mill Creek,	Oregon,	J. N. Russll,	15
Richland,	Greene,	"	8
Senter,	Polk,	Wm. B. Senter,	8
Mt. Zion,	"	"	36
Limestone,	Dade,		20
Coon Creek,	St. Clair,	J. T Wheeler,	10
Mt. Horeb,			65
New Garden,	Lynn,	T. S. Allen,	4
Lebanon,	Clinton,	F. Graves,	12
New Hope,	Clinton,	L. Graves,	27
Pleasant Valley,	Jackson,	J. B. Bowers,	10
Six Mile,	"	T. Franklin,	7
Oak Grove,		T. Campbell,	2
Blue Spring,	"	H. Farmer,	8
West Fork,	"	J. B. Bowers,	6
Mound Prairie,			28
Good Hope,	Saline,	W. M. Bell,	20
"	Pike,	Jas. F. Smith,	4
Liberty,	Clark,	Chas. J. Brent,	19
Oak Hill,	St. Clair,	M. Ely,	3

NEW JERSEY.

Bethlehem,	Hunterdon,	J. J. Baker,	6
Trenton,	(2d Ch.)	J. F. Wilcox,	2

NEW YORK.

New York,	Calvary,	A. D. Gillette	23
Albany,	(South Ch.)	J. N. Hill,	12
Albany,	(German Ch.)	A. Von Puttham-mer,	4
S. Bainbridge,	Chenango,	G. Balcom,	*83
Port Byron,	Cayuga,		
Dewittsville,	Chataque,	A. H. Trow,	37
Adams,	Jefferson,	J. F. Bishop,	*74
Yorktown,	West Chester,	E. Andrews,	12
Red Mills,	Putnam,		16

NORTH CAROLINA.

Rock Springs,	Rutherford,	B. Bruce,	12
Yatesville,	Hertford,		50
Whiteville Grove,	Perquimans,		16
Buckhorn,	Hertford,		30
Sandy Run,			10
Elizabeth City,	Pasquotank,	G. W. Johnson,	80
Camp Creek,	Cleveland,	Dickson,	6
Corinth,	Northampton,		29
Swan Creek,	Yadkin,		23
Brassfield,			32
Corinth,	Granville,		22

OHIO.

New Hampshire	Auglauze,	S. M. Brower,	3
Black Creek,	Mercer,	"	4
West Jefferson,	Madison,	S. T. Griswold,	20
Antrim,	Guernsey,	G. T. Jones,	18

PENNSYLVANIA.

Scottsville,	Wyoming,	J. A. Kelley,	8
Clearfield,	Clearfield,	D. W. Hunter,	4
Saltsburg,	Indiana,		2
Moreland,	Lycoming,	H. Essick,	7
Mill Creek,	Huntington,.	J. B. Williams,	5
Harlemsburg,	Lawrence,	D. L. Clouse,	8
Philadelphia,	(Spruce St.)	J. W. Smith,	5
Salem,	Westmoreland	J. R. Cramer,	17
Philadelphia,	[12th Ch,]	B. C. Morse,	3
Windsor,	Chester,	J. M. Richards,	17
Alleghany,	Alleghany,	T. R. Taylor.	16
Salem,	"	Cramer,	5
Hughsville,	Lycoming,	S. Miles,	3
	Warren,		6

RHODE ISLAND

Providence,	(High St. Ch.	G. R. Darrow,	13
"	(3d Ch.	Mr. Simmons,	4

SOUTH CAROLINA.

Boiling Springs,	Spartanburg,	Landrime,	60
Antioch,	York,		7
Philadelphia,	Spartanburg,		35
Bethel,	"		15

TENNESSEE.

Memphis,	(1 Ch.)	C. R. Hendrickson,	6
Barton's Creek,	Wilson,	R. R. Barton,	9
Macedonia,	Bradley,	H. A. Chambers,	10

TEXAS.

Brenham,	Washington,	J. W. D. Creath,	30
Huntville,	(In State Prison,)	"	8
Macedonia,	Panola,	M. Melton,	11

VERMONT.

Bellow's Falls,	Windham,		3

VIRGINIA.

Richmond,	(2d church,)	R. B. C. Howell,	3
"	(Oregon Hill,)	W. Watkins,	2
"	(2d Afr'n ch.,)	J. Porter,	12
"	(1st ")	R. Ryland,	33
Lynchburg,	Campbell,	J. L. Pritchard,	11
Greenfield,	Pittsylvania,	J. B. Hardwick,	10
Ebenezer,	"	"	4
Mt. Calvary,	"	"	3
Ashcamp,	Charlotte,		19
	Putnam,	A. J. Warren,	5
Mud River,	Cabell,	J. H. Rece,	31
Red Sulphur,	Monroe,	J. Bragg,	19
Spring Hill,	Albemarle,		41
Pleasant Grove,	"	B. Creel,	
		P. M. Carpenter,	86
Greenbrier,	Greenbrier,	M. T. Bibb,	
		L. A. Anderson,	52
Hebron,		Geo. W. Harris,	7
Powhattan,	(In 18 mo's.)	T. E. Reynolds,	93
Liberty,	Powhattan,	"	13
Mt. Moriah,	"	"	25
Cumberland,	"	"	20
Mt. Carmel,	Pittsylvania,	S. Seigfried,	3
Mt. Calvary,	York,	W. A. Crandol,	15
Meadow Grove,	Greenbrier,	M. T. Bibb,	7
Broad Run,	Monroe,	"	5
Springfield,	"	"	22
Lick Creek,	Greenbrier,	J. L. Marshall,	12
Wilderness,	Spottsylvania,	L. W. Allen,	12
Danville,	Pittsylvania,	J. H. Lacey,	38
Free Union,	Albemarle,	B. Creel,	10
Pleasant Grove,	Green,	"	27
Spring Hill,	Albermarle,	P. M. Carpenter,	41
Dundee,	Green,	"	8

FOREIGN BAPTISMS.

Delarna,	Sweden,		200
Narkopping,	"		37
Stockholm,	"		7
Bassa Cove,	Africa,	A. P. Davis,	7
Lexington,	"	Murray,	4
Louisiana,	"	White,	5
Monrovia,	"	John Day,	7
Clay, Ashland,	"	Harden,	6

Churches Constituted.

Names.	*Where.*	*When.*	*Memb.*
Farmersville,	Sinon, Africa,	April 9,	29
Buena Vista,	Richland, Wis.	Aug. 31,	
Jerusalem,	Caldwell, N. C.,	Sept. 23,	9
Greesy Creek,	Green, Ky.,	Oct. 6,	21
Mill Creek,	Oregon, Mo.,	Oct.	
S. Rutland,	Jefferson, N. Y.	Oct. 19,	
Monroe,	Wachita, La.,	Oct.	50
Pinckney,	Lewis, N. Y.,	Oct. 19,	
Meadville,	Halifax, Va.,	Oct. 27,	30
Fenton,	St. Louis, Mo.,	Oct. 29,	6
New Garden,	Lynn, Mo.,	Oct. 30,	30
Maple Hill,	Wayne, Pa.,	Oct 31,	
Whitefield,	Marshall, Ill.,	Nov. 9,	20
Stillman,	Ogle, Ill.,	Nov.	9
Chicago,	(Swedish ch.,) Ill.,	Nov. 13,	30
Leroy,	McLean, Ill.,	Nov.	16
Mendota,	Ill.,	Nov. 16,	22
New Bedford,	(3d ch.,) Mass.,	Nov. 16,	
West Union,	Steuben, N. Y.,	Nov.	
Franklin Sq're,	(Baltimore,) Md.,	Nov. 17,	30
Township,	Albany, N. Y.,	Nov. 22,	
W. Hoboken,	N. J.	Nov. 23,	
Dundee,	Green, Va.,	Dec. 10,	

New Church Edifices.

Names.	*Where.*	*When.*	*Cost*
Nevada,	Cal.,	Sep. 15,	
Albany, N. Y.,	(German ch.,)	Oct. 29,	$4,000
Fort Edward,	Washington, N. Y.,	Nov. 9,	
Chicago,	(1st ch.,) Ill.,	Nov. 12,	25,000
Oak Hill,	St. Clair, Ill.,	Nov. 12,	
Liberty,	Clark, Mo.	Nov. 12,	
West Philada.,	(Chapel,) Pa.,	Nov. 20,	5,000
Baltimore,	(2d ch.,) Md.,	Nov. 23,	13,800
Naples,	Ontario, N. Y.,	Nov. 29,	

Ordinations.

Names.	*Where.*	*When.*
Mr. Cross,	Sumterville, Ala.,	August 27.
H. P. Bowen,	Buena Vista, Wis.,	August 31.
W. Stilson,	Warrensb'g, N. Y.,	October 5.
Wm. Hitchcock,	Laporte co., Ia.,	October 27.
G. E. Leonard,	Mt. Vernon, O.,	October 28.
John B. Van,	Jonesboro' Tenn.,	October 28.
A. Reynolds,	Scott, Wayne c., Pa.	November 1.
W. J. Goldsborough,	Jefferson c., O.,	November 1.
H. F. Buchanan,	Dallas, Ga.,	November 3.
H. W. Wyer,	Upperville, Va.,	November 5.
G. S. Smith,	Friendship, Me.,	November 8.
G. G. Dennison,	Gillmer co., Va.,	October 30.
J. G. Bennett,	Hensdale, N. H.,	November 8.
J. C. Smith,	Friendship, Me.,	November 8.
S. W. Ziegler,	Ridley, Pa.,	November 9.
Bryant Bouver,	Buck Creek, N. C.,	November
Ira Foster,	Danville, Pa.,	November 11.
B. S. Tuttle,	Kirtland, O.	November 12.
L. L. Frisk, (Swede,)	Chicago, Ill.,	November 13.
Chas. Coon,	Rupert, Vt.,	November
P. P. Shirley,	Grafton, N. Y.,	November 15.
H. B. Fosket,	Southboro' Mass.,	November 15.
B. Bonner,	Spartanb'g dis., S.C.	November 18.
W. C. Van Meter	Jacksonville, Ill,	November 18.
G. W. Anderson,	North East, N. Y.,	November 21.

Deaths of Baptist Ministers.

Names.	*Where.*	*When.*	*Age.*
Amos Sutton,	Orissa, India,	Aug. 17,	58
J. B. Bowers,	Independence, Mo.	Sep. 22,	30
John Calfee,	Sylacogga, Ala.,	Sep. 23,	48
Seth Wickham,	Lexington, Ill.,	Sep. 30,	
H. J. Stevens,	Walthourville, Ga.,	Oct. 10,	29
Caleb Briggs,	Richmond, N. Y,	Oct. 20,	71
T. E. Thomas,	Clarion, Pa.,	Nov.	76
Samuel Cole,	Belfast, Me.,	Nov. 11,	
Aaron G. Spivey,	Bertie co., N. C.,	Nov. 13,	
F. Rees,	Louisville, Ky.,	Nov. 26,	65

Ministers Rec'd from other Denomin's.

Names.	*From what Body.*	*Where.*	*Time.*
Rev. Dr. Williwhite,	Methodist,	Texas,	Oct.
Rev. Mr. Brown,	"	"	"
Rev. R. R. Coon,	Presbyterian,	Pekin, Ill.,	Nov. 2.
Rev. Mr. Mansell,	Campbellite,	Bradley c., Tenn.,	Nov.

Ministers Deposed.

Walter B. Tucker, Millersburg, Mo., Nov.

Clerical Removals and Settlements.

Names.	*Whence.*	*Where.*
Adsit, S., Jr.,	Sennett,	Auburn, N. Y.
Barker, F. M.,	Lone Pine,	Fifes, Va.
Beaman, Jas.,	Cataract, Ia.,	Boonsboro', Io.
Bland, F. D.,		Delphi, Ia.
Booth, J.,	Elkhart,	Fox Lake, Wis.
Bowen, H. P.,	Verona,	Cygnet, Wis.
Brandt, Thos.,	Westport,	New York, N. Y.
Breckenridge, T.L.,	La Salle, Ill.,	Layfayette, Ia.
Bronson, A. C.,	N. Reading,	Leominster, Mass.
Brooks, W. M.,	Belle Plain,	Lacon, Ill.
Brown, E. C.,	Norway,	Fenner, N. Y.
Brown, S. M.,	Woodstock, Ill.,	
Butler, G. W.,	Shirley, Mass.,	Sutton, N. H.
Chambers, J.,	Columbus,	McConnelsville, O.
Chick, J. M.,	Plaistow, N. H.,	Groton junction M's
Clarke, J.,	Rockford, Ill.	
Cooper, Jas.		Cincinnati, O.
Cornelius, S.,	Troy,	Detroit, Mich.
Crandall, B. C.,	Springport, N. Y.	
Crane, W. J.,	Adrian, Mich.	
Davis, B.,	Zanesville,	Hebron, O.
Denison, F.,	Westerly, R. I.,	Norwich, Ct.
Eaton, W. H.,	Salem, Mass.,	Agt. N. London Inst. N. H.
Estes, S.,	Canton, Me.	
Gallman, W. B.,	Raymond,	Clinton, Miss.
Gates, G. W.,	Holland Patent, N. Y.	
Gordon, W. G.,	Steuben,	Henry, Ill.
Groute, E. K.,		Leslie, Mich.
Hand, J. R.,	Calahee, Ala.	
Hutchinson, E.,	Windsor, Vt.	
Johnson, ——,	Aurora, Ia.,	Ghent, Ky.
Jordan, A.,		Harrisonville, O.
Keyser,		Niagara Falls, N. Y.
Landsell, J. J.,	Columbia,	Elizabeth city, N.C.
Laws, Wm.,	Accomac co.,	Norfolk, Va.
Mahew, A. W.,	Hamden, Me.	
McCarthy, Wm.,		Holland Patent, N.Y.
Marder, L.,		Tudor Hall, Va.
Martin, N.,	Springfield,	Utica, O.
Mason, S. G.,		Meadsville, Va.
Mathews, Geo..	Cazenovia, N. Y.,	Seekonk, Mass.
Miller, J. E.,		Kenton, O.
Miller, J. S.,	Vincentown, N. J.	
Morse, L.,	Depont, N. Y.,	Newark, N. J.
Nichols, D. A.,		Port Providence, Pa.
Osborne, E. H.,		Memphis, Tenn.
Patton, A. S.,	Haddonfield,	Hoboken, N. J.
Pointdexter, A.M.,	Halifax,	Richmond, Va.
Post, A. L.,	Montrose, Pa.	
Pratt, A.,	Martinsburg,	Chester, O.
Ranstead, Mr.,		Montrose, Pa.
Smith, Lewis,	New Mexico,	Trenton, N.J.
Taylor, S. W.,	Hallowell, Me.,	Jacksonville, Fla.
Teague, E. B.,		La Grange. Ga.
Teasdale, J.,	Alton, Ill.,	St. Louis, Mo.
Tilton, J. D.,	Limerick,	N'th Sanborton, N.H.
Tobey, S.,	W. Jackson, Pa.,	Caton, N. Y.
Watkins, S. F.,	Avon,	North Eaton, O.
West, H.,	Mecklenburg,	Watkins, N. Y.
Williams, J.,		Peru, O.
Ziegler, S. W.,	Lewisburg Univ.,	Leipersville, Pa.

AMERICAN BAPTIST MEMORIAL.

FEBRUARY, 1855.

The Need of the Age

FOR AN EDUCATED MINISTRY.

No. V.

BY THE EDITOR.

ANOTHER marked characteristic of the age, is found in its *enlarged facilities for intellectual culture*. A half a century ago, in our land, there was the beginning of a public educational system in New England, but beyond its boundaries there was none at all. Every where else the schools were few and expensive. The education of the people was rarely a principle of governmental policy. Here and there was an academy, and at wide intervals, a feeble college. There was no theological institution, no law school, for training teachers. There was, however, a military school to teach young men the science of war, and three medical colleges, two of them very small and just commencing. In Europe, Protestant Scotland and Holland, were the only nations that had organized public school systems. Asia, with the dubious exception of China, had no system for the instruction of the people; and Africa presented its great Sahara as the fittest type of its *intellectual* barrenness. How vast the changes wrought in fifty years!

The American states that are now without established and well adapted school systems, are few and disgraceful exceptions. Every where legislators acknowledge the right of the people to instruction, and seek to provide means as wide as their wants. Protestant Prussia, Switzerland, England, Wales and Russia, have caught somewhat of the spirit of Protestant Scotland and Holland and schools supported by the state are opening through all their territories. France, Belgium, Austria, Greece and Ireland, have within the last few years entered upon this fundamental work. Most Catholic Spain, Portugal and Italy, with Norway, Sweden and Moslem Turkey, have yet scarcely seen the necessity of instructing the children of the people and are without *any* public school systems.

In Asia and Africa, *Missionary* schools are beginning to dispense instruction and awaken a thirst for knowledge.

In this country more than *seventeen hundred newspapers*, daily and weekly, are circulated. Religious newspapers are comparatively a new discovery and yet more than an hundred and twenty of them are distributing their thousands of copies, while magazines, journals and reviews of all grades of excellence and utility, have so rapidly multiplied, that the catalogue of their titles would fill a respectable volume. "Of making many *books* there is no end." It is estimated that the reading matter annually published in this country, is equal to an octavo volume of 600 pages for every man, woman and child of our population.

In portions of Europe, especially in England, France and Germany, there is also a large distribution of mental food, although a shackled press and an infamous "index expurgatorius," deprive the people of many countries of the kind of instruction most necessary to their own interests.

We cannot forbear, in passing, an allusion to that most wonderful invention for communicating intelligence, the magnetic telegraph. The transmission of thought, unwritten, unspoken, unclothed, unattended by any visible messenger, even undelayed by sound; thought flying through the air, unseen, unheard, a thousand miles while the eye-lid quivers once, is an amazing conception.

The researches of science into all imaginable departments, the admirable systems of classification, the simplifying of its most recondite laws, so as to bring them within the comprehension of the people, the practical influences of these studies in ameliorating the physical, social and intellectual condition of man, we can only glance at as evidences of the progress of humanity. Philosophy labors in these times for the whole race, not merely for students.

The ministers of Jesus are to labor in a generation which is to test the moral value of *popular education.* Unless the spirit of christianity brood over our schools, these developments threaten incalculable evil. If "knowledge is power," it is power for evil and evil only, unless controlled by moral principle. The more power gained by a depraved man, the more dangerous does he become. Some of the most thoroughly educated men have been the worst, the most mischievous men. Than the writers of the "French Encyclopœdia," perhaps no equal number of men associated together, have ever acquired more profound and varied learning, and probably no equal number of men have ever inflicted upon society mischiefs so appalling and destructive. One of the most thoroughly educated beings in the universe, is the Devil. Would you cultivate the instincts of the tiger and hyena, and while their thirst for blood remains, teach them how they may better use their fangs and employ their treacherous cunning?

Yet some speak of popular education as though it contained in itself the elements of the salvation of the world. We ought to know better. The church of Christ, must make this universal dissemination of knowledge a blessing to the world, or it cannot fail to become a direful curse. If it be accompanied with holy influences—the education of the religious sentiments—the culture of the heart—the most ardent imagination can scarcely conceive the worth of its blessings to our race.

Here, then, is another portion of the work of the church, to gain and keep the control of the educational institutions of the world. Directly or indirectly the training of the intellect must be accompanied with the right culture of the moral faculties. Here is to be a battle ground, for the combined forces of Infidelity and Popery on the one had, and a pure christianity on the other. Infidelity would leave the moral affections entirely uncultivated in our systems of education. Popery would warp them in the direction of bigotry and a blind obedience to priestly dogmatism. Already its anathemas are thundered against our public schools, and its inquisitors are scrutinizing their text books, and separating their pupils. The church will be a name of joy, a praise and an honor in the earth if it shall be able to control and sanctify these intellectual developements of the age.

In view of these facts, what style of ministry does the age demand? Can ignorance, though fervent and pious, mould these seething elements? Is there not a necessity that the teachers should know more than the people whom they instruct? When the masses are learning so rapidly and with such aids, can they confide even in the religious instructions of those whose general intelligence is inferior, or simply equal to their own? The piously ignorant, cannot control the sceptically learned. They cannot retain the respect and confidence of those who are their superiors in intellectual attainments. God will work no miracles in favor of ministers. This mental progress of the age demands a corresponding

progress, in the mental culture of such as are ordained the teachers of their generation.

There are new developments of *Infidelity*, which must be watched and controlled, and there is no agency that can control it but the pure simple gospel of Christ, intelligently presented and enforced.

Infidelity constantly changes its forms and modes of attack upon Christianity. It has not like the gospel central, positive truths that remain fixed forever. Its attacks against the church are like those of an army of light cavalry against an impregnable fort. They dash around its ramparts prying out breaches in the walls, making great clamor, but dealing light blows, while the defenders relying upon their old and well tried artillery, conscious of safety, maintain their position. We need to make more frequent and effective sallies, charging and routing the motley host, that without any positive principles of union among themselves, are gathered by the one rallying cry, "Crush Christ." Infidelity is always making new discoveries. Its learned men travel into Egypt, and decipher the hieroglyphics upon the pyramids and obelisks, its exhumed sarcophagi and mummy wrappers—they dig among the ruins of Ninevah and Babylon to prove that the human race is older than the Bible asserts. Others delve into the earth and pry open the rock-bound book of creation, and as they read its records shout back that they find proofs of the falsehood of revelation, for they discover that the world existed before the period fixed for its origin in the Holy Oracles. Others scrutinize the anatomy of the different races of mankind, and proclaim that they are not descendants of a single primeval pair as the Bible teaches. Some have lately found out that the twelve patriarchs and the twelve apostles are mythical representations of the twelve signs of the zodiac. Having settled the question that no proof can substantiate a miracle, they have pushed their researches along the same vein, and discovered, aye! and revealed it too, in a book, that a book revelation is impossible, thus claiming that they can do what Jehovah cannot. They have discovered that all that is necessary to form a man, is to develope an oyster, and that a mental nature may be joined to the physical structure by progressive fermentations of beets and potatoes. His fine organs and subtle absorbents work over "the self-dynamic spirit," evolved from vegetables, and the result in due time is an intellectual essence, a spiritual nature. It accepts and defends the inference that the immortal soul is the product of corn and cabbage.

The advocates of Christianity must follow these men ever—as they have done, subject the hieroglyphics to a profounder scrutiny, dig deeper into their own granite quarries, take "new walks into old fields;" in a truer and fairer philosophical spirit, study the physiological, mental and spiritual characteristics of man and prove their scoffers, sciolists in science as they are in theology. The same Jehovah who formed the world has given us his word and the revelations of the Bible, rightly comprehended, subject to just rules of interpretation, must accord with all the facts of his works. The deeper the research the more manifest will appear the agreement, the more accordant the harmony.

The latest phase of infidelity is piety. The howlings of the savage and sensual scepticism of the past generation, are warmly rebuked by the Infidel writers of the present time. They reproach their predecessors as "destructives, approaching the subject of revelation without reverence, without religious feeling, without enthusiasm of any kind." They denounce Voltaire as "one who did his work like an executioner, striking without sympathy for his subjects." They renounce the misanthropic, passionate school of which Gœthe and Shelly were the high priests and of which Richard Carlyle, Taylor and Paine were the blasphemous bullies.

Now Infidelity grows most reverent and religious. It prays, quotes scripture largely, invokes the name and doctrines of Christ, claims to be a development of Christianity and organizes the new church. It speaks of the religion of Jesus as an excellent old system, having had a most important mission in the world, which it has accomplished. It must now be superceded by a new economy. It has become philanthropic, and throws open its arms in affectionate yearnings toward the world. Woe! to those who are won to the pressure of that stifling embrace!

With Froude and the younger Newman, "tears stream down the cheeks" of the new schoolmen as they pass by the church door and listen to the old Psalms and the old Creed which now, alas! an inexorable logic has compelled them so reluctantly to renounce. They would believe in the old Christianity if they only could, and because they cannot call back the child-like faith that made them so happy, they tear their hair, and lay their head in bitter grief upon the tear-soaked earth.

For their relief, Auguste Compte with his tardily-won confreres organizes the "Church Positive" of the XIX century, and constructs his "Calendar for the systematic worship of humanity." In merciless caricature of the Papal Calendar, he appropriates every day in the year to a separate saint or hero, to be the object of devout contemplation and adoration to the communicants of the "Church Positive." Side by side, among the saints of the new worship, stand Prometheus and Abraham, Orpheus and Solomon, John Baptist and Mahomet, St. Gregory and Wm. Penn, Voltaire, Priestly and Gall, DeFoe, Walter Scott and Byron.

Into all its winding labyrinths are we to chase this protean Infidelity, tear off the masks that hide its hideous features, and show to the world its essential and irreformable ugliness.

It may be true that learning and logic can do but little in refuting the preposterous assumptions of Infidelity. Its most formidable and unconquerable antagonist, doubtless, is the simple gospel of Jesus. Preach *that* wisely and in its adaptations, and you root out Infidelity without seeming to touch it. Yet how much of wisdom and knowledge are necessary in order so to exhibit and impress that gospel, as quietly to undermine and overthrow these influences. We cannot know by intuition or inspiration, what points are attacked, and what defences are to be made. The errors must be known or the truths that are fitted to uproot them, cannot be wisely presented. To dig and explode a mine successfully under the feet of a vaunting foe, we must know where he stands. It is not best always directly, to assail error. We may simply make known the positive truths, which established, ensure its overthrow. But we must know the truths, and we must know them in their relations and adaptations, to work these results.

What style of Christian ministers then does this age need? Profound questions of infinite practical importance are stirring the heart of humanity, and dare any of us hope for lives of ease, of literary leisure—of dull mediocrity—of mere perfunctory service?

What profound and persevering study is necessary, in order to comprehend all these subjects in their relations to the gospel of Christ! What patient labor, to teach and convince the people that all proposed reforms and changes are salutary only so far as they are hallowed by contact with the Cross of Christ! What intimate spiritual intercourse with Jesus, in order to imbibe His spirit of benevolence and learn His will! What reliance upon the Holy Spirit for wisdom and strength, what readiness of knowledge, and promptness of adaptation to meet the ever varying and constantly new-arising claims and needs of society!

Ministers of Jesus! Well may you tremble in view of the claims and respon-

sibilities resting upon the Christian ministry in this age. But to shrink from them, when God calls, would be cowardly guilt. In the name of God and humanity, then gird on your armor and casting yourselves in weakness upon Jehovah's arm of strength—in perplexity, upon His guidance, in ignorance upon His wisdom, in all your need upon his unfailing supplies;

"Rouse to thy work of high and holy love
And thou an angel's happiness shalt know,
Shalt bless the earth; while to the world above
The good begun by thee, shall onward flow
In many a branching stream, and wider grow;
The seed that with these few and fleeting hours
Thy hands unsparing and unwearied sow,
Shall deck thy grave with amarantine flowers,
And yield thee fruits divine, in Heaven's immortal bowers.

Burmah.

ITS CIVIL, MORAL AND RELIGIOUS CONDITION.

BY DR. JNO. DAWSON, OF RANGOON, BURMAH.

"Hope! when I mourn with sympathizing mind,
The wrongs of fate, the woes of human kind,
Thy blissful omens bid my spirit see,
The boundless fields of rapture yet to be.
Prone to the dust, oppression shall be hurled,
Her name, her nature, withered from the world."—*Campbell.*

THE late war between the East India Company and the government of Burmah, has drawn the attention of the civilized world to the condition of this unfortunate but interesting country. In permitting war, however much provoked on the one side, and however unjustly excited on the other, between the belligerents, the God of the nations keeps still in view his own grand designs of love and mercy toward men!

His children, in countless numbers, scattered up and down over the earth, who *know* and *feel* their responsibilities, as members of his body, deem it their unutterable privilege to hasten the spreading of that "light" whose rays are to illumine our whole sphere.

This topic presents itself under three heads:

First. The civil condition of Burmah.

Second. The moral aspect of the people.

Third. The Boodhist religion.

FIRST DIVISION.

The Civil condition of the Burman Empire.

Burmah does not seem to have been known, at least with any degree of clearness or accuracy, to ancient European historians or geographers.

Ptolemy's "Mareura Emporium," according to Dr. Francis Mason's opinion, "was certainly a city of Burmah; and the Burmese histories first open out from the region of fable, with the statement, that the ancestors of the Burmese tribes came down from the north, and founded the city of "Maureya," on the site of the present town of "Mue-yen," which is located on a branch of the Irrawaddy, about one hundred and fifty miles north-east of Ava.

The earliest European navigators to the east became acquainted with the territory of Pegu, long before other parts of the sea coast of India had been visited. For it appears that both Spaniards and Portuguese succeeded, sometime in the sixteenth century, in establishing factories in the present districts of Bassein and Pegu, whilst the historical records of the now great English presidencies in India, give a much later date as the period when the Europeans first got a footing in those places. The white settlers in Burmah, however, were soon expelled from it, and this expulsion was owing partly to their own misconduct, and partly to the jealousy of the natives, who, for various reasons, soon began to look upon them with suspicion.

The geographical portion of south eastern Asia, now commonly called Burmah, was formerly divided into two distinct kingdoms. These were governed by the two rival kings of *Ava* and *Pegu.* Though identical, in some respects, as these nations were, the Burmese and Talines were entirely independent, separate in language, institutions and alle-

giance. Thus they continued through many centuries. The two races hold some analogy to the borderers, who formerly resided on the boundary line dividing the kingdoms of Scotland and England. They were one in religion, and one in country, but different in language and government.

For a long period the Talines seem to have been an aggressive people. Their encroachments on the dominions of the Burmese nearly swallowed up a third of their ancient territory. But at length the tide of fortune turned in favor of the later race. The kingdom of Burmah, which had been gradually dwindling in importance, as well as in geographical limits, took a fresh start in the theatre of politics, and adopted measures for the overthrow of her apparently powerful neighbor. During a succession of generations the imbecility of her kings had been remarkable. Their gross sensuality, which was notorious, and upon which there was neither curb nor moral restraint, tended doubtless to this result. A new aspirant, however, for the throne of Ava, arose, in the person of Aloung-pra, a celebrated hunter chieftain of the village of Moke-so-bo, situated to the north of the capital. This spirited man, with great physical activity and powers of endurance, combined a native genius for conquest and dominion.

In 1752 the throne of Ava became vacant, by Dweepdee, king of Pegu, overrunning the whole of the upper country belonging to the Burmese. Rallying the drooping energies of his fellow countrymen, the chief of Moke-so-bo took the field in person as leader, and by a succession of dashing exploits recaptured Ava, and drove back the haughty Peguan invaders.

Thus, from the humble position of a common hunter, and headman over then an insignificant village, Aloung-pra raised himself to regal office and imperial splendor. His success was complete. After consolidating his own power as the founder of a new dynasty, and arranging the affairs of the country, his first efforts were directed to the subversion of the Peguan monarchy and state, as a just retribution for repeated attacks made upon Burmese subjects.

The rivalry now became strong between the two races. An army was fitted out of one hundred and fifty thousand men, and placing himself at its head, Aloung-pra swept over the entire kingdom of Pegu, routing its armies, destroying its king, breaking up the government, and by annexing the province to Burmah, thus extinguished Peguan nationality. The dynasty which then commenced still exists, but there is a strong probability, judging from the progressive spirit of the age, that the last Burmese king, who will reign as an independent sovereign, is now seated on the throne. His present powerful neighbors, the East India Company, who are far more formidable as enemies than were the poor Peguans, will perhaps before long find a variety of reasons to depose him from his kingly office, and with his few remaining relatives and adherents send him into exile in Ceylon, with a princely pension for his support.

From the remotest period of Burmese history, the character of the government of Burmah has remained unchanged. Its form and practical working is that of an *absolute despotism.* In the person of the king is centred all the elements of power, dignity and greatness. He is superior to all law, whether written or traditional. He is the source of all authority known or felt among the people. A verbal order from him is sufficient to ensure the infliction of torture or imprisonment, the confiscation of personal or private property, or to procure the instant destruction of any citizen or subject, however high his rank, or exalted by position or influence in the empire. All this he can do simply by the dictate of his own will. In short, his power knows no limit beyond that of physical impossibilities.

The king's privileges and possessions

are also great. All the land and its productions, all the rivers and their produce belong, by right of inheritance and dominion, to the king. The rarest fruit, the sweetest flower, or the richest gem, by whomsoever raised or found, within the boundaries of the kingdom, must be unconditionally surrendered if required, for the benefit of his golden-footed majesty. Even the sacred precincts of the domestic circles of his subjects are not exempt from arbitrary interference, but are constantly made to contribute to his pomp and passions.

Thus the harshest form of an unmitigated despotism, which could possibly be conjectured by any intelligent mind, has characterized the civil administration of the Burman empire from remote antiquity.

SECOND DIVISION.

The Moral aspect of the People.

Among the Hindoo and Mahomedan races, *caste* holds a very prominent place in the social compact. It fences round the different classes of the Hindoo community to a degree that makes it, in their estimation, a positive sin for a high caste man to eat, or even associate, with one who is considered of an inferior grade. Though scarcely so strict, or so bigotted, as are the Hindoos, the followers of Mahomed are filled with notions of superior sanctity and cleanliness over the infidels; and all who do not believe that Mahomed is "the true prophet of God," are classed as infidels.

Among the Burmese, Talines and Karen nations, there exists no such distinction as caste. There are no social barriers in those communities, beyond what office or court favor may raise, to the free intercourse of the people among themselves. With the single exception of *official position*, there is no privileged class in the country. All others stand on one common level. The Priesthood, however, has special privileges and reverence accorded to it, as claimed for it by its founder. The domestic relations existing between husband and wife, or of parent and child, as a general rule, are respected and perpetuated with much harmony through life.

According to a heathen's idea of morality, the people regard themselves as very moral. The refined and intelligent portion of the community consider it very vulgar and improper to use abusive language, or to quarrel, or to drink intoxicating liquors, or to treat one who asks for charity with disrespect. But the Mormon wickedness of a plurality of wives and concubinage, are allowed without a blush. An oath, or contract, is not binding, if it can be evaded without present hurt to the individual; and to tell lies or flatter, for the gratification of a king or nobleman, is deemed eminently praiseworthy in a subject or servant. In paying *debts*, the people are disposed generally to be honest, and sooner than do the thing which is dishonorable, many a Burman has sold himself, his wife or child, into bonded servitude, and worked out the stipulated period, thus cancelling the obligation. In buying and selling to one another, there is a remarkable freedom from cheating. Slandering or traducing character is not common among them, and the graver offences against society, as robbery and murder, are forbid by their religious laws, and are punished with death. Some phases and forms of moral turpitude, which would shock the feelings of a Christian man, are treated by a heathen community with the veriest indifference, while others of less dark aspect are held to be of great importance.

THIRD DIVISION.

The Boodhist Religion.

The Ceylonese, Siamese, Burmese and Talines, are Boodhist nations. The Chinese are partly so, and also a few tribes inhabiting parts of Burmah and Siam.

Gaudama was the originator and founder of the present Boodhist system.

Anterior to his appearance in the world, three other Boodhistic divinities had been manifest on the earth, and who are severally named Kou-ka-than, Go-na-gong and Ka-tha-pah. There is not now a shred left among men, either of their wisdom, or the precepts and teachings which they inculcated.

As the rising of the sun extinguishes the night, so the manifestation of a new divinity eclipses his predecessor.

Arey-ma-dai-yah, the last god spoken of, will appear some thousand years hence.

On making an examination of Boodhism, as a religious system, which is believed in by millions of the human family, you are at once struck with its philosophy and its feasibility, when reduced to practice in the actions of men.

It is based on the merit rewarding principle, viz: good deeds produce good rewards—evil actions bring evil returns. Human conduct, or more properly speaking, men's actions, are classified into various degrees of excellence, and various stages of vice. The good done here yields its substantial rewards by a spiritual necessity, in a future state of existence. An illustration may be given. If a man in this life builds a pagoda of brick, he may expect as his reward a golden pagoda to be raised for him, by some law of necessity, as the effect of an antecedent cause, "in the golden country of good spirits,"—(nats.) The least of all good works also meets with a recompense.

If a person shall proceed to the pagoda and there pull up a single blade of grass, it is accepted as a sacrifice, and he will receive for his portion a spire of gold in the next world.

Degradation to inferior forms of existence, results from a neglect of religious duties, and consequent affliction and punishment while in that particular state. The torments of hell are entailed in cases only where there is no hope of recovery or reformation. The doctrine of the transmigration of souls, in which Boodhists are firm believers, affords many loop holes by which this extreme penalty may be escaped.

As a place of happiness, to which the soul of a good man may go, after his departure from earth, they refer to "the golden country of good nats," over which there reigns a king, who is styled the "Tha-gya-meng." But even there the rest is not eternal. The soul seems to be a mere passenger to other cycles of unknown worlds.

"*Nikeban,*" or annihilation, both corporeally and spiritually, is the only goal at which the most enthusiastic believer in Boodism can possibly aim. The four divinities already named have passed into nikeban. Many hundreds, it is said, of the priests have also gone the same road.

Comprehended under five general laws for guidance, and five doctrines of belief, the whole system of Boodhism may be briefly summed up, namely:

The five laws forbid killing, stealing, lying, adultery and the use of intoxicating drinks.

The five fundamental articles of their faith are:

1st. That the universe will exist forever.

2nd. The transmigration of souls.

3d. Annihilation is the end of the righteous and the just.

4th. At long intervals of time, divinities will appear in the world.

5th. Merit obtained by good works.

The heart of man is less regarded in this system than his outward conduct and actions. Self is the idol erected, and at which constant homage is received. Every benevolent act performed, is like so much purchase money deposited, for some good to be enjoyed by "*self*" hereafter.

In the three books of the "*Betegat,*" all that Gaudama preached or inculcated is said to be faithfully recorded. The Poongyees are the teachers of this system. On entering the monastery

and assuming the yellow robes of a priest, the individual so inducted, is absolved from all family connections and relationship. He is thenceforward holy or set apart to "holiness," and beyond what natural affection and his own instincts might dictate, he knows no father, mother, brother, sister, wife or child, out of the pale of the priesthood. He assumes vows of poverty, celibacy and chastity. Many of them remain in the ranks of the priesthood only a few months or years, especially the boys, and but a very small number continue in the profession through life. They can drop the yellow robe with the greatest possible ease, and re-enter the monastery again with similar facility.

But I must close this brief and somewhat hurried delineation of Boodhism, and of the moral and civil condition of the people of Burmah, in the hope that the outline thus traced, may not prove altogether unacceptable, to the readers of the "American Baptist Memorial."

Biographical Sketches.

REV. CHARLES TUCKER.

REV. CHARLES TUCKER was born April 19th, 1809, in Broome, Schoharie co., N. Y., and was the son of Charles and Charity Tucker. His mother died when he was only seven years old. His father, who survived him, living to be eighty-four years of age, was engaged in teaching, and was well known as a licensed preacher of the gospel. Of six sons who attained to maturity, five became ministers; the other son, Augustus, was a lawyer, of Zanesville, Ohio; he died in early manhood, at the house of his brother Levi, and lies buried by the side of Charles, in Blockley, Pa., graveyard. During his last sickness he remarked to the writer of this sketch, "If I recover I shall abandon the law and preach the gospel." I mention this as affording a remarkable instance of the devotion of a whole family to the ministry. Away from the parental roof the God of his father met Charles, and at the age of sixteen he became a trophy of grace. He united with the Presbyterian church in Durham, Greene co., N. Y., and his piety and talents so won the regard of that people, that arrangements were making to afford him a ministerial education. In his enquiries after truth, his mind had been led to question the validity of the baptism by which he had entered the visible church, and the Bible convinced him that it was his duty to be "buried with Christ in baptism." He was baptized at Deposit, N. Y., by his brother Levi, then pastor of the church in that place. He soon after entered the institution at Hamilton, N. Y., and for two years remained there, sustaining a high reputation both as a Christian and a student. Failing health compelled him for a time to relinquish his studies, but they were subsequently resumed and continued, at Haddington Institution, Pa., under the presidency of Rev. Dr. Dagg. During the absence of his brother Levi, (pastor of Blockley church, two miles west of Philadelphia,) Charles supplied the pulpit for many weeks, to the entire satisfaction of the hearers. In the social meetings of the church, and in visits to the sick, and from house to house, he gave promise of that excellence which afterwards characterized him as a pastor. On leaving Haddington, he visited and preached for the Baptist church in Milesburg, Centre co., Pa., and at their request he was ordained in 1837, at the New Market Street Baptist church, Philadelphia. He immediately settled with the Milesburg Church, as their pastor, and the following year was married to Margery B., daughter of Hon. Andrew Gregg, United States Senator. This lady, with three children, still lives to mourn the loss of the excellent, the beloved husband and father. For three years Mr. Tucker continued the

laborious, faithful pastor of Milesburg Church, and the divine blessing attended his efforts. At the close of that period, he settled with the church at Jersey Shore, Lycoming co., Pa. While with that people, and mainly through his efforts, they erected the neat and commodious house in which they still worship; and here, too, he was the instrument of the conversion of many who became lively stones in the spiritual temple of God. Nor were his labors confined to the people of his charge. Although often physically infirm, he travelled much to supply destitute places; and in associational and other ecclesiastical meetings, he held ever a prominent position as a man of sound and dispassionate judgment, and of unimpeachable Christian integrity. In 1848 he was unanimously elected pastor of the Tabernacle Baptist Church, of Philadelphia, then an infant of days, now a strong and vigorous church of our Lord Jesus Christ. During the first summer after his settlement, a sickness which it was feared would be unto death fell upon him; but the church which had already learned his value as a pastor, lifted up the voice of prayer and he lived. So great was his anxiety to resume his labors, that long before the palor of disease had passed away, he was in the sacred desk. He labored assiduously for the welfare of his people, in public and private, by general and by personal effort, and the Spirit worked with him; the feeble band increased in strength and numbers. In the winter of 1849, after the establishment of Male Adult Evening Schools in Philadelphia, and before any provision had been made by the public for females, his active benevolence saw the necessity for schools for them, and by his individual effort he procured the means for defraying expenses, and the church having granted the use of their lecture room, the school was opened; the benefits arising from it eternity only can unfold. Here was erected for Charles Tucker, an enduring monument, reared in many a grateful heart. In the benevolent operations of Philadelphia, he ever bore his part. Although his health was frail, there seemed a change for the better, and on Sabbath day, September 15, 1850, many friends remarked that he looked unusually well. On the morning of that day he preached with reference to the recent death of the lamented Judson, from the words: "And so Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord, but no man knoweth of his sepulchre unto this day." After which he administered the ordinance of baptism. In the afternoon he conducted the services of the communion; in the evening, preached solemnly, affectionately, from the words: "For if ye live after the flesh ye shall die." As was his wont, he exchanged courteous greetings with brethren and sisters, and left the sanctuary. He had preached his last sermon! His own case proving the truth of a remark made in the sermon of the morning, "This for some of us may be our last Sabbath on earth, before another dawns we may be in eternity." On Monday morning his own hand recorded his texts; in the afternoon he attended a ministerial conference at West Philadelphia, there proposed, and urged strongly the supply of a destitute portion of the city, remained and took part in the Union prayer meeting in the evening, and returned with his ministering brethren to Philadelphia. His unusual cheerfulness, his Christian kindness, were observed by all. He bore to his waiting wife a bouquet of flowers sent by a friend. Before they faded, the hand which gave them was motionless in death. He retired to rest, but at 4 o'clock on Tuesday morning sprang from his pillow with an attack which he supposed to be cramp in the stomach. Medical aid was at hand, and hopes were high that all would be well. During the day he dozed, seemingly from the effect of

the opiates administered; about 7, P. M., he awoke, asked "where are the children?" said he felt much easier, much better, then slept again; that slumber deepened and deepened until he slept in Jesus; entering his eternal rest on Wednesday, September 18th, 1850, at 7, A. M., just twenty-seven hours after his attack. Mr. Tucker was in the forty-first year of his age. A post mortem examination of the body showed that his death was caused by the rupture of an internal abscess. On the following Saturday his lifeless form was borne to the sanctuary, where, on the preceding Sabbath, he had sounded the gospel trump. The throng which gathered there evidenced how much he was loved, how deeply lamented.

As a preacher, Mr. Tucker was eminently practical. Without neglecting the great doctrines of our holy faith, he aimed at making his people active Christians, and it was his habit never to close a sermon without a direct appeal to the impenitent. He sought, too, to instruct his flock. After his settlement in Philadelphia, he illustrated the Acts of the Apostles, and delivered a course of lectures on the Pilgrim's Progress. The present pastor of the Tabernacle Church, Rev. M. G. Clarke, testifies to the value of these labors of Mr. Tucker. As a Christian, his hospitality was prominent, ever willing to do good to all; especially to the household of faith did he manifest his liberality. No traveling minister, no weary agent, ever met other than a warm welcome in his house. To a distressed family he once sent a barrel of flour, and the head of that family, an avowed infidel, had a curiosity to hear the man whose religion prompted him to dispense bread to the hungry, He listened, felt, wept, prayed, and sought to eat of that bread which came down from heaven. Mr. Tucker's piety was of a high order; he entertained a deep reverence for holy things, and ever frowned on the light jest or witticism made on sacred truths. During the last six months of his earthly pilgrimage an unusual spirituality was manifest. In his preaching, in his prayers, in his conversation, he dwelt much on the uncertainty of earthly things, on the glory of the heavenly world. On one occasion he remarked, "I have been visiting a dying Christian, and the more I see of such scenes, the more delightful does death appear; it is a sleep for a Christian, and the grave a quiet resting place for the wearied body." A few weeks before he took his upward flight, he visited the beautiful cemetery at Laurel Hill. A Christian friend remarked, "gladly would I rest here if I could do so, with the firm hope of sharing in the first resurrection." Fixing his eye steadily on her, Mr. Tucker replied, "you ought to have that assurance; I have it, sinful as I am; I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto him."

We needed not his testimony as he entered the Jordan of death. His life gave it, and leaves us without doubt that He in whom he believed received him into rest.

Historical Notices.

FIRST BAPTIST CHURCH, DEDHAM, MASS.

BY REV. JEREMIAH CHAPLIN.

THIS church originated in events which, as to human purpose, had not the remotest reference to the promotion of Christ's kingdom, but which strikingly display the sovereignty of God, causing "the wrath of man to praise him." In that part of Dedham, called West Parish, Socinian sentiments had prevailed for a long time previous to 1807. The Rev. Mr. Thatcher, pastor of the church in this parish, at the period of which we are about to write, was a decided foe to evangelical doctrines, and was the representative of the general feeling. A perfect union in this respect continued until 1808. In that year the proposal to build a new meeting house gave rise to a serious

dispute. An eastern and western party were formed, the former contending for the old location, the latter for a more central site. The dispute ran high, attended with very great excitement, in some cases breaking up old friendships, and even dividing families. The many meetings which were held with reference to the difficulty, brought an amicable adjustment no nearer, until at length it was agreed to refer the contested question to three disinterested persons living out of town. Their decision was in favor of the eastern party. But a large portion of the other party, believing that an improper influence had been exerted by their opponents upon the referees, refused to abide by their decision. Some of the western party, however, going over to the opposing ranks, a majority was found to be in favor of the eastern location. But this did not bring peace, and in the course of a few months a secession took place.

The "Levitical law" in Massachusetts was then in force, and in order to be rid of the payment of taxes in their own parish, the dissentionists must unite with a society of a different denomination. The Episcopal society in the Central parish, and the Baptist Church in Medfield, a distance of five or six miles, were the nearest, but from the former they received no favorable overtures, and so they seemed to be forced to the latter, which was then poor and feeble, and despised even by the most of those who now sought a union with it. One Sabbath morning in the year 1808, over sixty persons from Dedham entered the Baptist meeting house in Medfield, and thenceforth they continued to attend there, although they had no sympathy with the doctrines of grace which they now heard for the first time. They were destined here also to feel the pressure of the troubles from which they had sought refuge in Medfield. It was soon ascertained that this society had never been incorporated, and the Supreme court having recently decided that such a society, though, like that in Medfield, of fifty years standing, could not be recognized in law, they found themselves before long still within the grasp of the opposing party, and obliged to pay their full proportion of the $5,000 expended in the erection of the new parish meeting house in Dedham, and of all the other current expenses of the society from the time of their withdrawal in 1808. This was in 1810. Cattle and farming tools were taken by force of law to meet these demands. Some persons had a brief sojourn in the county jail. One, at least, of these is now living, (1854,) having survived the discomforts of a night's lodging in prison, and is still able to recount the scenes connected with his capture and imprisonment. But though harrassed by vexatious lawsuits and burdened with taxes, these "mad Baptists," as they were termed, although yet unconverted, resolved to continue their aid to the society in Medfield, and to bear everything sooner than retrace their steps.

But the state of things was to assume a more pleasing aspect. Many of those who had gone to Medfield from worldly motives, or in "wrath and bitterness," became the subjects of renewing grace during a religious awakening under the pastoral labors of Rev. Mr. Peckins, and united themselves with the church in Medfield. Thus, also, was the feeble society, which had seemed almost ready to perish, most providentially strengthened; and for a number of years, very efficient aid was rendered by the Dedham portion of the society, both by those within and without the church.

After the completion of the new meeting house in the west parish of Dedham, the old one was advertised for sale at public auction. The individual who bid it off, for the purpose, as was supposed, of converting it into a barn, offered it to the seceeding party for the price he was to pay. The offer was accepted, and the frame immediately

reconstructed on the present site of the Baptist meeting house. This was in the spring of 1810, and the house was dedicated on Thanksgiving day, November 28. The Rev. William Gammell, successor to Mr. Peckins, preached on the occasion. From that time until 1823 he preached alternately in Medfield and Dedham. Among the fruits of his labors were some of the residents of Dedham, who joined the Medfield church.

In the history of the Baptist Church, in West Dedham, Mr. Gammell deserves most honorable mention. He was no ordinary man. His rather limited early means of education he improved to the utmost, and attained an enviable rank in the ministry as a preacher; his talents were of a distinguished order, so as greatly to attract even those who disliked his doctrines. He was indefatigable in his labors. While pastor of the Medfield Church, and preaching statedly at that place and in Dedham, he extended his efforts into several adjoining towns. His earnest efforts in behalf of religious liberty gave him popularity with the many in neighboring towns, who felt oppressed by existing statutes, and thus brought into his congregation not a few who dissented from his doctrinal views. And we may here add, that political considerations had much to do with the growth of the early Baptist Churches of Massachusetts. The Baptists were *dissenters*, and were, of course, subject to many annoyances and persecutions from the "standing order;" and hence those who were disaffected towards existing laws, restrictive of religious freedom, were naturally drawn in sympathy to such as, like the Baptists, were suffering and struggling for conscience' sake. The impulse which those scattered and feeble churches gave to religious freedom in New England is scarcely appreciated by the present generation. All honor to those true-hearted defenders of soul-liberty, whose names have, for the most part, passed away, but whose work is imperishable.

In common with the Baptist ministers of his day, Mr. Gammell was known as Republican or Democratic in his political views; and on such public occasions as a State fast or a thanksgiving, large congregations, including many persons from neighboring towns, assembled to listen to his bold and eloquent political discourses, as the advocate of civil and religious liberty.

In 1823 Mr. Gammell became pastor of the Second Baptist Church in Newport, Rhode Island, an event which brought great sorrow to those who had long enjoyed his ministry.

In 1824 Mr. Samuel Adlam, now (1854) pastor of the First Baptist Church in Newport, was engaged to preach in Dedham once in two weeks.

On the first day of November, 1824, the First Baptist Church in Dedham (known as the West Dedham Baptist Church) was organized, consisting of twenty-six members, twenty-five of whom had for this purpose been dismissed from the Medfield Baptist Church. Among the members of the council, convened on the occasion, were Baldwin, Grafton, Sharp and Wayland. At this time Mr. Adlam was ordained to the ministry, and the pastoral charge in Dedham. He was a faithful pastor, but his connection with the church was short. He left March 28th, 1826.

The church was now passing under a dark cloud of discouragement. But in the autumn of 1827 the cloud began to break. On the evening of the 18th of October, the church, for the first time since its organization, heard from a number of persons a relation of their Christian experience. Mr. Jonathan Aldrich, a member of the Newton Theological Institution, now supplied the pulpit, and his labors were greatly blessed. On Lord's day, October 28th, 1827, the ordinance of *Christian* baptism was administered in Dedham, for the first time since the constitution of

the church, to four candidates, by the Rev. H. J. Ripley, professor in the Newton Seminary. Mr. Aldrich was ordained as pastor of the church January 3d, 1828. During his ministry, of two years and three months, thirty-five persons were received into the church by baptism, and fourteen by letter. In May, 1830, Rev. Thomas Driver became the pastor. During a revival in the year 1831–'2, forty-seven were received by baptism, and between seventy and eighty during his entire pastorate. Important improvements were also made in the meeting house. Mr. Driver was succeeded in 1839 by Rev. Timothy G. Freeman; and in 1841 by Rev. Joseph B. Damon, under whose ministry twenty were received by baptism, and a new interest set on foot in East Dedham, where is now (1854) a respectable church, with a handsome meeting house. From November, 1843, to the autumn of 1849, Rev. J. W. Parkhurst was pastor, under whose faithful labors the church prospered, and a considerable number were baptized. He was followed in November, 1850, by the present pastor, Rev. Jeremiah Chaplin. During a very interesting revival in the year 1851–'2, between forty and fifty were added by baptism. The meeting house has been greatly improved and beautified, and an excellent organ, the gift of one of the members, adds much to the interest of public worship.

FIRST BAPTIST CHURCH, NEWARK, N. J.

BY REV. H. C. FISH.

THIS church was organized in 1801. The number of constituent members was seven. It originated in the Baptist Church at Lyons' Farm, which sprang from the Scotch Plains Baptist Church, a body that had its origin in the church at Piscataway, which is the second in point of seniority in the state; that at Middletown being the first. It has had fourteen different pastors, viz; Charles Lahatt, Peter Thurston, Daniel Sharp, John Lamb, David Jones, Daniel Putnam, Ebenezer Loomis, C. F. Frey, P. L. Platt, Daniel Dodge, Wm. Sym, Henry V. Jones, E. E. Cummings, and Henry C. Fish, who has now been the pastor for four years. At the close of thirty years from the time of its organization, it numbered but one hundred and eleven members. This small increse was doubtless owing to a variety of causes; but the main source of evil is detected in the following resolution found upon the records as early as 1803.

"*Resolved*, as a standing rule to be observed until otherwise ordered, that our public worship on Lord's-days, (morning or afternoon, but not both,) be conducted after the following order,—viz: The pastor, after the opening of the meeting, shall address to the congregation, a brief exhortation or exposition, after which he shall proceed to call upon such persons as the church shall appoint, who may speak to the congregation by two or three, if they feel at liberty, in exercise of such gifts as the church judge they possess, and they shall stand while speaking, where the minister usually stands; provided the above order be not exacted when any strange minister be among them."

This arrangement was afterwards modified in some particulars, but the main features here comtemplated, obtained, until within, at least, the last third of the past fifty years.

To comprehend the spirit and tendency of this movement, it must be viewed as connected with the doctrines of Mr. Haldane, of Scotland, which about this time were highly popular in some parts of Great Britain, and were spreading, to some extent, especially among the Baptists in America. Haldane, particularly during the earlier part of his public career, advocated many of the sentiments of Sandeman, whose errors are exposed with a master hand in the works of Andrew Fuller.

My main object in transcribing the above item from the records, is to indicate a peculiarity of the system of

Sandeman, viz: a plurality of pastors, or bishops, or elders in each church.

Although this body never acknowledge a plurality of pastors, the clause in the order of exercises, "he shall proceed to call upon such persons *as the Church shall appoint* who may speak to the congregation—and in exercise of such gifts *as the Church judge they possess,* and they shall stand while speaking in *the place where the minister usually stands,*" sufficiently establishes the virtual existence of a belief in the propriety and scripturalness of having several ministers at the same time.

According to the originator and defender of this theory, the elders were expected to continue in their worldly professions and pursuits, and a want of literary attainments was to be no bar against their promotion to the office.

At the public meetings of the church, some one of them assumed the entire charge of the services; or, (which was the case in a majority of their meetings) in the room of a single discourse, the time was occupied in mutual exhortations, each taking part according to his respective inclination. By thus introducing into their public assemblies a class of religious exercises that befitted the *social* meeting, the former ceased to become attractive to the multitude, and were visited almost as a natural consequence, by only such as sympathized with the peculiar plan of operations.

But the results of this system terminated most disastrously upon the ministerial relation.

A church adopting these measures, if they called to their service a man of adequate endowments, could scarcely expect to retain him, while several others among its members, of no commensurate attainments, claimed the same prerogatives, and assumed the performance of the same duties. The result would almost inevitably be his withdrawal, and the consequent degradation of the office of the ministry.

For a small church to have more pastors than one, must, as Fuller observes, "favor idleness, and confine useful ministers from extending their labors." And he adds, "to place two or three in a post which might be filled by one, must leave many others unoccupied. Such a system is more adapted for show than for promoting the kingdom of Christ."

Beyond this, it should be added, that the history of this opinion in its ripening and developments, proves that, designedly or undesignedly, it was a slight put upon God's holy ministry—an instrumentality that towers mountain-high above every other, in the Divine plan of saving mankind. Even in Fuller's time, as he avers, the office of elder in churches favorable to those sentiments, "was little more than nominal." And yet it was stoutly insisted that "Elder" was a *term* of *office,* not only, but of the *pastoral* office *exclusively.* Was it strange, then, that the frown of Heaven rested on this movement from its origin? To render it more apparent that this leaven was a most mischievous element in the earlier experience of the church whose history we are passing under review, I will state that I have certain knowledge that its existence was a serious impediment in at least the ministry of Dr. Sharp, and finally compelled him to resign his charge. And his prediction proved but too true, which he announced in his letter of resignation: "If you adopt Haldanian plans, ignorance, folly, and impudence will become your teachers, and men of enlarged views will entirely forsake your place of worship."

The brethren then composing the church were doubtless good men, and, in adopting these plans, beyond question, acted from honest and conscientious convictions. But the comparative desertion of the sanctuary, especially by the more refined and intelligent of the community; the ill odor in which the church, and to some extent, the denomination was held; the frequent changes in the ministry, and the slow progress of the

enterprise for half of its existence, all declare to us that the sentiments and measures they adopted, in this particular, were exceedingly injurious and unwise.

There long existed another element in this church, which was a constant scource of irritation, and a serious impediment. I refer to the disposition of some of its members to insist upon the adoption of their own notions and favorite measures. In its earlier, as well as in its latter history, this body has represented in itself not a few of the nations of the earth. Its constituent members were probably from four distinct countries, though the larger proportion came from England; and soon the diversity was still greater. Now nothing could have been more evident than that, if peace and harmony were to be enjoyed, there must be mutual concessions, and a willingness to be governed in all their actions by the voice of the majority. Unfortunately, however, this principle was either overlooked or disregarded. Good brethren embraced different opinions as to the proper policy to be pursued in the various matters presenting themselves, and each one felt bound to carry his point, and have everything in his own way. He was conscientious in it, and not less so was the brother differing in opinion; and hence each tenaciously clung to what he considered right and duty. As a consequence, the church meetings for business became too often the arena of strife; and matters of trifling importance were, like a grain of sand in the eye, the cause of irritation and disquiet to the whole body.

Besides this, the affections of brethren became alienated, and those of less influence, not willing to be denied their respective rights, at length withdrew from the church; while from the same reason others refused to join it. Mr. Sharp's allusion to this feature in his letter above referred to, is worthy of being repeated here, not only as establishing the justness of the opinion as to the fact of its existence, but as a fitting rebuke of its folly: "Cultivate, my brethren, a peaceful temper. Never be so bent on having your own way on the most trifling subjects, that you will sooner see a church torn to pieces than yield to others. Alas! there are too many who make religion to consist in circumstantials, while to the exercise of faith, piety and charity, they are as cold as death."

But the historic page of this church for the last twenty years, especially for the last five or ten years, presents a pleasing and encouraging aspect. During that period it has sent out two flourishing colonies, and still numbers about five hundred members. 234 have been baptized during the past four years; and besides sustaining its own operations, and, with the South church, supporting a *city mission* enterprise, it has contributed for benevolent objects not less than $12,000.

This advance in numbers and strength is doubtless attributable, to a great extent, under God, *to a spirit of enterprise and activity in Christ's cause,* which the church has manifested for a few years past. It is the natural result of *diffusive benevolence.* In 1830 the church gave its *first recorded* contribution (of $15) for charitable purposes. In 1834 it gave $167; in 1836 $675; in 1846 $1100. In this increased ratio it has scattered abroad its bounties, and in return, received four-fold of the Lord. Though, at the first, less enterprising, and less prompt to respond to God's call, and send forth her benefactions to the destitute, she has at length earned for herself a good report for enlarged liberality, in the practice of which she is gathering to herself rich fruits.

"There is no express command for infant baptism found in the New Testament, as Morus justly concedes. Infant baptism has often been defended on very unsatisfactory grounds."—*Knapp's Theology, vol.* 1, *page* 535.

German Theologians

ON INFANT BAPTISM.

The learned divines of Germany seem in no slight perplexity to discover a basis upon which to found an argument in favor of infant baptism. The following report of a discussion on this subject is both amusing and melancholy, as an exhibition of the flounderings of theological whales in shallow, turbid waters.

The General Assembly of German churches in connexion with the State recently held its annual session at Frankfort. It consisted on this occasion of 1615 enrolled members, with several hundred members not enrolled; and it is said that there were present above two thousand auditors. The chief discussions were on the proper use of the Bible in the church, the school, and the family,—the relations of the church and the civil legislature in the matter of divorce,—and the propriety of infant baptism. On this last topic the correspondent of the Christian Times—himself evidently a pœdobaptist—writes thus:—

"The other subject next in order for the second day, was *the justification* (or defence) *of infant baptism.* You are aware that it was intended to combat the influence of the Baptist missionaries who are at work in several countries of Germany, and whose views are opposed to those of nearly all the German nation. This subject was entrusted to Professor Steinmeyer, of Bonn; and he managed it in an erudite, a thoroughly theological, and certainly a novel, manner. That is to say, the professor, in order to apply the mysterious doctrine of scripture on baptism, to the case of infants could only see a negative side to the doctrine: the putting off the old man, not yet the putting on of the new; the death with Christ, not the new life which follows; repentance, not regeneration, &c. He thus called forth opposition from all quarters, as was pretty evident in the discussion which followed. Some could no more conceive of the negative side in infant baptism than of the positive; another party had no fancy for a doctrine of baptism split in two; all, or nearly all fell into the error so common in Germany, which consists in applying to the baptism of infants those profound sayings of scripture that apply to the baptism of believing and regenerate adults; and thus they are led either to admit a certain magical process on an unconscious being (baptismal regeneration,) or to minify the doctrine of baptism and adapt it to the child."

That the discussion "led to nothing," as is here stated, might be supposed by those who looked only to votes and resolutions; but it will probably be found hereafter that it has led to more in the minds of some present than its originators either expected or desired. In our country it has been found that nothing serves so effectually to promulgate the sentiments of the Baptists as defences of infant baptism; so that such defences are now very seldom undertaken by the more discreet of our pœdobaptist brethren. The prevalent policy now is—"Say nothing on the subject."

The November number contains a copious abstract of Dr. Steinmeyer's elaborate report, which ends thus:—

"I conclude with the following theses:

"1. Infant baptism is no corruption of a secularized church, it is rather a glory to it, and a practice of the whole infallible church.

"2. In Bible teaching there is, to say the least, nothing which can prohibit baptism being administered to babes. Rather is there everything to confirm it.

"3. Baptism in no way brings the baptized under engagements, but rather devolves engagement upon the church."

A discussion ensued. The president first stated that a deputation of the Baptist body in Germany had begged to be allowed to take part in the discussion, but that the committee had thought it right, according to the constitution of the Diet, to refuse this.

Pastor Reichel, from Bertelsdorf, of the Moravians, said he must object to the reporter's treatment of the subject.

His new assertions were errors; for example, that the child of Christians stood quite free between the world and the church. For, 1. It belonged to the church in right of its baptism. 2. It was an error of the Baptists to measure the degree of faith by the conscious recognition of it, as scripture sufficiently proves in the case of the Canaanitish woman, whose perception was dim but her faith strong. 3. That grace can only be received where the heart is made willing. There is a reception of grace without its conscious recognition. 4. It was a mistake to regard the first step as a sudden passing from darkness to light, as with the Apostle Paul. The life of the Christian must be like that of the child Jesus, who "grew in wisdom, and in stature, and in favor with God and with man." Children are to be obedient "in the Lord." How could they be so, if they were not "in the Lord." 5. The Baptists were of opinion that men must first bring something, while the doctrine of scripture is, that man does nothing—grace all.

Pastor Ball, of Elberfeld: Yesterday we were speaking of the majesty of the *Word;* to-day of that of the sacrament—the seal of the covenant. Baptism is founded on the voluntary self-made realization of that which the Lord has reserved to himself to bring forth. The command of God is our justification of infant baptism.

Dr. Sanders, from Wittenberg: I repeat it; we want not dogma, but scripture. I rejoice in the conclusion to which the reporter has come; infant baptism cannot certainly be believed to have been introduced under mere human influence. But I have been astonished to find nothing but dogmas, nothing but dictatorial decisions. The old man is destroyed in baptism, the new one does not yet exist—what then? There is the old man dead, the new man not yet in being; a philosophical conclusion that! It must be founded on exigesis, but I cannot but wonder how it happened. "As many as are baptized have put on Christ,"—is that not *positive?* Mr. Reporter, see, how will you dispose of this? To be baptized in the name of the Father, Son, and Holy Ghost, is that not most positive, most real? My name is *in him;* we are baptized, "buried by baptism, that, like as Christ was raised from the dead, so we also should walk in newness of life." I dispute the manner in which the reporter separated that which follows in this sentence from that which precedes—the positive from the negative—"I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me." This is a view which the doctrine of the reporter does not take. Luther, like the other reformers, is evidently in perplexity on the subject. But there is the whole church presenting the child with prayers and supplications to God, and why should God not grant what he has promised? Not in the philosophies of the reporter shall we find the justification of infant baptism. I cordially, however, agree in the resolutions.

Consistorialrath Dorner, Professor of Theology at Gottingen: The church has not mistaken the mind of the Lord in the introduction of infant baptism. The reporter has been severely blamed by my predecessor; neither can I agree with his argument. There is a difference between the baptism of John and that of Christ, just as between the baptism of water and of fire. What is the baptism with fire but that of the Holy Ghost? The negative cannot then, as has been attempted, be severed from the positive. The negation, as the withdrawing out of the world, cannot, according to my conscience, be looked upon as other than as a *new life* from God. I think it is, however, to be regretted that the difficulty of the problem has not been sufficiently recognized, nor the diligence with which the reporter has labored appreciated. Yet the theses have appeared to me not quite adapted. The exclusion (1) of the merely symbolical,

and (2) of the magical, is well founded; but it would have been better if, instead of bringing forward quite a new mode of proof, the reporter had taken the old ground, and pressed the practical importance of the subject. Shall Christianity find an entrance among the nations? This is the great question. Shall a new spiritual life be called forth among them? Baptism is the expression of preventing grace; upon this rests the whole of Christendom. Out of it the work must grow.

Baptism is the door of grace; it must represent the beginning of the work of grace, its reception on the part of the individual must be the second step. In infant baptism the Lord bears record to the church that the children have been presented to him. Baptism must not be dismembered; but to divide it into positive and negative is to dismember it. It is not necessary that every one should be first a heathen and then a Christian. Infant baptism must, however, be only the basis not the education and the school. The child cannot, according to our doctrine, earn itself a blessing, but preventing grace has already graciously taken it in her arms; the preparation for the Lord's supper must commence from baptism.

Dr. Ebrard, from Spiers: The speaker preceding me and the reporter have given me satisfaction. I, however, cannot entirely agree with the reporter. I fear his theme has carried him further than he intended. It is, however, far easier to say, "Give us not dogmas (theory) but scripture," than to comply with the demand. I would only ask the reporter one question. What is meant by death in baptism? Is the dying of the old Adam that of the outward or of the inward man? If the first, then between him and the Baptists there is but little difference; if the latter, however, I do not understand how the putting to death of the old man can take place without the bestowment of a new life. How can the old man be crucified without repentance?

We distinguish between the germ and the development. A seed may be crushed under foot, upturned, the birds of heaven may come and devour it. Shall it then be said baptism is imperfect? I would not say this. I also agree with the reporter that baptism is not to be taken as simply symbolical. I think that the theses are not suited for discussion (1,) because they are too theological, and not ecclesiastical; and (2,) because we cannot discuss that which is already clearly made out.

Dr. Hoffman, from Berlin: I should contradict the statements I made yesterday if I did not subscribe to much that the reporter has advanced; I must, however, recall another very important part of those statements, if I subscribed to the whole. He has forgotten that from the moment in which a child is baptized, it stands in quite another relation to God. Here is an exegetical, a philosophical error. We may not forget that there exists such a thing as Christian logic. There cannot be anything purely positive or negative. If the theses are not quite omitted, I must beg for an alteration in the construction where they speak of the infallible church.

Dr. Wichern, from Hamburg: My warm thanks I must first of all express to the reporter; for though he has propounded opinions in which I cannot agree, yet I shall take home with me much to remember and ponder. I also rest upon the text quoted by Sanders, "We have put on Christ in baptism," but I would point to something further. Infant baptism is the foundation of our Christian life as a people; we have none without it. The inner mission rests upon the baptism of children, without this it were almost folly. But while we speak of the baptism of children we must not forget the children themselves, least of all must we forget to speak of the great child Jesus. What a fact full of significance is it to the Christian

church that there was a "child Jesus!" Have we not in the child Christ the prototype of all godly children? To what end did He come into the world? Why did not God send Him upon the earth as a Gabriel? In the smallest child redemption may be realized, the church must bring Christianity nearer to every man in each moment of his life. Then I would point, (as Ebrard has done,) to the life of the child in Christ. Such a development indicates beyond doubt a higher union. Only it must be watched with tender, thoughtful eyes. This is one of the means of salvation which must be wanting to those who reject infant baptism. In this sense Christ will one day say to those who have baptized children—"I was hungry and ye fed me," &c., "for inasmuch as ye did it to one of the least of these my brethren, ye did it unto me."

The reporter, Dr. Steinmeyer, rose to reply, which he did at some length, meeting their objections who said he had philosophised instead of having brought forward scripture. I do not comprehend, he said, how Gal. ii. 27, can be brought against me, "We have put on Christ;" inasmuch as the apostle is here clearly writing to the heathen who had been converted, and believed, and not to children. To justify infant baptism on scripture grounds is a very difficult thing. I stand upon the ground of the reformers' confessions. Looking up to God I enter upon exegetical labors. Like my colleagues who have spoken, I wish to find infant baptism justified from the Bible. No dictatorial dogmas avail us here. "*Prove it out of the Bible,*" must be the demand. I do not rest satisfied with my present opinion, and confess that infant baptism is a problem not yet fully solved.

This closed the discussion; and instead of adopting the theses proposed by Dr. Steinmeyer, the committee was charged to get a popular work on infant baptism written and published.

Individual Duty.

"OCCUPY TILL I COME."

BY THE REV. JAMES SMITH, CHELTENHAM, ENG.

THE Lord gives talents to the whole of his servants. To some five, to some two, and to some one. Or he distributes his money; each receives a pound, and each is expected to turn it to account. The talents are to be employed, in order to be improved and increased. He that hath, and employs his talent, improves it; and to him that hath employed and improved it, shall be given, and he shall have abundance. We may know what we have, but we do not know what it may become if diligently employed. The industrious tradesman may begin with a very small capital, but by "tact and push" he may become one of our merchant princes; born in a hired cottage, he may end his days in a mansion of his own; in youth obliged to borrow of others; in age able to lend to many. So it is in Christ's kingdom; we rise by degrees, and rise only by diligence, devotedness and zeal. Every servant has *some talent;* not one is left without: if he has not five pounds, he has at least one, and that one is be employed.

Some have a talent to *teach* children to read, and to unfold to their minds the gospel of the blessed God. This is an important talent; not so splendid as some, but perhaps quite as useful. Its place is *not the napkin,* but the school room. It is to be feared, that while there are many of our schools languishing or kept small for want of teachers, there are many in our churches and congregations who have this talent, but consider themselves exempted from the command to use it. They are too "respectable;" that is, they are too proud. They work too hard in the week; that is, they may spend all their energies in the world and for the flesh, and then be excused, because none are left to be employed for Jesus. They are—but time would fail to notice the innumer-

able excuses made for idleness, pride, selfishness, and carnality in its thousand forms. If you can teach, and do not, be sure, on good grounds, that your Lord does not want you, or expect you to teach. If you did teach, but have given it up, be sure that you have your Lord's warrant, signed by his own hand, for quitting the field. Children are growing up in ignorance, young people are going to hell in droves, and you wrap your talent in a napkin, and spend your Lord's day in self-indulgence and criminal ease. This is not obeying the command, "*Occupy till I come.*"

Some have a talent for *preaching*, lay preaching, to congregations gathered in neglected and destitute neighborhoods, but not for the pastoral office, and they are required to preach; but because they have not a splendid gift, they settle down, and the poor may go to hell if every one acts as they do. We know how the flesh cries out, The distance is great, the weather may be bad, the cottage room is inconvenient, the congregation is small; or, I have tried, but seem to have preached in vain. Look at Jesus himself, when he went through the towns and villages preaching. Did he flinch because of weather, distance, inconvenience, or even want of success? No, his Father's will was his rule; and to glorify his Father's name was his highest end. Look at the apostles, persecuted, defamed, made a spectacle and a gazing stock to angels and to men; did they throw up their commission, wrap up their talent in the napkin, and ingloriously quit the field? No, they all acted upon the principle which caused one to exclaim, in reference to bonds and imprisonment, "None of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry that I have received of the Lord Jesus, to testify the gospel of the grace of God." Over kind wives, and over tender parents, by persuasions keep many at home for their own gratification, who ought to be employed in publishing the good news of a free salvation to poor ignorant sinners. The flesh, which ought to be crucified, is indulged; the devil, who ought to be resisted, is attended to; and so the work of the Lord is neglected, and our villages and hamlets are left in darkness, ignorance and death. How many sit and hear sermons month after month, who ought to go out and preach them! If they can preach once a week, and there is any place needing the gospel at hand, they ought to preach it; and if they can only preach once a month they ought to do that. How different would be the state of the country if every Christian had laid out his talent instead of laying it up! Reader, could you speak of Jesus, in plain English, for twenty minutes, to a dozen or a score poor neighbors? Is there any village, or suburb, or back street, or dark district in your town, where you may so speak? If so, do you use your talent? If not, are you justified in burying your Lord's money in the earth? Are you attending to his command, "*Occupy till I come?*"

Some have a talent for *writing*, and they could write letters full of simple gospel, accompanied with pointed appeals, loving exhortations, and urgent entreaties. To such Jesus says, "*Occupy till I come!*" Some can engage in *vocal prayer;* this is a talent, and should be employed. Nor should a nervous feeling, or fear of not shining before others, cause any one to wrap it in the napkin. Some have a talent for *singing;* God has given them a voice, an ear, and grace in the heart, and this talent should be used for God's glory. Some have a talent for *conversation;* they can interest and impress others when they talk with them; they should be careful to speak of Jesus, and try and win souls for him. Some could, by *visiting and persuasion,* induce persons to attend public worship who neglect it; and they should endeavor to

crowd the house. Some have money, that is a talent, and God requires that we use it for him. Reader, I know not what talent you have, but you have some. It may be only one, or it may be several. Are you using your talent for Jesus? Are you filling a place in the field, performing a work in the world, or, in the words of the text, are you occupying until Jesus comes?

Every talent brings with it responsibility. It is given us for the good of others. We are bound to use it. We must give an account of what we have done with it. Every one of us is bound by the command of Jesus. He is our lawful King. We are his subjects, whom he has redeemed by his blood from a fearful doom, that we may do his will, glorify his name on earth, and then reign with him in heaven. We are bound to use our talents—the *whole* of them—and to use them industriously, hopefully, and because our Lord requires us to do so, and will soon come, demand an account, and reward every one of us according to his works. Authority—his authority—binds us, but gratitude should constrain us to do all we can for his glory and praise. Reader, what has Jesus done for thee? Dost thou know? What art thou doing for Jesus? Are you ashamed to say? What might you do? What has Jesus promised you? Can you guess? Nay, it is so great and glorious, that it has not entered into the heart of man to conceive. Can you expect so much from him, and yet manifest so little love, and be satisfied to do so little for him? Take down the napkin, unwrap the talent, put the money into the bank, and get the interest ready against the Master comes. Can you teach? Let the next Lord's day find you in the Sunday school. Can you preach? Look out for some neglected village, or blind lane or alley, and begin at once to

"Tell to sinners round
What a dear Saviour you have found."

Can you write? Write at once to one or more with a view to save the soul. Can you pray vocally? Be sure and be regular at the prayer meeting. Can you sing? Let the church and congregation have the benefit of your voice. Can you converse? Visit on purpose to speak of Jesus. Can you induce children to come to the Sunday school, or adults to come and hear the gospel? Try. Begin at once. Let no one near you have to say, "I was never asked to go to church. No one ever invited my children to the school. No one ever spoke to me about my soul." Have you money? Give a fair proportion to God's cause, to carry on his glorious work in the world. This will be to carry out the Lord's command, "*Occupy till I come!*"

Let each one of us ask, "First, Do I know what talent I have? Have I examined? Did I ever try if I could teach, preach, pray, sing, write, converse, or induce persons to seek the salvation of their souls? Secondly, Do I realize my responsibility for the use of the talent or talents with which the Lord has entrusted me? Thirdly, Am I zealously employing my whole talent for the Lord? Fourthly, Am I expecting my Lord's return; and, therefore, endeavoring so to live, so to act, and so to work, as to be ready to meet him, and present my account to him? Fifthly, Is my talent, or any part of it, in the napkin? Methinks there were never so many napkins in use in the church of God as now. We have napkins of all sorts, and all sizes. They look so white, they are folded so tastefully, they are laid up so carefully, that few suspect what they are made of, what they contain, or that they will bring shame and confusion upon their owners at last. It is to these napkins that we must ascribe our want of lay preachers, Sunday school teachers, tract distributors, sick visitors, praying brethren, good singing, useful conversation, crowded chapels, and full exchequers. Whatever the Lord may find in my possession when he comes, may he never find a napkin; he left his own buried in his tomb, and what a mercy it would be if every one found in the church were buried there too!

Editor's Garner of Gleanings.

BENEVOLENT SOCIETIES

IN GREAT BRITAIN.

The following tables give the names of the principal Benevolent Associations in England, with the receipts of each (without fractions) in 1854.

PRINCIPAL BAPTIST SOCIETIES.

Names.	*When Founded.*	*Income.*
Baptist Missionary Society,	1792	$123,795
Baptist Home Missionary Society, . .	1797	19,690
Baptist Irish Society, .	1814	10,750
General Baptist Missionary Society, . .	1816	9,180
Bible Translation Society,	1840	10,785
Baptist Building Fund, .	1824	7,345
Particular Baptist Fund, for aiding ministers and churches, . .	1717	12,605
Baptist Union, . . .	1813	710
Baptist Tract Society, .	1841	665
Society for aged or infirm Baptist ministers, .	1816	2,145
Young Men's Association in aid of Baptist Missionary Societies, . .	1848	650

BAPTIST COLLEGES.

Bristol—Rev. T. S. Crisp, *President;* founded in 1770; income, $10,035; students for ministry 20.

Bradford—Rev. Jas. Acworth, LL. D., *President;* founded in 1804; income, $5,180; students for ministry 24.

Stepney—Rev. Jos. Angus, D. D., *President;* founded in 1810; income, $7,235; students for ministry 22.

Pontypool—Rev. Thomas Thomas, *President;* founded in 1807; income, $3,250; students for ministry 14.

Haverford West—Rev. D. Davies, *President;* founded in 1839; income, $1,855; students for ministry 18.

Leicester—(General Baptist)—Rev. Jos. Wallis, *President;* founded in ———; income, $2,200; students for ministry 11.

DENOMINATIONAL SOCIETIES.

London Missionary Society, (Congregational,) . . .	383,905
Wesleyan Missionary Society, (Methodist,) . . .	572,490
Church Missionary Society, (Episcopal,) . . .	605,480
Home Missionary Society, (Congregational,) . . .	26,705
Irish Evangelical Society, (Congregational,) . . .	11,400
Colonial Missionary Society, (Congregational,) . . .	29,250

GENERAL BENEVOLENT SOCIETIES.

PROFESSEDLY UNSECTARIAN.

Names.	*Founded.*	*Income in 1854.*
British and Foreign Bible Society, .	1804	$1,113,295
Religious Tract Society, . .	1799	406,130
English Monthly Tract Society, . .	1837	10,080
Weekly Tract Society,	1847	3,305
Sunday School Union,	1803	8,295
British and Foreign Sailors' Society, .	——	11,260
British Society for propogating gospel among the Jews, .	1842	21,345
Peace Society, .	1816	8,345
British and Foreign anti-Slavery Society, . . .	1839	3,830
City Mission, (London,) . .	1835	137,445
Society for the liberation of religion from State patronage and control, . .	1844	8,845
Soldiers' Friend Society, . .	——	1,100
Evangelical Continental Society, . .	1845	6,810
Aged Ministers' Society, . . .	1818	2,600
Widows' Fund, .	1773	14,365
Protestant Union, (for benefit of widows and children of ministers,) . .	1798	13,100

EDUCATIONAL SOCIETIES.

PROFESSEDLY UNSECTARIAN.

British and Foreign School Society, .	1808	73,075
Society for promoting female education in the east, . .	1834	12,210

Voluntary School Association,	1848	6,175
Christian Instruction Society,	1825	1,990
Ragged School Union,	1844	47,380
Working Men's Educational Society,	1852	9,055
Orphan Working School,	1760	38,705
New asylum for fatherless children,	1844	18,485
Walthamstow Girls' School (for daughters of missionaries,)	1838	9,960
Home and school for sons and orphans of missionaries,	——	——
Apprenticeship Society,	1829	1,350

The area of the United States has increased from 820,628 square miles, in 1783, to 2,963,666 in 1854, being more than a third of the area of North America, and equal to the Roman empire, or that of Alexander in their palmiest days; 1,217,562 miles of this territory is in the Mississippi Valley, and 706,002 on the Pacific. The main shore line of the Union, including bays, sounds, etc., is 12,609 miles, of which 6,861 miles are on the Atlantic, 2,281 on the Pacific, and 3,467 on the Gulf. The following table transposed so as to give each its proper rank, shows the area of each State and Territory:

	Square miles.
Nebraska Territory	335,882
Utah Territory	269,170
Texas	237,504
New Mexico Territory	207,007
Oregon Territory	185,030
Minnesota Territory	166,025
California	155,980
Washington Territory	123,022
Kansas	114,798
Indian Territory (Kansas)	71,127
Missouri	67,380
Virginia	61,352
Florida	59,268
Georgia	58,000
Michigan	56,243
Illinois	55,405
Wisconsin	53,924
Arkansas	52,198
Iowa	50,914
Alabama	50,722
North Carolina	50,704
Mississippi	47,156
New York	47,000
Pennsylvania	46,000
Tennessee	45,600
Louisiana	41,355
Ohio	39,954
Kentucky	37,680
Indiana	33,809
Maine	31,766
South Carolina	29,385
Maryland	11,124
Vermont	10,212
New Hampshire	9,280
New Jersey	8,310
Massachusetts	7,800
Connecticut	4,674
Delaware	2,120
Rhode Island	1,306
District of Columbia	60

The Nebraska Territory is large enough to cut up into seven States the size of New York, and leave a surplus of territory large enough for a State the size of Connecticut. Kansas Territory has an area sufficient to make two States the size of Ohio, and one the size of Indiana. Texas will make four States of the size of Alabama, and one the size of Indiana; and California has a sufficient area to convert into sixteen States of the size of New Hampshire and have a surplus to make one about the size of Massachusetts.

Growth of Population.—The population of the United States was—

1701,	262,000
1749,	1,046,000
1775,	2,803,000
1790,	3,929,827
1800,	5,305,925
1810,	7,239,814
1820,	9,638,131
1830,	12,866,020
1840,	17,069,453
1850,	23,191,875
1854, (estimated,)	26,500,000

Increase in the West.—44 per cent. of the population resided, in 1850, in the Mississippi valley and Gulf slope. This region which had in 1790 221,711 persons, in 1850 had 10,344,746.

Capabilities of Sustaining Population.—If as dense as the Southern States, our whole territory would embrace 45,000,000; as New England, 123,000,000; as the middle States, 170,000,000; as Great Britain, 660,000,000; as Belgium, 1,150,000,000.

Murders and Executions in 1854.—The following tables embrace the number of murders and executions which have taken place in the United States during the past year, as

complete as we have been able to gather them from the accounts published in the newspapers. We have recorded none where the killing was the result of accident, or where there was the least doubt about the victim having met death by violence from the hands of some designing individual.

	Murders.	*Executions.*		*Murders.*	*Executions.*
January,	44	6	August,	67	5
February,	48	8	September,	79	8
March,	55	8	October,	65	2
April,	59	7	November,	50	12
May,	51	6	December,	42	10
June,	67	5		—	—
July,	55	7	Total,	682	84

The whole number of murders and executions are divided between the different States as follows:—

	Murders.	*Executions.*		*Murders.*	*Executions.*
Alabama,	17	2	Mississippi,	32	5
Arkansas,	6	2	Missouri,	33	4
California,	64	15	N. Hamps're,	3	—
Connecticut,	4	1	New Jersey,	3	—
Delaware,	1	—	New York,	74	7
Florida,	3	—	N. Carolina,	8	5
Georgia,	39	—	Ohio,	43	5
Illinois,	26	3	Pennsylv'ia,	28	4
Indiana,	13	—	Rhode Isl'nd,	1	—
Iowa,	4	—	S. Carolina,	12	8
Kentucky,	46	6	Tennessee,	26	—
Louisiana,	47	14	Texas,	50	3
Maine,	4	—	Vermont,	1	—
Maryland,	15	1	Virginia,	45	6
Massachus'ts,	19	2	Wisconsin,	8	1
Michigan,	7	—		—	—
Total,				682	84

Destruction of Property by Fires.—The total amount of property destroyed in each month is as follows:—

January,	$2,252,000	July,	$3,270,000
February,	1,668,000	August,	4,412,000
March,	1,221,000	September,	708,000
April,	1,916,000	October,	1,040,000
May,	393,000	November,	937,000
June,	895,000	December,	1,866,000
Total,			$20,578,000

To which must be added the amount of property destroyed by fires where the loss was less than twenty thousand dollars, which would probably increase the aggregate to at least twenty-five millions.

Lives Lost by Burning Buildings.—The following table exhibits the number of fires attended with loss of human life, which have occurred in the United States during the past year, together with the number of persons whose lives have been sacrificed to the devouring element:—

Months.	*Fires.*	*Lives Lost.*
January,	8	14
February,	10	19
March,	11	23
April,	11	31
May,	4	9
June,	1	1
July,	7	16
August,	5	12
September,	6	13
October,	4	12
November,	8	9
December,	8	12
	—	—
Total,	83	171

Railroad Accidents.—The following table shows the number of accidents, together with the number of killed and wounded, which have occurred on the various railroads in the United States during the past year, together with a comparative table of the number during 1853. The table contains a record of no accident which was not attended with loss of life or injury to individuals; neither does it embrace the great number of persons who have been killed and maimed by jumping from moving trains, attempting to get on cars while in motion, being run over, &c.:—

	1853			1854		
Months.	*Accidents.*	*Killed.*	*Wounded.*	*Accidents.*	*Killed.*	*Wounded.*
January,	12	25	40	20	12	25
February,	6	6	11	19	11	37
March,	14	24	62	18	13	99
April,	4	25	54	13	5	37
May,	8	54	49	9	5	42
June,	5	5	19	16	13	34
July,	11	8	22	11	44	66
August,	14	36	96	27	23	25
Septe'ber,	18	14	40	9	8	51
October,	19	18	41	16	12	41
Nove'ber,	19	11	32	21	29	95
December,	8	7	39	14	11	37
	—	—	—	—	—	—
Total,	138	234	496	193	186	589

By the above, it will be seen that there has been an increase in the number of accidents, and also in the number of injured, but a great decrease in the loss of life.

Steamboat Accidents.—The following table embraces the number of steamboat accidents which have occurred on the rivers, lakes and bays of this country, and which have been attended with loss of life and injury to person during the year 1854, together with the number of killed and wounded. We also give a comparative table of like accidents which happened in 1853:—

	1853			1854		
Months.	*Accidents.*	*Killed.*	*Wounded.*	*Accidents.*	*Killed.*	*Wounded.*
January,	4	26	33	8	130	20
February,	1	120	—	6	57	26
March,	3	30	17	6	165	26
April,	3	58	21	5	59	59
May,	None.	—	—	3	24	4
June,	4	19	17	1	1	1
July,	1	7	2	None.	—	—
August,	2	2	5	4	22	13
September,	3	8	14	4	28	6
October,	4	18	23	3	48	5
November,	3	18	10	6	26	65
December,	3	13	16	2	27	—
Total,	31	319	158	48	587	225

This shows a frightful increase of all our figures, and admonishes us to ask where and when will it stop? The idea of five hundred and eighty-seven human beings being sent prematurely to their long home in one year by collision and explosion, on our inland waters, is too heart-rending to contemplate. We will leave it for those most interested to think of, and if they can to provide a remedy.

The deaths in the four largest cities, during the last year, were as follows: In New York, 28,422; Philadelphia, 10,722; Baltimore, 5,746; Boston, 4,430.

Over an Hundred Years Old.—During the year 1854, forty-five persons are reported to have died who had lived for a century or more, viz: eighteen men and twenty-seven women; thirty-three of them white, and twelve colored. Their united ages sum up five thousand two hundred and sixty-eight years. The oldest was Frances, a free woman of color, who died at the city hospital in Mobile, of debility, and the fact of her having attained the remarkable age of one hundred and forty-six years was officially reported from that institution.

The British census, just published, gives several remarkable instances of longevity. Thomas Parr lived one hundred and fifty-two years and nine months. Henry Jenkins one hundred and sixty-nine years. But still more remarkable, according to the parish register of St. Leonard's Shoreditch, Thomas Carn died on the 28th of January, 1588, aged 207 years. From 1759 to 1780, forty-eight persons died, the youngest of whom was one hundred and thirty, and the eldest one hundred and seventy-five. In 1797 a mulatto died in Fredericton, North America, said to be one hundred and eighty. According to Kirby's *Wonderful and Eccentric Magazine*, there were two Hungarians in the seventeenth century who lived to a remarkable age, John Rovel and his wife—John reached his one hundred and seventy-second year, and Sarah her one hundred and eighty-fourth. In Great Britain more than a half million of the inhabitants, viz: five hundred and eighty-six thousand and thirty have passed the barrier of "three-score years and ten;" more than a hundred and twenty-nine thousand have passed the Psalmist's limits of four-score years; and one hundred thousand the years which the last of Plato's climacteric square numbers expressed, (nine times nine, eighty-one;) nearly ten thousand (nine thousand four hundred and eighty-seven) have lived ninety years or more; a band of two thousand and thirty-eight aged pilgrims have been wandering nine-five years and more on the unended journey, and three hundred and nineteen say that they have witnessed more than a hundred revolutions of the seasons.

Revival in Jonesboro', Tennessee.—From a letter just received by Rev. H. Keeling of this city, we learn that a precious revival is in progress in Jonesboro', under the ministrations of Rev. Messrs. Baldwin and Cate. Mr. Keeling, the son of our Brother Keeling, and his wife, and some twenty of the boarders in their Female Seminary, constituting the entire household, were hopefully converted, and the most of them added to the church.

The Baltimore Baptist Church Extension Society was organized on the 2d of January, 1854. During the first year of its operations, it has erected a neat chapel on Madison Square for Sabbath School purposes, and for occasional preaching, forming, according to the design, the rear of a spacious church edifice, to be erected on the front of the lot. This has been done by the liberality of a single individual.

They have also erected a new house of worship on Franklin Square, which, according to the contract, is to be completed by the 1st of June, 1855, at a cost of $17,728. The subscriptions for the latter amount to

$13,485. This sum has been subscribed by two hundred and fifty-four persons, out of one thousand six hundred and fifty-six communicants in the city of Baltimore. Oh! if all our members in all our cities would work for Christ and his cause as faithfully as do the few, how glorious and beneficent would prove the results. Of this whole amount nine persons subscribed $6,100; nine $2,200; nineteen $2,100; twenty-four $1,305; forty-one $960; twenty-eight $346. Beside these one hundred and twenty-five persons subscribed $5 and less, leaving one thousand and four hundred who subscribed nothing at all.

Thus do we find everywhere that the few comparatively are doing the active work of the church. "They shall in no wise lose their reward." Baltimore is setting a good example to her sister cities. But how much better if the whole "ten that were cleansed" should practically "give glory to God," as well as the "one."

James Edmunds, Esq., has been appointed Corresponding Secretary of the Bible Revision Association, Louisville, Ky., to fill the vacancy occasioned by the death of Rev. Dr. J. L. Waller. Mr. E. has been an active and successful agent in New York.

New Association in Va.—Delegates from 13 churches heretofore connected with Broad Run Association, Va., met at Mt. Pisgah church, Gilmer county, Oct. 27th, and formed themselves into an association, adopting the name Mt. Pisgah Association. The 13 churches have a membership of 408.

Death of Rev. J. Goddard.—Letters recently received, bring the painful intelligence that the Rev. Josiah Goddard, one of the most useful and influential Missionaries of the Baptist Missionary Union, died at Ningpo, China, Sept. 4th.

The New York Chronicle—enlarged, and the price raised to two dollars per annum, appeared last week under new auspices, the Rev. Dr. Church and the Rev. Mr. Backus having become its conductors. The Rev. Mr. Judd has retired.

Editorial Change.—The Southern Baptist loses the editorial labors of Rev. E. T. Winkler, who has accepted an invitation to become pastor of the First Baptist church in Charleston, S. C. Rev. J. P. Tustin, late pastor of the Baptist church in Savannah, Geo., and formerly of Warren, R. I., succeeds Brother Winkler in the editorial chair, and in the Secretaryship of the Southern Baptist Publication Society.

Mercer University.—Rev. J. L. Dagg, D. D., compelled by protracted ill health, has resigned the presidency of Mercer University. Rev. N. M. Crawford, D. D., has been elected in his place, and enters upon the duties of the office on the 1st of February.

Burmah.—In a letter to the Young Men's Bible Class of Baldwin Place church, Boston, Mrs. Vinton states, "that since we came to Rangoon, a little more than two years ago, we have welcomed into our Karen churches in this region more than five hundred converts. Eight new churches have been formed, mostly in new regions where the gospel has never been preached before. And, what is interesting to us, we find a spirit of liberality here which was unknown in Maulmain. After our churches have recovered from the effects of war, pestilence and famine, we expect that they will not only support their own pastors, but do something for assistants who are sent into new and untried regions."

A Presbyterian Minister Baptized and Ordained.—On Thursday, Nov. 2d, a Council met at Pekin, Illinois, and heard the relation of the religious views, doctrines, and feelings of Rev. R. R. Coon, (for fourteen years a minister in the Presbyterian Church,) when he was unanimously received as a member of the Baptist Church in Pekin, and by the Council publicly recognized as a regular Baptist minister. For the present, he will preach to the little Church at Quiver and also at Havannah, the county seat of Mason Co. Bro. Coon has, for six years past, ministered to a Presbyterian Church, about twelve miles from here. He leaves his former charge with their best feeling and warmest regards in lively exercise towards him, and could he have continued his connection with them conscientiously, no doubt they would have been urgent for the continuance of his faithful labors among them.

Some two years ago, his Presbytery appointed him to preach the next annual Sermon on Baptism. This led him to a more thorough investigation of the subject than he ever made before, and finally resulted in such convictions as compelled him to become a Baptist. He is regarded as a valuable accession to the ministry of our denomination.

Rev. Dr. Kitto, a most industrious student, and one of the most voluminous and intelligent commentators upon the Scriptures, departed this life at Constadt, near Stuttgard, on November 25th, in the 51st year of his age.

Episcopal Missions.—During the year ending in 1854, the amount received by the Episcopal General Domestic Committee from the churches in the several States, was $38,405 15, and for Foreign Missions $69,582 23, making a total of $98,086 38, which is an increase of some $25,000 over the previous year.

Our Own Nook.

Minister's Libraries.—We have made arrangements, with several of the most extensive publishers in the country, for supplying the libraries which we have proposed to furnish as Premiums to those procuring for us lists of subscribers. Our ministers with small salaries have now an opportunity of securing the books they need, by a little effort. Surely the liberal offer of the Publisher is worth working for.

Correction.—We beg most earnestly to protest against being held responsible for the sentiments, contained in the first article in the Garner of the January number. We clipped it out as an evidence of the light hold which Infant Baptism has on the faith of some of our Pedobaptist friends. We intended to say in the heading of the article that it was the production of Rev. Henry Ward Beecher, a prominent Congregational divine of Brooklyn, N. Y., but the number being printed in Philadelphia, and in a hurry, we were unable to correct the proofs. We shall guard against such blunders in the future. We have no faith in baby sprinkling, as a religious ordinance, even with the "milk and water" dilutions of Mr. Beecher. There is simply this difference between us. He makes it nearly nothing, we consider it as quite nothing, beneficial or scriptural. There are a few typographical errors, but they will be easily corrected by the good sense of our readers.

Tabular Statistics.—The value of well arrayed, thorough statistics can not be easily over estimated. They form a basis essential to a complete history of the denomination. We want to show the whole number of domestic missionaries and colporteurs employed by associations, conventions, as well as by the great denominational societies. We want to show the number of students in all our Colleges and Theological Schools. We want to show the number of our denominational chartered Academies and Seminaries, the number of their pupils, etc. We want to construct tables showing the statistics of every association in the country by states. These and several other tables we have commenced, but have been compelled to delay them for want of full materials. It is most difficult to complete our files of minutes, reports, catalogues, etc. We have considerable numbers of each, but we must have all, or our tables will be incomplete. Will our brethren of the press kindly, by publishing this paragraph, let our brethren know what we want, and request them to direct the documents needed, to the "American Baptist Memorial," Richmond, Va.

Editor's Book Shelf.

Examination of the Principles of Biblical Interpretation—*of Ernesti, Ammon, Stuart and other Philologists. A treatise on the Figures of Speech. A treatise on the Duty of all Men to Read the Scriptures.* By Alexander Carson, L. L. D. So reads the title page of a volume of 468 pages issued from the press of E. H. Fletcher, New York. The name of the erudite author—the very first among philologists who have written in the English language—is a sufficient warrant for its excellence and thoroughness.

Harry's Vacation; or, Philosophy at Home—is a charming, handsomely illustrated, and most useful work for the children, written by Rev. W. H. Richards, and published by Evans & Dickerson, New York. It will be read by the little ones with interest, and will convey more valuable, rememberable (there ought to be such a word if there is not) instruction, than a library of common story books.

A Southern Home, by a Virginian—published by A. Morris, Richmond, Va. A beautiful little volume for the juveniles, containing well drawn pictures of Southern life.

Sociology for the South—issued by the same publisher, written by Geo. Fitzhugh. We have read this work with much interest. It is evidently the production of a clear, vigorous, radical thinker. Some of its conclusions in political economy will be warmly controverted, but it is not the less well worth reading on that account.

The History of Christ—published by Heath & Graves, Boston, is a chronological arrangement of the gospel, in one consecutive narrative, compiled, as we learn, by Dea. Asa Wilbur, of Boston. It is well done, and its study will awaken fresh interest in the Holy Oracles.

The Wife's Victory, and Other Nouvel-

LETTES—*by Mrs. Emma D. E. N. Southworth*, published by T. B. Peterson, Phila., is a collection of some of the charming tales of this distinguished authoress, who is one of the very best among living female writers. The moral tone of her works is generally unexceptionable.

AN OLD LAND-MARK RESET—is a small pamphlet, written by Rev. J. M. Pendleton, of Kentucky, published by Graves & Marks, Nashville, Tenn. The object of it is to show that Baptists cannot consistently invite unbaptized ministers to preach in their pulpits. The argument is, they are unbaptized, and therefore cannot be properly regarded as authorized ministers of the gospel. Brother Pendleton is one of our most estimable, prudent and industrious brethren, but we believe he has made a mistake in this treatise. There is no necessary scriptural connection between baptism and preaching. We shall adhere in this matter to the broad license given in our authorized standard, "let him that heareth say come."

CAMPBELLISM EXAMINED; BY REV. J. B. JETER, (pp. 369,) *Published by Sheldon, Lamport and Blakeman, New York, and for sale by Mr. C. Wortham, at Baptist Book Depository, Main st., Richmond.*—It is rarely that we meet with a work on controversial topics with which we are so much pleased. It is written in an eminently good spirit, clear, calm, concise; stating distinctly, and refuting fairly the objectionable sentiments which are brought up. In the work of refutation, the author has received valuable assistance from a champion no less redoubtable than Mr. Alexander Campbell himself. From the fiery and confident knight-errant of thirty years ago, dashing with equal fury against time honored truth, and against some theological wind-mill, the appeal is made to the sobered and cautious leader of a large and respectable body of adherents. This is surely a just and forcible mode of argument; and our author does not fail to urge it with effective skill.

It will be thought by some, doubtless, that the book is out of season. On the one hand it will be considered as coming too late, inasmuch as the controversy, in this region, at least, has almost ceased to attract attention. It will be thought calculated to stir up strife rather than to minister unto godly edifying; to bring error into notice, and snatch it from the grave, and clothe it with new importance, rather than to diminish its influence. Others again may think it is too soon; and that a longer delay might have afforded more time for the Reformers to be *re*-reformed into greater resemblance to those older systems, which, having the misfortune to be popular, encountered their early maledictions. Doubtless additional evidence out of the mouth of the great Reformer himself to show the fallacy of his own views, and other proofs from the practical working of the system, might be gathered, if the experience of a few more years were added to the past. But there is enough of these for all practical purposes already.

We do not censure Mr. Campbell for abandoning views which he finds to be erroneous. Consistency in error is not a virtue. A man whose sentiments undergo no changes must never be wrong, or he will never become right. But a change of opinion, when it occurs, should be candidly acknowledged, and with more or less publicity, according to the extent to which the original views were inculcated. To many of Mr. Campbell's recent expositions of his views on some important topics, no reasonable objection can be made. But this apparent homage to truth cannot be received with unmingled satisfaction. "*Timeo Danaos, et dona ferentes.*" If these recent declarations were accompanied with an explicit retraction of former errors, or if he even forebore from bringing those errors anew before the public, it would have won for him a much larger share of the confidence of the Christian world. But while those earlier and objectionable sentiments are republished, reaffirmed, and renewed, embodied in permanent and stereotyped forms, and exerting all their deleterious influence by whatever of circulation he can give them, what meaning or weight can be given to the more recent and more orthodox statements of his views? A confession of former error is due—not for the sake of the Baptists, not for the honor of the "sects" so vehemently vilified in by-gone days; but it is due to Mr. C. himself, and due to truth, if he has indeed altered his sentiments.

For our part, we should be slow to pronounce a calm, earnest, forcible and faithful presentation of scriptural truth, such as this book contains, unseasonable at any time. It will doubtless excite discussion—but it need not stir up bitterness and acrimony. If those who may reply to it shall exercise the fair and candid spirit which characterizes the work before us, and which becomes all seekers after truth, good will grow out of it. The work has met with a very rapid sale, and will doubtless be read with avidity. It well deserves a careful perusal.

The Monthly Record.

Baptisms Reported.

ALABAMA.

Churches.	Counties.	Administrators.	No.
Water Camp,	Benton,	W. Ashcraft,	17
Liberty,	Talladega,		8
Grant's Creek,	Tuscaloosa,	J. C. Foster,	15
Salem,			46
Camp Creek,	Benton,	R H Thackerson,	16
Unity,	Pickens,	A. M. Hanks,	8
Mt. Zion,	"	"	2
Forest,	"	M. P. Smith,	4

ARKANSAS.

Dardanelle,	Yell,		5
Oak Grove,			30

BRITISH PROVINCES.

Lanark,	C. W.	R. Hamilton,	13
Bloomsburg,	"	Mr. Stothart,	37
Charlottesville,	(2d ch.,) "	E. Smith,	16
Pembrook,	"	N. Hooper,	15
Onondaga,	"	"	5
Berlin,	"	H. Schneider	3
Forestville,	"	Mr. McDorman,	18
Houghton,	"		6
Townsend,	"	Mr. Owen,	2

CALIFORNIA.

Sacramento,		J. L. Shuck,	10
San Francisco,	(Pine street,)	Wm. Rollinson,	2

DISTRICT OF COLUMBIA.

Washington,	(13th st. ch.,)	T. C. Teasdale,	*40
"	(Navy Yard,)	T. Cole,	17
"	(1st church,)	S. P. Hill,	*20

GEORGIA.

Antioch,	Polk,	R H Thackerson	22
Van Wert,	"	"	*85
McDonough,	Henry,	L. T. Doyal,	3
Liberty,	"	"	6
Thomaston,	Upson,		27
Valley Town,			34
Bethlehem,		R H Thackerson	16
Etowah,	Cass,	N. M. Edge,	18
Macedonia,	Habersham,	S. Sisk,	12
Salem,	Liberty,	Jas. R. Miller,	36

ILLINOIS.

Bunker Hill,	Greene,	H. T. Chilton,	10
Huntsingers,	White,	C. J. Kelley,	13
Kane,	Jersey,	H. T. Chilton,	24
Greenville,	Bond,	W H D Johnson,	14
Momence,	Hill,	Wm. Storrs,	*12
Goshen,	Madison	John Brown,	7
Big Spring,	Scott,	G. W. S. Bell,	30
Concord,	Washington,	P. Hagler,	24
Nine Mile,	Perry,	"	17
Centerville,	Morgan,	A. B. Harris,	6
Glasgow,	Scott,		31
Woodlawn,	Macoupin,	E. Dodson,	7
Union,	Marion.	W. S. Bush,	5

INDIANA.

Orleans,	Orange,	T. N. Robertson,	14
Washington,	Ripley,	E. Tilton,	24
Bear Creek,	Ohio,	R. Kelley,	3
Crooked Creek,		John Church,	10
Hurricane,	Johnson,	E. J. Todd,	17
Mill Creek,	Washington,	W. McCoy,	6

* Including former reports.

KENTUCKY.

Churches.	Counties.	Administrators.	No
Oakland,	Gallatin,	J. W. Lee,	88
Muscle Shoals,	Owen,	P. H. Todd,	40
Columbia,	Adair,	T. J. Fisher,	7
Southampton,	Daviess,	J. G. Howard,	7
Clover Creek,	Breckenridge,	W. P. Clark,	10
Bethel,	Christian,	J. M. Bennett,	21
Salem,	"	Mr. Green,	4
Dover,	Barren,	Y Weathersp'n,	40
Kings,	Spencer,	W. G. Barrett,	21
Spring Bayou,	McCracken,	J M Harrington,	17
Greenup Fork,	Owen,	B. O. Branham,	18
Pleasant Hill,	Logan,	Mr. Roberts,	12
Locust Grove,	Bath,	C. King,	21
Spottsville,	Henderson,	I. R. Allen,	8
Belleview,	Christian,	A W Meacham,	54
Owenton,	Owen,	B. O. Branham,	14
Mt. Pisgah,	Bath,	J. James,	21
Spottsville,	Henderson,	A. Hatchett,	8
Mt. Zion,	Owen,	R. Garnett, B O Br'nham,	65
Stoney Point,	Logan,	Mr. Woodard,	10
Friendship,	"	D. Buckley,	12
Drake's Creek,	Warren,	Y Wetherspoon,	8
Bethabara,	Daviess,	J. P. Ellis,	47

LOUISIANA.

Good Hope,	De Soto,	A J Rutherford,	24

MARYLAND.

Baltimore,	(7th church,)	R. Fuller,	8

MASSACHUSETTS.

Amesbury,	Essex,	B. P. Byram,	12
Westboro,	Worcester,	G. Carlton,	*21
Boston,	(Union ch.,)	Wm. Howe,	4
"	(Charles st.,)	J C Stockbridge,	4
Roxbury,	(Dudley st.,)	T. D. Anderson,	4

MISSISSIPPI.

Percy's Creek,	Wilkinson,	Mr. Clark,	5
Fort Adams,	"		9
Columbus,	Lowndes,	W. C. Buck,	47
Livingston,	Madison,	B. F. Thomas,	17
Mound Bluff,	"	J. T. Freeman,	16

MISSOURI.

Noix Creek,	Pike,	Jas. F. Smith,	43
Sunken Creek,	Lawrence,	H H Williams,	10
Pleasant Grove,	Chariton,	J. W. Terrill,	13
Thomasville,	Randolph,	"	24
	Livingston,	W. W. Walden,	37
Carrollton,	Carroll,	J. M. Goodson,	20
Big Lick,	Cooper,	R. H. Harris,	27
Mt. Nebo,	"	E. George,	24
Wakanda,	Carroll,	J. M. Goodson,	14
W. Oak Grove,	Washington,	H. M. Smith,	17
Bee Branch,	Chariton,	J. Bell,	9
Mt. Pisgah,	Lawrence,	E. Nice,	5
Friendship,	"		25
Limestone,	Dade,	S. L. Beckley,	*30
Fellowship,	Lawrence,	G. Spencer,	8
Union,	"	H. C. Loller,	3
Zion,	Montgomery,	W H Vardeman,	21
New Salem,	Boone,	J. J. Robinson, P H Steenberger	48
Savannah,	Andrew,	A. P. Williams,	20
Parkville,	Platte,	"	

MAINE.

Churches.	Counties.	Administrators.	No.
Cherryfield,	Hancock,	K. Holt,	2
Harrington,	Washington,	R. Cole,	6

NEW HAMPSHIRE.

New London,	Merrimack,	H. F. Lane,	*19
Sutton,	"		5

NEW JERSEY.

Hightstown,	Mercer,	E. M. Barker,	15

NEW YORK.

Sheridan,	Chataque,	B C Willoughby	7
E. Worcester,	Otsego,	L. E. Spafford,	8
Whitesboro,	Oneida,	C. Graves,	21
Port Byron,	Cayuga,	Mr. Phillips,	*28
Westfield,	Chataque,	L. Rathbun,	37
Almond,	Alleghany,	S. Keys, Jr.,	10
Brooklyn,	(Bedford av.,)	S. Remington,	9
Kent,	Putnam,	G F Hendrickson	39
Gilbertsville,	Otsego,	O. A. Spinney,	35
Ellery Center,	Chatague,		15
W. Bainbridge,	Chenango,	Geo. Balcom,	15
Kingsbury,	Washington,	E. W. Allen,	25

NORTH CAROLINA.

Cane Creek,	Rutherford,	B. E. Rollins,	3
Fishing Creek,	Wilkes,	S. P. Smith,	2
Hominey Cr'k,	Buncombe,	J. Mingus,	14

OHIO.

Cambridge,	Guernsey,	B. Allen, / Mr. Seigfried,	20 / 5
Dresden,	Muskingum,	J. G. Whitaker,	3
Adamsville,	"	Wm. Sedwick,	22
Bealsville,	Monroe,	G. C. Sedwick,	14
Bethel,	Van Wert,	S. M. Brower,	3
Clear Fork,	Adams,	Thos. Jones,	15
Fredericktown,	Knox,	E. D. Thomas,	20
Mt. Vernon,	"	G. E. Leonard,	6
Cheviot,	Hamilton,	L. Bailey,	10

PENNSYLVANIA.

Philadelphia,	(12th ch.,)	B. C. Morse,	3
Fr'klin Union,	Clarion,	S. Furman,	20
Union,	"	R. S. Hunt,	41
Forks of Cheat,		S. L. Parcell,	13
U. Chester Cr'k,	Clearfield,	S. Miles,	2
Zion,	"	"	5
Beulah,	Chester,	J. P. Hall,	11
Flatwood,	Fayette,		6
Brownsville,	"		2
Mt. Moriah,	"		12
Colerain,	Lancaster,		27
Mon'g'a Union,	Greene,	G. F. C. Conn,	6

RHODE ISLAND.

Wakefield,	Washington,	N. A. Reed,	23
Providence,	(High street,)	G. R. Darrow,	4

SOUTH CAROLINA.

Oak Grove,	Spartanburg,	R. Woodruff,	21
Bethlehem,	"	"	40
Aiken,	Barnwell,	Mr. Spalding,	4

TENNESSEE.

Rome,	Smith,	A. J. Brandon,	10
Buena Vista,	"	"	5

TEXAS.

Independence,	Washington,	R. C. Burleson,	21
Border,	Harrison,	A J Rutherford,	24
Bethany,	Panola,	"	8
Mt. Olivet,	Washington,		12
Harmony,	Smith,	J H Whitmore,	16
Gonzales,	Gonzales,	J. H. Stribling,	39
Brenham,	Washington,	G. W. Barnes,	29

VERMONT.

Churches.	Counties.	Administrators.	No.
Georgia,	Franklin,	A. Sabin,	10
Fairfax,	"	L. A. Dunn,	8

VIRGINIA.

Hermitage,	Middlesex,	R A Claybrook.	49
Lyles,	Fluvanna,	P. C. Hoge,	35
Fair Mount,	Nelson,		20
Enon,	Buckingham,	T. N. Johnson,	16
Pine Grove,	"	"	20
Shiloh,	Nelson,	P. C. Hoge,	15
Laurel Hill,	Augusta,	T. W. Roberts,	24
New Prospect,	Amherst,	J. Hopkins,	12
Zion,	Frederick,	Jos. Baker,	7
	Faquier,	A. H. Bennett,	42
Riceville,		J. B. Hardwick,	4
Wilderness,	Spotsylvania,	M S Chancellor,	9
Capon Bridge,	Hampshire,	G. W. Harris,	4
Cedar Creek,	Culpeper,	"	6
Stephensburg,	"	"	2
Lit'le Plymo'h,	K'g & Queen.	J. C. Crittenden,	60
Farmville,	Prince Edw'd,	J. Hay,	10
Floyd C. H.,	Floyd,	D. G. Taylor,	14
Back Creek,	Bottetourt,	L. P. Fellers,	20
Hainsville,	Ritchie,	J. Woods,	9
Union Valley,	Marion,	T. B. Holbert,	11
Ten Mile,	Harrison,	J. D. Griffin,	24
Centre Branch,	"	A. Barnett,	15

WISCONSIN.

Pakwaukie,	Marquette,	J. M. Thurston,	15
Thompsonville,	Racine,	Wm. McKee,	2
Beetown,	Grant,	Wm. Wallace,	12
Wiolucing,		"	2
Total,			3,297

FOREIGN BAPTISMS.

Shawgyeen,	Burmah,	Mr. Harris, and Native Pr'chers	*200
Donabew,	"	D. L. Brayton,	25
Prome,	"	E. Kincaid,	38
Hong Kong,	China,	J. Johnson,	3
Telsit,	Germany,	Mr. Doerken,	6
Ihren,	"	Mr. De Neui,	25
West Seeland,	Denmark,		20
New Georgia,	Africa,	Jos. Harden,	12
Clay-Ashland,	"	W. H. Clark,	4
Lexington,	"	J. Mason,	2
Grand total,			3,632

Churches Constituted.

Names.	Where.	When.	Memb.
Fulton,	Callaway, Mo.,	Oct. 18,	14
Cottage Grove,	Dane, Wis.,	" 19,	13
Oakland,	Gallatin, Ky.,	" 20,	116
Wiolucing,	Wis.,	"	15
Mowaque,	Ill.,	" 30,	8
Valley Town,	Ga.,	Nov.	
Pleasant Hill,	Logan, Ky.,	"	17
Millville,	Jo. Daviess, Ill.,	" 18,	
W. Mansfield,	Logan, Ohio,	Dec. 1,	31
Hamburg,	Livingston, Mich.,	" 2,	11
Center,	Wa[illegible]llo, Io.,	" 8,	
Petersburg,	(2d church) Va.,	" 13,	21
Lima,	Livingston, N.Y.,	" 13,	
Richmond,	Washington, Ill.,	" 16,	
Brookville,	Jefferson, Pa.,	Jan. 1,	
Williamsburg,	(German ch.) N Y	" 10,	24

New Church Edifices.

Where.		When.	Cost.
Clay-Ashland,	Africa.	July 30,	
Bunker Hill,	Greene, Ill.	Oct. 30,	$2,000
Metamora,	Woodford, Ill.	Nov. 22,	
Providence,	(Lect'e room) R.I.	Nov. 27,	
New Haven,	(Chapel 1st ch.) Ct.	Nov. 28,	2,800
Naples,	Ontario, N. Y.	Nov. 29,	4,000
Pittsfield,	Merrimack, N. H.	Nov. 30,	4,000
San Francisco,	(Pine street) Cal.	Dec. 3,	30,000
St. George,	Lincoln, Me.	Dec. 5,	
Rockport,	Camden, Me.	Dec. 7,	
Hillsboro',	C. Demozel, N. B.	Dec. 10,	
Arcadia,	Bienville, La.	Dec. 17,	
Croton,	Delaware co. N.Y.	Dec. 20,	
Greenville,	New London, Ct.	Dec. 21,	5,000
S Wilbraham,	Hampden, Mass.	Dec. 27,	3,700
Chelsea,	(Reopened) Mass.	Dec. 31,	4,000
St. Louis,	(3d church) Mo.	Dec. 31,	10,000
Phillipsville,	Alleghany, N. Y.	Jan. 10,	3,000
Niagara Falls,	Niagara, N. Y.	Jan. 10,	
Springfield	Otsego, N. Y.	Jan. 16,	

Ordinations.

Names.	Where.	When.
C. S. Thomas,	Chath'm, Tioga co, Pa	July 13
Mathias Smock,	High Prarie, Mo.	Oct. 15
E. N. Kirtley,	Union, De Soto, La.	Oct.
J. V. Schofield,	Louisville, Ky.	Oct. 23
J. S. Coleman,	Ohio county, Ky.	Oct. 27
P. P. Shirley,	Grafton, N. Y.	Nov. 15
G. M. Lisle,	Pickens co., Ala.	Nov. 15
Mr. Rhees,	Stockton, Cal.	Nov.
E. D. Fisk,	Rome, Mass.	Nov. 22
M B Czehouski,	Jay, N. Y.	Nov. 22
J. J. Babcock,	Jay, N. Y.	Nov. 22
. B: Smith,	Dunkirk, N. Y.	Nov. 23
L. M. Whitman,	Darlington, S. C.	Nov. 29
James Bird,	West Mansfield, O.	Dec. 1
N. M. Edge,	Etowah, Cass co., Ga.	Dec. 3
M. Meredith,	Franklin, Ia.	Dec. 16
L. L. Lansing,	Union, Grove, Ill.	Dec. 16
W. N. Allaban,	Colesville, N. Y.	Dec. 19
James Cooper,	Cincinnati, Ohio.	Dec. 20
Wm. Luke,	Hornellsville, N. Y.	Dec. 20
Robert Pinn,	Columbia, Pa.	Dec. 26
John Williams,	Peru, Huron co., O.	Dec. 27
Chas. Quarles,	Mechanicsville Va.	Dec. 28
E. S. Hill,	N. Belchertown, Me.	Jan. 3

Deaths of Baptist Ministers.

Names.	Residences.	Time.	Age.
Josiah Goddard,	Ning-po, China,	Sep. 4,	
John Harding,	Greensburg, Ky.,	Nov. 11,	70
Geo. Northam,	Westmo'l'd co., Va.	Nov. 29,	61
Nat'n Denison,	Mendota, Ill.,	Nov. 30,	
E. L. Abbott,	Fulton, N. Y.,	Dec. 3,	
D. W. Scott,	Black Walnut, Va.,	Dec. 19,	30
Jonathan Smith,	Chicopee, Mass.,	Jan. 2,	94

Ministers Rec'd from other Denomin's.

Names.	From what Body.	Where.	Time.
M B Czehouski,	Rom. Catholic,	Jay, N. Y.,	No. 22
Mr. Bell,	Congregational,	St Louis, Mo.	Dec.

Clerical Removals and Settlements.

Names.	Whence.	Where.
Ainsworth, S. S.,	(Ag't N. Y. Con.)	Delphi, N. Y.
Avery, D.,	Stamford, Vt.	Louthwick, Ms.
Bailey, N.,	St. Andr's, N. B.	Lubec, Me.
Baker, Jos. S.,	Palmyra,	Albany, Ga.
Barber, O. L.,	(Shurtleff Col.)	Chester, Ill.
Bills, G. B.,	Marlboro',	Campton Village, N. H.
Blood, C.,		Madison, Ia.
Boothly, S.,	(A't A.&F.B.S.)	N. Leeds, Me.
Bronson, W. A.,	Litchfield,	Yaphank, N. Y.
Brown, F. G.,	Massachusetts,	Cumberland, Md.
Brown, W. L.,	Boston,	Watertown, Mass.
Button, Chas.,	Dundee,	Aurora, Ill.
Battle, J. B.,	Sparta,	Pleasant Level, Ga.
Cailhopper, F. T.,	Allowaystown,	Camden, N. J.
Call, O. B.,	N. Urbanna,	Weston, N. Y.
Callender, N.,	Blakely,	Hawley, Pa.
Carpenter, W.,		Westfield, Ms.
Childs, J. F.,	Lockport,	Chicago, Ill.
Clark, W. D.,	Ottawa,	Joliet, Ill.
Coffey, R. N.,	Kirksville,	Rogersv'e, Ky.
Corbin, W. D.,	S'th Alabama,	Ontario, N. Y.
Crandall, B. C.,		Locke, N. Y.
Clarke, J.,	Rockford,	Chicago, Ill.
Day, H.,	Providence, R I.	Philad'a, Pa.
Dodge, Dan'l,		Rockville, Me.
Dodson, E.,	Woodburn,	Troy, Ill.
Eaton, H.,	Wilton,	Dumbarton, N. H.
Felch, A.,	Bowdoinham,	Hallowell, Me.
Freeman, F. R.,	Attica, O.	Morris, Ill.
Graves, C.,	Cassville,	Whitesboro, N. Y.
Greene, T. H.,	U. Springs,	Salmon Creek, N. Y.
Grow, T. D.,		Hancock, Mis.
Gurr, C. G.,	Harlem, N. Y.	Gr't Falls, N. H.
Greenleaf, C.,		Barry, O.
Harvey, M.,	Burnt Hills, N. Y.	Woodst'n, N. J.
Hedden, B. F.,	Lippitt, R. I.	Manchester, Ms.
Hera, E. R.,	Dover, Del.	Hertford, Md.
Hewitt, C. A.,	Whitewater,	Wethersfield, Ill.
Hellett, J.,	Matagorda,	La Gra'e, Tex.
Hires, A. J.,	Penningtonv'e,	Jersey Sh'e, Pa.
Howard, Wm.,		Gainsville, Ala.
Hubbard, S.,	Kennebunkport,	Cape Neddic, Me.
Hubbard, W. C.,	Sandy Creek,	Georget'n, N. Y.
James, Jno.,		Sharpsb'rg, Ky.
James, N. B.,	Prattsburg,	Springwater, N. Y.
Jones, Aaron,	Milton, N. C.	Clarksville, Va.
Keep, W. W.,	Quincy, Ill.	
Kelley, M. B.,	Chester,	
Kinnie, N.,	St. Charles, Ill.	
Luke, Wm.,	Roch'er Univ'ty,	Hornelsville, N. Y.
McIntosh, W. H.,	Eufala,	Marion, Ala.
Mahew, A. W.,	Hamden,	Thomaston, Me.
Matlock, D.,	Lancaster,	Argyle, Wis.
Morrow, W.,	Miller,	Lawton, Ga.
Newton, Wm.,	Summerville,	Farmville, Ga.
Newton, J. G.,	Argyle,	Bangor, Me.
Nichols, L. W.,	McGrawville,	Virgil, N. Y.
Nugent, E.		Gardiner, Me.
Pearson, L.,	Jonesport, Me.	Boston, Mass.
Peck, Jas. J.,	Middletown, Vt	Shushan, N. Y
Potter, A.,		Clarkston, Mich.
Price, S. W.,	Cumberl'd, Md.	Athens, Pa.
Purinton, D. B.,	Rowlesburg,	Kingwood, Va.
Raymond, L.,	Chicago, Ill.	Sandusky, O.
Richardson, H.,	West, Acton, Ms.	Benicia, Cal.
Robertson, J.,	Madison, N. C.	Patrick C. H., Va.
Robert, W. H.,	Atlanta.	Griffin, Ga.
Schofield, E.,	Pavillion.	Freedom, Ill.
Schofield, Jas.,		Rossville, Io.
Scott, J. R.,	Fall River, Mass.	Rochester, N. Y.
Slater, F. A.,	New Rochelle,	Rome, N. Y.
Smith, Wm.,	Bridgeport,	Millville, N. J.
Starkweather, J. W.	Lenox,	East Greene, N. Y.
Stimson, S.,	Richmond,	Greenw'd, Ill.
Storer, Jos.,	Hudson, N. H.	
Sym, Wm.,	Springfield, Ill.	
Thomas, B.,	Newark, O.	Blooming'n, Ill.
Trotman, Q. H.,	Hert'd co., N. C.	
Tustin, J. P.,	Savannah, Ga.	Charleston, S. C.
Verdery, W. M.,	Sylvan Grove,	Louisville, Ga.
Warren, A.,	Clarence,	Alabama, N. Y.
Webster, M. W.,		Belvidere, O.
Wicker, W.,	Selma,	Milton, Ala.
Winterbotham,	Scotland,	Burford, C. W.
Wisner, M. L.,	Beloit,	M'w V'w, Wis.
Wombwell, J. H.,	Carrsville,	D'p Creek, Va.
Young, G. W.,	Washington,	Logan V'y, Pa.

AMERICAN BAPTIST MEMORIAL.

MARCH, 1855.

General Literature;

TO WHAT EXTENT SHOULD IT BE CULTIVATED BY MINISTERS?

BY PROF. WASHINGTON LEVERETT, ALTON, ILL.

THE great distinctive work of the Christian minister is to proclaim the divine scheme of human redemption. He is called of God, and by him endowed with the necessary spiritual qualifications. But the performance of this work demands also a high degree of intellectual and moral culture.

Our question supposes the minister possesses the necessary spiritual qualifications, and that he has acquired the requisite mental discipline, and the scientific, literary and theological attainments which fit him to assume the responsibilities of his high and holy office. He appears before us as a public teacher of Christianity, appointed by the Head of the church for this definite purpose, and duly invested with the office by the acknowledged scriptural authority.

To what extent should he now cultivate an acquaintance with general literature?

As a matter of fact, the preparatory training of ministers, and their inclination to cultivate acquaintance with general literature; also, the intellectual condition and necessities of the people under their charge; and the claims of the cause of Christ upon their extraparochial services, are widely different in different places. Hence all ministers cannot cultivate acquaintance with general literature to an equal extent.

Again—Our question cannot be decided by adducing any specific directions respecting it from the sacred scriptures. It requires a consideration of the nature and object of the work of the ministry, and must be settled by deductions drawn from a proper view of the entire subject. But as our limits permit not an extended discussion, we shall present only a few thoughts suggested by a partial view of the subject.

The phrase, "General Literature," we suppose is intended to embrace all literature which is not strictly professional. It includes history of every description, travels, biography, treatises on philosophy in its several branches, and on the progress of the sciences and the useful arts; also, productions of inventive genius and the imagination, reviews, miscellanies and periodicals of all classes.

To "cultivate an acquaintance with" these various productions of the press, we suppose means to obtain, to some extent, a familiar knowledge of their contents, and of the diction or style of their different authors. Perhaps our question is intended also to embrace *writing* upon these various subjects.

After these preliminary observations, we proceed to the consideration of the question: To what extent should the minister cultivate an acquaintance with general literature?

We remark, while the grand object of the Christian ministry is to teach the

divine method of human redemption, the faithful performance of this work always promotes other, *collateral*, but vastly *important* objects. Of these we may specify intellectual elevation, civil liberty and social improvement. The power of the minister to promote these collateral objects is greatly increased by his possessing in rich variety and to a wide extent a knowledge of general literature. But this knowledge also augments his power in the proclamation of the gospel, and in the performance of his other strictly professional duties.

In accomplishing the great object of his mission, the minister is dependent on the agency of the Holy Spirit, but still he *aims* to exert a controlling power over the minds of his fellow beings. And the chief instrument by which he aims to exert this power, is human language. This is his principal medium for communicating his messages from God.

Now the human mind is a wonderfully curious production of divine skill. Its powers are vast; its springs of action are extremely delicate, and yet capable of vigorous action for good or for evil, according as it receives a right or wrong direction. Whoever expects in any measure to control the powers of the human mind, needs an acquaintance with the moral mechanism of that mind, whose movements have such a momentous bearing upon its own destiny and upon the best interests of society. But the minister cannot communicate to the minds of others the knowledge which he does not himself possess. Nor can he arouse their energies, and give a right direction to their active powers, without ready skill in the use of language.

Again—The means of conviction and of persuasion are diverse in their character. If there were but one kind of evidence, and one kind of motive, and if but one settled order to arrange evidence and motives; in short, if there were but one avenue to the will, and but one quality to gain its assent, the labor of the minister would be far less than it now is. But evidence and motives are of different kinds, and unless the minister is skillful in selecting those which are appropriate in a particular case, his labor is comparatively ineffectual. Hence the minister should acquire a familiar knowledge of the mind, and ready skill in the use of the chief instrument with which he aims to control its powers. But one important mode of acquiring this knowledge and skill is by cultivating an extensive acquaintance with general literature.

We would not have the minister undervalue his professional literature. His strictly professional duties always claim his first and most devoted attention, and his most persevering labor. To the performance of this work in all its parts, he should summon all his energies, and devote his most intense and unwearied application.

The Bible is the exhaustless storehouse of divine truth—*that* truth which the Holy Spirit employs in the regeneration and sanctification of souls. It opens to the minister a region of truth far above any to which uninspired writers can invite his approach. In its sacred pages he seems to hold converse with an order of mind far superior to his own. Unconfined by the boundaries which limit uninspired mind, the sacred writers speak of the future and of the past, as familiarly and as confidently as others can of the present. They take us back even to periods in past eternity, and reveal what God did before our race were called into existence,—and they carry us forward into the distant periods of eternity to come, and reveal what will take place after the affairs of this world, with the world itself, shall have passed away.

Here the minister finds subjects of contemplation infinitely superior to those furnished by uninspired men. They have a length and breadth and height

beyond and above any others which he can contemplate. They are sublime as the attributes and government of the infinite God, interesting as our own redemption and everlasting destiny, and affecting as the exhibitions of the divine love and mercy and the death of the Son of God to atone for human guilt.

The contemplation and proclamation of such exhaustless themes constitute mainly the appropriate official work of the minister, and they are pre-eminently adapted to elevate and expand the soul and to inspire it with quenchless ardor in the service of Christ.

Cultivating acquaintance with human productions, which furnish aid in obtaining a knowledge of the holy oracles, is also a part of the appropriate work of the minister. He should attentively explore the wide and rich fields of biblical research and appropriate to his own use the fruits gathered from them by other laborers in every past age. He should thus aim to acquire clear and comprehensive and consistent views of that harmonious system of divine truth which he is commissioned to proclaim for the salvation of men. He should thus add solid treasures to his stores of professional knowledge. Nor should the minister fail to become acquainted with the progress of Christianity in past ages, the periods and causes of its prosperity and adversity, and with the present religious condition and the moral movements of the world. He should devote himself to the utmost extent within his power both to acquire and most impressively to communicate all the knowledge that pertains directly to his sacred office.

But the minister needs also another class of reading and other themes for meditation. These he needs for his own benefit and for the benefit of others. He needs intellectual exercise which, while it tends to enlighten and enlarge and liberalize and polish the mind, does not require the same severe application that is demanded by his more important duties. He needs to cultivate an acquaintance with general literature, and in this boundless field he should aim high and grasp at a wide range and compass of intellectual research. The press opens to his view the varied treasures of thought and research accumulated in past ages as well as the living age, and offers him constant intercourse and communion with the cultivated mind of every period and nation. It thus furnishes a stimulus to his intellectual powers and precisely *the* stimulus which is requisite to their greatest and most productive activity. Increased mental and moral power is thus secured by the minister to be exerted in the prosecution of his professional work and in the promotion of its collateral objects. And thus by augmenting his own treasures he qualifies himself more abundantly to enrich others.

But the whole range of general literature cannot be minutely explored by the minister of the gospel consistently with the imperative demands of his more distinctive and appropriate labors. He must restrict himself to productions of real merit, of substantial value. One book, rich in thought and polished in style, is a mine of wealth, or rather a mint of treasures, adding more to his stock of useful knowledge and mental vigor and his power of expression, than hundreds of the intruding ephemeral offspring of the modern prolific press.

The *Minister* pre-eminently needs to *select* his reading on general literature. He should select those books which, while they relax and refresh the mind, also tend to fill it with noble sentiments, to make it familiar with the most elevated and impressive and elegant diction and to enrich it with that knowledge which he may daily apply in the more immediate duties of his sacred office. In the judicious reading of wisely selected works, thoughts and trains of thoughts are frequently awakened, which would otherwise have remained dormant,

but which, when embodied in suitable form and adorned with becoming drapery, receive the willing admiration, augment the intellectual wealth and the moral power and promote the spiritual culture of a whole community to whom they are imparted.

We repeat, however, that in cultivating acquantaince with general literature, even of the selectest character, the minister should not forget that his momentous professional duties demand by far the greater portion of his time and hence he should restrict himself within such limits as are consistent with the higher claims of his sacred office.

Finally, *strength of mind* is developed and *retained* in the sacred as in any secular profession only by *persevering exercise* of all the powers of the mind. But protracted mental labor upon one subject, or one class of subjects, is tedious, wearisome and exhausting. "Change of labor is rest." Variety in the objects of attention conduces not only to the most effectual application, but also to the most enduring power of application. Some distinguished men in the clerical, and in other professions, retain their mental vigor and activity till they attain the full period of *three score years and ten.* But such instances are rare, and are probably in no small part the result of judicious application continued in advanced age upon a wide range of important subjects. The great majority, in all the professions, almost cease from intellectual labor when they have numbered *three score years.*

We conclude that the minister should first and always give due attention to his strictly professional duties. That he should think and speak and read and write upon those subjects which his inspired text book furnishes, which the spiritual condition of the church and the world demands and which he is specially called and commissioned to proclaim. But in the investigation and the exhibition of these momentous and exhaustless themes, let him employ all the intellectual and moral power to be derived from any and from every source within his reach. While he gives due attention and precedence to professional literature, let him not neglect that of substantial value which is not professional, let him garner up the treasures of thought wherever they may be found and make himself master of all the excellencies of style which a cultivated mind has acquired and the press perpetuated. And with all his talents and attainments, let him devote himself through the pulpit and the press a living sacrifice to Him who has counted him faithful, putting him into the *ministry.*

Yarmouth Baptist Church, Me.

BY REV. L. B. ALLEN.

MAINE was first settled, to a great extent, by adventurers from Massachusetts, of which State it formed a part till 1820. As a natural consequence, the old ecclesiastical system of the Puritans was early planted here,—a system which claimed to supply all the religious wants of the people, and in return, demanded the obedience of all. Practically this demand made itself felt most offensively (1,) in requiring the attendance of the people, without exception, upon public worship, and (2,) in taxing them indiscriminately for its support.

This system, involving as real a union of church and state as the most despotic creed of the old world, is now regarded as so absurd, that probably not one in ten thousand of the people of this or any other State in the Union, would seriously advocate a return to it.

A change so radical and so great has not been effected without a struggle between the authority of law and of custom on the one side, and the power of an awakened and self asserting conscience on the other. Nearly all the older towns in New England have been the scenes of strife arising from this source, and in these scenes Baptists have borne a conspicuous part. It is

frankly admitted that they are largely responsible for the troubles alluded to, in the same sense in which our somewhat stubborn fathers were responsible for the strife which arose between them and the government of Great Britain. Whether they are to be praised or blamed for their agency in the matter, is no longer a debated question. The unanimous verdict of the nation touching the right of conscience, is their high and sufficient encomium.

The settlement of Yarmouth dates back as far as 1722, and its history affords one among many illustrations of what is said above. Previous to 1780, and for a period of nearly sixty years, the old ecclesiastical polity held undisputed sway over the town. In that year, Rev. Hezekiah Smith, of Haverhill, Mass., preached at the house of a Mr. Davis, and baptized him in the neighboring waters of Casco Bay.

So far as was known, this was the first public announcement of Baptist sentiments in this vicinity. At this meeting, Rev. Mr. Gilman, the minister of the town, assailed Mr. Smith in reproachful language, and warned the people against "strange fire," "new lights," and "wandering men, calling themselves ministers." The baptism of Mr. Davis caused a great sensation. By most he was considered "crazy," and in various ways he was made to suffer for his attachment to the truth.

Thirteen years later, Elder Potter, a name revered though all this region, preached and baptized at "the Falls." The persons baptized were Jeremiah Stubbs, Dea. Samuel York, John Drinkwater and Judith Minstow, all except the last, members of the Congregational Church. "In consequence," says Mr. Bradford, "of several coming off from the town church and becoming Baptists, a violent and bitter spirit of scandal and persecution manifested itself in those who professed godliness." Mr. Potter, however, continued to preach, and, on one occasion, Mr. Gilman complimented him, as he did Mr. Smith, with his presence. Baptists in those days gave liberty to speak after the sermon. On this occasion, liberty being given, Mr. G. arose, and again warned the people against "new lights," and wandering preachers; and, addressing Mr. P., asked him what he came here for? who give him liberty? who sent him? &c., and concluded by saying to the people that they had no excuse for leaving his ministry, since he preached the same truths they had just heard from Mr. Potter!

But opposition was so far from being successful, that it served to incline many who were not professors of religion, to declare for the Baptists.

An agent was chosen to proceed to Boston, and confer with Doctor Baldwin in getting an instrument drawn up, the design of which was to exempt the Baptists from being taxed by the "standing order," and unite them in a voluntary association for the support of Baptist preaching. They procured the services of Rev. Abraham Cummings, who lived in a neighboring town, as their minister; but still they were taxed as before for the support of the town minister, and annoyed in various ways. We have no pleasure in dwelling upon these features of our early history, and therefore omit many circumstances which would seem to illustrate the persecuting spirit of the times. The measures taken to crush the "new sect," awakened in many a sympathy for them, and accelerated the formation of a chartered society. In June, 1795, it was determined by the Baptists to build a house of worship on "Byram's Hill," the present location.

Some idea of the advancement of the Baptist cause may be formed from the fact, that in 1796 a convenient house of worship was erected, at a cost of £1,358, 4s., 5d., and that the proprietors were forty-five in number. For some reason the Legislature did not pass the act to incorporate them until June, 1797—

some months after the church was constituted. They took the name of "the Baptist Religious Society of North Yarmouth and Freeport." On the 18th of January, 1797, the church was organized with seven members, and Dr. Thomas Green, a physician, was chosen pastor.

Dr. Green was born in Worcester, Mass., and entered college about the time of the Revolution, but, in consequence of the war, did not complete his collegiate course. He preached some time in Cambridge and Danvers, from which last place he came to North Yarmouth. Here his character was openly assailed, and every effort used to break down his influence. These attacks were all successfully repelled, and Dr. Green continued the efficient pastor of the church till 1810, when Rev. Sylvanus Boardman, (father of the beloved missionary of that name,) became his colleague. He died in May, 1814.

Mr. Boardman served the church in the pastoral office, till 1816. His memory, as well as that of Dr. Green, is still cherished with affection by the older members.

After the dismissal of Mr. Boardman to another field of labor, Rev. Otis Briggs became the pastor, and continued in that office two years.

Subsequently Rev. Stephen Chapin, late President of Columbian College, D. C., accepted the call of the church, and labored as its pastor till, in 1822, he was elected to a professorship in Waterville College.

Rev. Alonzo King, known as the author of the "Memoir of George Dana Boardman," was ordained pastor in 1826, and continued in office till 1831, when declining health compelled him to resign.

His successor was Rev. John Butler, who was pastor of the church till 1835.

In 1837, Rev. Zabdiel Bradford, late pastor of the Pine street Church, Providence, R. I., was ordained to the pastoral office in this church, and continued to labor here till 1833, when he removed to Providence.

Rev. Charles W. Reding, now of Beverly, Mass., was pastor for a brief period, after the removal of Mr. Bradford, and was succeeded by Rev. Wm. B. Jacobs, who soon after left and is now editor of "The Christian Chronicle," Philadelphia.

These were all able men, and under their labors the church enjoyed, with little intermission, a high degree of prosperity.

The present pastor commenced his labors here in 1849.

This church has received many and rich tokens of the divine favor.

Under the labors of Dr. Green, the number received to its membership, including the original members, was 69; under Mr. Boardman, 32; under Mr. Briggs, 61; under Dr. Chapin, 32; under Mr. King, 50; under Mr. Butler, 76; under Mr. Bradford, 132; under Messrs. Reding and Jacobs, 16; under the present pastor, 45; total of admissions, 513; of these there have been removed by death and other causes, 342; and the present number of members is 171.

Rev. Geo. D. Boardman, son of the second pastor, and missionary to Burmah, though not a member of this church, received his ordination and outfit here. Miss Sarah Cummings, who also labored and died among the Karens, in Burmah, was a member with us, and Miss Jane Kelley, now Mrs. Jones, a missionary among the Western Indians, went out from this church.

The following ministers of the gospel have been members of this church, and nearly all of them were baptized into its fellowship, and received license from it:—Rev. Benjamin Titcomb, late of Brunswick, Me.; Rev. Silas Stearns, late of Bath, Me.; Rev. Arthur Drinkwater, Greene, Me.; Rev. Samuel W. Field, Providence, R. I.; Rev. Edwin R. Warren, New London, Ct.; Rev. Bohan P. Byram, Amesbury, Mass.; Rev. John C.

Stockbridge, Boston, Mass.; Rev. Joseph Stockbridge, Chaplain, U. S. N.; Rev. Nathaniel Butler, Eastport, Me.; Rev. Dudley P. Bailey, Monson, Me.; Rev. William H. Humphrey, Richmond, Me.; and Bro. Ammi R. Cleaves, (licentiate,) late of Chebeaque, Me.

The Treasures of the Sea.

BY G. N. WORDEN, ESQ., LEWISBURG, PA.

THE treasures of the sea—what a theme for contemplation! what a range for the imagination, carrying itself back six thousand years, and reaching forward for centuries upon centuries to come! What ships, what goods, what gold, what gems, are garnered in that vast liquid storehouse! And above all, what countless hosts of mankind are there entombed! They sank among spars and sails, and stores and precious metals, and baser iron and brass, and perishable fabrics of the hands, and the shops, and the looms; their flesh became food for the lesser and greater inhabitants of old ocean; their bones are hid in grassy, submerged dells, or bleach along the sands, or are incorporated with the coral structures of uplifting islands. Yet, how numerous soever they may be, or how widely scattered the particles which composed their bodies, the same Omnipotent Power which formed the Universe from nothing, shall re-construct and re-animate every son and daughter of Adam in immortal form, and "they shall stand, small and great, before God and be judged every one according to his works." Yes, vast as may be the continent of waters, deep though its unfathomed caves, and resistless as are its terrible energies, thanks to God "the sea shall give up its dead."

And what an army shall appear on that day! The inhabitants of the antediluvian world swept away by the deluge, relentless Pharaoh and his host, martyrs and missionaries, the known and the unknown, seekers of pleasure and seekers of health, those lost in battle and those by wreck, the pirate banditti and the coffled slaves immured in crowded ships, those drowned by accident, by cowardly suicide and by violence, the "lone swimmer in his agony" and the thousands taken away by one fell sweep of the storm-wave's wrath, the young and the old, bond and free, the virtuous and the vile, of every nation and tongue and age since sin entered into the world, all, *all* shall come to judgment.

O, awning sea, what secrets wilt thou reveal! what wonders wilt thou make plain! O, holy judgment! what righteousness wilt thou establish! what joys bestow! what wickedness punish! O, outraged wife! abused husband! dishonored parent! deserted child! betrayed friend! unappreciated benefactor! slandered well-doer! oppressed woman! down-trodden man! look forward and rejoice, for all your wrongs shall be redressed by the infallibly impartial Judge of all the earth! However mysterious the probationary period of life may have appeared to you, He will vindicate Himself before the assembled worlds, and all shall cry, "holy, holy, holy Lord God Almighty, which was, and is, and is to come."

Roll back the scroll of time, and open at the narrative of the efforts made by the minions of a corrupt ecclesiastical power to blacken the pure name of JOHN WICKLIFFE, one of the Protestants against Romanism who preceded the Reformation. Although he died in peace in 1384, yet forty years afterwards, on account chiefly of his having translated the bible, his bones were committed to the flames as heretical, and then cast into the water. "The brook Swift did convey his ashes into the Avon, the Avon into Severn, the Severn into the narrow seas, they into the main ocean." This striking remark Woodsworth has finely embalmed:

Once more the Church is seized with sudden fear;
And yet at her call is Wickliffe disinhumed;
Yea, his dry bones to ashes are consumed,
And flung into the brook that travels near.

Forthwith the ancient voice which streams can hear,
Thus speaks, (that voice which walks upon the wind,
Though seldom heard by busy human kind,)
"As thou these ashes, little brook, will bear,
Into the Avon, Avon to the tide
Of Severn, Severn to the narrow seas,
Into the main ocean they, that deed accurst
An emblem yields to friends and enemies
How the bold teacher's doctrine, sanctified
By truth, shall spread throughout the world dispersed."

And thus the ashes of Wickliffe are the emblems of his doctrine, which is now dispersed all the world over. Similar to his, were the ashes of JOHN HUSS and JEROME of Prague scattered. In *that* day, these "morning stars of the Reformation" shall shine bright in the firmament, while their traducers and murderers in outer darkness shall weep and weep and never expiate their folly and their guilt.

In our own day, we recall GEORGE COOKMAN, a Methodist preacher of rare powers, and his last sermon as Chaplain to Congress, in 1841. His theme involved the Judgment, and never can we forget the majestic sweep of his arm, and the piercing glance of his eye, as they embraced the large assembly before him, and he exclaimed, "*You will be there,*" and then, pressing his heart and lifting his eyes to heaven he added, "*and I,*" with a tone that assured every hearer that he felt his individual concern in the great transaction he was portraying. In that discourse, Mr. Cookman alluded also with much force to the ascension of the dead from the sea. A short time afterwards, he embarked on the ill-fated *President*, to visit England, his sea-girt, native home, "to receive a mother's kiss, and crave a mother's prayers once more." But that blessing was denied him and her, no man probably knows her fate, but it seems certain that somewhere on the broad bosom of the Atlantic, perchance beneath a glittering iceberg's ponderous weight, the "President" was engulfed with all its precious cargo of souls; and the eloquent Cookman and his pious mother will no more see each other till the sleepers in both land and water meet at the bar of Jehovah.

And among the waters that beat upon Burmah's distant shore, afar from home and wife and children, ADONIRAM JUDSON found his appointed burial. And when our earth renders up its treasured riches, he will be but one of the throng of devoted embassadors of Christ who from the sea "entered into the rest prepared for the people of God." But his work of faith and labor of love are not buried in the mighty waters, they, like the sea itself, which is his liquid sepulchre, shall reach around the globe, before the final restitution of all things. In that day, thousands of converted Burmans and Karens shall for the first time behold the great American apostle to India, face to face.

Still more recently, the *City of Glasgow* has doubtless been swallowed up by the yawning waves, and with it one of the most devoted Baptist ministers of Virginia, J. S. REYNOLDSON. A native of old England, reared by a maiden aunt, he had entered the world as a navigator, and as such was successful. About 1840 he attended a revival meeting in one of the American Atlantic ports and was convicted of sin, forsook his evil ways and his former professions, and became an Evangelist of the primitive stamp. In his new sphere he labored with all the ardor of a whole-hearted Christian and few men were more useful, for some three or four thousand persons ascribe to him the instrumentality of their conversion to God. He was favored in his desire to pay a visit to his esteemed friends in mother land, and on his return, was one of the large crowd who chose the "City of Glasgow" to transport them to America. Of their last days we have no knowledge, but we may well suppose that the earnest Reynoldson, who had often expressed his preference that the ocean should be his tomb when God should call him hence, was not alarmed at meeting his Lord in the watery grave;

and when he shall arise radiant with new life and new glory in the morning of the resurrection, how will his happy spirit say, "Here am I, and those whom thou hast given me!"

Elder Henry McElmurry.

From the "Arkansas Baptist History," now in Course of Preparation.

BY REV. G. S. P. WATSON.

FATHER McElmurry, or as he was almost invariably called by old and young, professors and non-professors, "Uncle Mac," was born in the south western part of Kentucky in the year 1798, when that part of the State was but little else than an unbroken forest. Schools, churches, and indeed, almost every thing tending to improve and elevate the mind of man, were but little thought of by the scattered settlers. Under such circumstances was Uncle Mac reared to manhood.

At an early age he married a lady ten years older than himself, who had been raised in the same region of country; but who, from some favorable circumstances, had learned to *read* quite well. Letters were then, to Uncle Mac, as completely hidden as though sealed with seven seals! As to property they possessed each other, this constituted the entire stock in trade! However, they were healthy and willing; and both had learned not to dread work.

A short time after their marriage they professed faith in Christ and joined the Cumberland Presbyterians. From this society they subsequently took letters of dismission, moved to southern Missouri and settled in Wayne county near the banks of Big Black River. Immediately on this river the land they found to be rich and they entered with zeal into the labor of opening a farm. I say *they!* Mrs. McElmurry was *never* the wife to screen herself from labor within doors or without!

The country being very new did not even possess the advantages for mental improvement of that they had left. Preaching by any denomination was very rare, so as the best way to spend their leisure hours, and especially the Sabbath, the wife would read while the husband and children would listen. Feeling the great need of education and having an ardent desire to read the Bible for himself, he became a pupil to his wife, who speedily led her interesting charge through his A, B, C's, to read the Bible with tolerable distinctness. Perhaps the thought that she was training a mind that would soon be employed in the noble work of winning souls to Christ, had never once entered her mind! Verily, we should not "despise the day of small things."

By reading the Scriptures for themselves, they both became thoroughly convinced that believers were the only Bible subjects of Baptism, and that immersion was the only mode. Therefore, they embraced the first opportunity that presented and by experience and baptism became united with a Baptist church. This was about 1826 or '27. Seeing the great need of preaching in his part of the country and feeling a burning desire to do something for Christ, who had done so much for him, he began to exhort sinners to repent and turn to God. The church licensed him and his usefulness was such that he was soon after ordained. This took place in or about 1828, at the age of thirty.

The ground throughout the country for many miles in all directions presented almost an entire moral waste, only here and there at great distance, might be found a few followers of Christ formed into a church. In this large field, Uncle Mac, commenced his missionary labors. He left his *small farm* to the care and toil of his wife and sons, while he devoted his time and labor in the *large vineyard* of the Lord.

His necessities soon compelled him to sell his only horse and travel on foot. But he still wrought on, looking for a better day.

At another period he thought he had reached the utmost extent to which he could go. I distinctly recollect his relating the circumstance at a camp meeting for the encouragement of young ministers. Said he, "My necessities were so pressing and my churches so poor that I felt compelled to tell them on my next round of appointments which would consume several days, that I should be compelled to desist and to provide for my family. My intention I communicated to Col. ———, who lived within five miles of my house. Being at his house at the time he pointed along the road leading to mine, and said 'Do you see that big oak?' 'Yes', said I. 'When you get there, can't you see the crooked elm at the next bend in the road?' 'Yes,' I answered. Thus from tree to tree and from point to point, he traced the road to my house. 'Now,' continued he; 'You can't see all this at once, but you can see the last end of the road, *when you get there*, as plainly as you now see this end. Go on.' "I went on," said Uncle Mac, "and found, upon my return, that a good brother at a distance, hearing of the crisis in my affairs, had brought me twenty dollars in cash. I traveled on to the next tree, and to the *next*, and to this hour I have continued travelling from tree to tree; and though there have been many quick turns in the road, thereby giving short views, yet the road I always found open when I got there, and now I can say in truth, 'the last end is as plain or plainer, than the first.'"

In the year 1835, the Cape Girardeau Baptist Mission Society recommended him as their missionary, and he was adopted by the American Baptist Home Missionary Society, New York. By this means he received, for five or six years, one hundred dollars annually, and the *promise* of as much from the churches.

Under his ministry, there were many scores converted and added to the church; many new churches organized; a goodly number of young ministers raised up; the Black River Association brought into existence, and increased to several hundred members; and multitudes of other labors performed that this world cannot estimate.

When he entered the ministry, the influence surrounding him was decidedly anti-missionary in its character; but from the Bible he learned "Go;" and he also learned, that "They that preach the gospel should live of the gospel;" and he possessed the nerve to do whatever he believed to be right. When he left that State in 1844, the scale had turned, the weight was on the other side.

He possessed an unusually happy manner of presenting an objectionable subject. Conversing with an anti-missionary sister who was wealthy, and who said that "ministers were *servants* of the church." "True," said he;" and do you not feed and clothe your servants? We ask no more!" The good sister soon changed the subject of discourse.

In consequence of ill health of himself and family, he, in the spring of 1844, came to this State, Arkansas, and settled in the high, barren, and well watered country, twenty miles north of Batesville. Here he found the country fast filling up, and no Baptist Church nearer than fifteen miles. Immediate arrangements were made to organize one in his own house, and mostly with members who had moved with him. The day to organize came, and with it the *burial* of his oldest son, who had served as deacon in Missouri, and on whose labors the prosperity of the body depended. Uncle Mac often referred to this as the severest trial that he had ever met. There was much hesitancy about organizing; however it was done, and the Lord has made it abundantly useful in that part of the country. It was also the home for Uncle Mac for the remainder of his life.

The churches scattered over the coun-

try soon engaged all his Saturdays and Sabbaths, and wherever he went, the churches began to increase, and the cause of Christ greatly to advance.

In November, 1844, much through the influence of that indefatigable Baptist, Hon. John C. Brickey, of Independence county, Uncle Mac was again commissioned by the Home Missionary Society, New York, to labor under their patronage, and in this capacity he continued three or four years, the compensation being the same as in Missouri. In this field he was found, as far as health would permit, the same faithful laborer as he had ever been, and the same success attended him. After the organization of the Southern Convention in 1850, Elder McElmurry was commissioned by the Southern Domestic Board, Marion, Alabama.

He was one of the most active in bringing about the organization of the White River (Arkansas) Baptist Convention, which took place with his church, Antioch, in 1850. He was its first Vice President, and its first missionary. As this convention at its organization became auxiliary to the Domestic Board in Alabama, all the appointments made here were adopted there, so that Elder McElmurry was the missionary of both boards at the same time. Salary as before.

To his labors the convention and the Rocky Bayou Association owe much of their present numbers and efficiency.

In person Elder McElmurry was large and portly. His hair and eyes were black, his lips rather thin, cheek bones high, and there were blended in his countenance dignity and humility, which gave upon first sight a favorable impression. His voice was heavy in proportion to his size. I shall relate two incidents that may give some idea of his voice and address while preaching.

While preaching in a private house, on a very warm day, to a congregation that had been for ten days and nights attending a camp meeting, he observed about half his hearers asleep. Lowering his voice to a whisper, he said, "I do not like to risk breaking the rest of those who are asleep." The sudden decrease of sound alarmed the sleepers who were drowsy no more that day.

For the following I am indebted to the late Dr. Bennett, while he was a resident of Batesville: Said the Doctor, "I was returning from a professional visit through the southern part of Missouri, upon a delightful Sabbath morning, in the warm season of the year. While riding thoughtlessly alone through a solitary waste, I had just descended a hill, when the distant sound of a human voice saluted my ear. I rode leisurely in the direction of the sound, and soon observed a plain, neat looking congregation, all seated at the head of a hollow, and in the most profound silence, listening to the discourse of a large, good looking gentleman. Though not much of a Sunday-go-to-meeting man, yet I concluded to stop and see what was on hand. I approached, hitched my horse, and took my stand at the head of an aisle formed by two rows of rough seats. As the sermon advanced, I unconsciously drew nearer and nearer, until, at the close, I found myself within three feet of the stand, the big tears rolling in profusion down my cheeks, my mouth gaping wide open, and my voice roaring like that of a great yearling calf. Ever since," said he, "I have known 'Uncle Mac.'"

By hard larbor and rigid economy, the family, with what help he could afford, made a good living, and he left his children with comfortable homes.

All of his children became pious; two of his daughters married Baptist ministers, James E. Duren, and Dempsey Summers.

In sustaining camp meetings in his neighborhood, he has killed during a single meeting, three or four beeves, and as many hogs, and made other provis-

ions in like proportion. Yet he said he never lost by lending to the Lord.

In January, 1853, afflictive changes occurred in the family of Elder McElmurry. He first lost a married son, then two grand children, then his beloved and faithful wife, *Nancy*. He endured all until his son announced to him that "*Mother was dying!*" This was too much for his now feeble body. He took a chill immediately, and in four days he was placed in the same graveyard with the sharer of his joys and sorrows through life! The disease that carried them off was pneumonia. They had often expressed the desire to live to a good old age, and then to die at the same time. She preceded him but four days. Their end was peace. They died at their residence, in Independence county; he at the age of fifty-five years, twenty-five of which he spent in the ministry; and she at sixty-five, the far greater number of which she spent laboring devoutly to aid the cause of Christ.

"An Old Landmark Re-set,"

"Is a small pamphlet, written by Rev. J. M. Pendleton, of Kentucky, published by Graves & Marks, Nashville, Tenn. The object of it is to show that Baptists cannot consistently invite unbaptized ministers to preach in their pulpits. The argument is, they are unbaptized, and therefore cannot be properly regarded as authorized ministers of the gospel. Brother Pendleton is one of our most estimable, prudent and industrious brethren, but we believe he has made a mistake in this treatise. There is no necessary scriptural connection between baptism and preaching. We shall adhere in this matter to the broad license given in our authorized standard, 'let him that heareth say come.'"—*Baptist Memorial.*

"Will Brother Burrows, editor of the Memorial, answer the following questions?

1. Why was Jesus baptized before he preached?
2. Did the priority of baptism, in this case, mean nothing?
3. Were not the twelve apostles baptized before they were sent forth to preach?
4. Were not the seventy disciples?
5. Why was Saul of Tarsus baptized before he became a preacher?
6. According to the gospel, are not preachers sent forth by the churches?
7. If so, have not the churches jurisdiction of preachers?
8. If so, are not preachers members of the churches?
9. If so, have they not been baptized? Or can unbaptized persons be church members?
10. Had there been Pædo-Baptist preachers in the apostolic age, would Paul have recognized them as gospel ministers?
11. Why do not Baptist churches ordain unbaptized men to the work of the ministry?
12. Would this be wrong if there is no necessary scriptural connection between baptism and preaching?
13. If an unbaptized man has the right to preach, has he not a right to administer the ordinances of the gospel?
14. Does the expression, 'let him that heareth say come,' refer to preaching?
15. If it does, must it not embrace all that hear?
16. If so, when the wicked hear, are they to become preachers too?
17. If they are, why did Paul command the things which he had taught to be committed by Timothy 'to faithful men?'
18. Does not the recognition of an unbaptized person as a gospel minister virtually reduce baptism to a nullity?
19. Is it not saying that such a person's disobedience to Christ is a small matter?
20. If such a person sincerely thinks that sprinkling or pouring is baptism, does sincerity atone for a neglect of one of Christ's commands?

"If Bro. B. will answer these questions, perhaps at some future time when I feel more inquisitive than I now do, I may propose a few additional queries.

J. M. P.

The above questions are put to us by our much loved Brother Pendleton, in the columns of "The Tennessee Baptist." We feel very reluctant to enter into any controversy, on these disputed topics, in the "Memorial." There are so many polemics in our editorial ranks, that we rather prefer making the "Memorial" a practical magazine. Our

brother will therefore excuse us if we give a very brief answer to the questions propounded.

To the first five we reply, that in all probability there were no unbaptized preachers in apostolic days. There was no controversy on the manner of baptism, and consequently all who united with the churches were immersed "in the name of the Father and of the Son and of the Holy Spirit."

To the next four we respond, that while we believe that the ministry originates in the church, and is consequently responsible to the church, there is no such definition of the term "church" in the sacred oracles as warrants us in withholding its application from those bodies of believers whom we recognize as regenerate Christians. That the organization of such churches is irregular and defective, we have no doubt, but it is not therefore invalid. If this position be true, it follows that though their ministry be irregularly and defectively constituted, it is not therefore an invalid ministry.

To the tenth query we reply, that if Paul did rejoice when wicked men preached the gospel "through strife and envy," he would doubtless have rejoiced too to know that it was preached by a godly Pædo-Baptist, if such an anomaly had been known in his day.

To the next three we answer, that Baptist churches prefer that their action in relation to the ministry should be regular and complete, not irregular and defective, and therefore they do not authorize the ordination of unbaptized men, nor receive the ordinances at their hands.

Our answer to the next three is, that all who "hear" are under obligations to make known the gospel, even ungodly parents to their children, and impenitent men to their neighbors.

To the seventeenth we answer, that we do not believe that an unbaptized man is necessarily *unfaithful.*

We cover the ground of the whole series, as well as of the last three questions by the following lessons from the inspired word.

"And John said, Master, we saw one casting out devils in thy name, and he followeth not us, and we forbade him, because he followeth not us. But Jesus said, Forbid him not, for there is no man who shall do a miracle in my name that can lightly speak evil of me. For he that is not against us is on our part."

"Some, indeed, preach Christ, even of envy and strife, and some also of good will." "What then! Notwithstanding every way, whether in pretence or in truth, Christ is preached, and I therein do rejoice, yea, and will rejoice."

Rescued from Death and Sin.

"SOME ten years ago I was leading, I am both glad and sorry to say, a much more reckless life than I do now. I had become acquainted with a set of wild young fellows, about my own age, and day after day saw me straying further and further from the path of temperance and right living. The hours I was compelled to devote to my employment grow ever more wearisome, and would hardly have been got through at all had I not solaced myself with the prospect of dissipation the night was to afford. I cannot even now look back to that miserable period, separated as it is from the present by such an interval, without recoiling in dismay. Towards its conclusion, I had joined one evening a party of these friends at a house about three miles from the town in which I resided. There were some dozen of us; and at length song and jest, assisted by our usual intemperate potations, degenerated into maudlin insensibility and uproarious madness. Ah, then I thought this profane and licentious babblement wit!—this boisterous irregularity good-fellowship.

"Shortly after midnight—for some reason or other, which I have forgotten, our party broke up earlier than usual—I left the house, almost if not completely

intoxicated, and staggered off on my way home. The night was dark and without a star. A quarter of a mile from the scene of our revel the road passed over a bridge, beneath which ran a railway. I was just about to cross it when, obeying a sudden impulse, and perhaps influenced by some vague desire to see a train pass, I climbed the fence which bordered the road, walked over a few yards of ploughed land at the corner of a field, leaped the dwarf hedge which separated it from the cutting, and ran in all the recklessness of intoxication down the turf embankment. I fell at my length upon the gravel of the railroad, and in a few moments was fast asleep!

"When I awoke, my limbs were stiff with cold and damp. Morning was just breaking, and the stars shone in the sky, in which there was now no trace of a cloud, with a faint and pale lustre. I must have slept for about three hours. Feeling one hand to rest on something hard and cold, I slightly altered my position, and then it was I discovered, to my inexpressible horror, that I had been lying right across the down line of rails! Scarcely had I crawled, all trembling with terror, two feet from such a frightful resting-place, when, with a rush like that of an avalanche, and a sudden glare of red light, the down-express dashed through the bridge! I distinctly remember catching a glimpse, against the embankment, of the shadow of a kneeling figure, with hands clasped and uplifted to heaven. About the same moment, the up-train also passed along. The sense of preservation from such imminent destruction was so vivid, the thunder of the two trains was so impressive in the great silence of the dawn, that a convulsive shuddering seized my whole frame, and in my intense excitement I could hardly refrain from screaming aloud. But soon tears began to flow, while, kneeling as I was, I tried in broken words to thank the great God for his mercy to me, and to ask him to hear my intention of profiting by his lesson.

"I arose at length, and prepared to return. My hat, which must have slipped off in the night, had been torn in pieces by the train, and fragments of it lay about the rails. I walked home, under the fast waning stars, through farms and hamlets, where the crowing of the cock, the bark of the dog, and the awakened twittering of the birds, betokened the arrival of a new day—a new man; and as I gained the summit of the hills which overlooked my dwelling, and saw the sun just rising above the horizon, all radiant as the burning crown of a God, I made a resolution that the events of that night should alter for the better the whole conduct of my life. And I kept the resolution. I affected no sudden separation from my old companions, but not the less surely did I become temperate and attentive to my employment, seeking the grace of God's holy Spirit, and his promised strength, and earned at length the respect of those by whom it is an honor to be respected. I gained, too, that which is better still, the favor and friendship of God, through faith in his Son."

"*Leisure Hour.*"

One Hundred Years Ago.

ONE of the most popular and most useful of the lay-preachers connected with Messrs Wesley and Whitefield was Mr. Cennick, the author of two well known hymns, beginning with, "Jesus thy blood and righteousness," and "Jesus my all to heaven is gone," and the preacher who in Ireland preaching from the text relating to the birth of Christ, "Ye shall find the babe wrapped in swaddling clothes," gave occasion for the nickname of "Swaddlers" in that country. His parents were Quakers, who had been imprisoned in Reading jail for their religion, and for their conscientous adherence to what they deemed to be the truth. This persecution reduced them from respectability to

want, so that they were forced to make shoe laces in prison for their support.

The spirit of bitter enmity which then raged will be best shown by an extract from one of his letters:—"We sang a hymn, and then the devil led on his servants; they began beating a drum, and then made fire of gunpowder. At first the poor flock was startled, but while God gave me power to speak encouragingly to them, they waxed bolder, and very few moved. The mob then fired guns over the people's heads, and began to play a water engine upon brother Harris and myself, till we were wet through. They also played an engine upon us with hog-wash and grounds of beer barrels, and covered us with muddy water from the ditch; they pelted us with eggs and stones, threw baskets of dust over us, and fired their guns so close to us that our faces were black with the powder. But, in nothing terrified, we remained praying. I think I never saw or felt so great a power of God as there. In the midst of the confused multitude, I saw a man laboring above measure, earnest to fill the buckets to throw upon us. I asked him, "What harm do we do? Why are you so furious against us? We only come to tell you that Christ loved you, and died for you." He stepped back a little for room, and threw a bucket of water in my face. When I had recovered myself, I said, "My dear man, if God should so pour his wrath upon you, what would become of you? Yet I tell you that Christ loves you!" He threw away the bucket, let fall his trembling hands and looked pale as death. He then shook hands with me, and parted from me, I believe under strong convictions."

Thus, says the Rev. J. Glanville, were these apostolic men made as the filth of the earth, and the offscouring of all things! In almost every place they were insulted and opposed, and often failed in obtaining that protection from the law to which they were entitled.

Interesting Memoir.

REV. B. Czechouski, who was recently ordained as pastor of a Baptist Church, gathered principally from among the Catholic refugees from Canada, at Mooers, New York, is a Polander, who has been in the country a little more than two years. From early childhood he entertained the highest reverence for the Catholic religion, and particularly for her priests. His first unfavorable impressions were received after he entered the institutions at Cracow and Warsaw as a student for the priesthood. Here he saw in the priests what greatly diminished his regard for them. He however thought the defect in them, and not in their religion. He was consecrated priest at Warsaw, in 1843, and labored in different parts of Europe under the patronage of the Francisian Missionary Society at Warsaw, seven years. Seeing evils in the Church which he disapproved, he went to Rome to obtain in person a license from the Pope for a reform. As a condition of entering the presence of his Holiness, and as a pledge of his fidelity to the Roman See, he was required to prostrate himself three times before him, and to kiss the sole of his foot. Thinking as yet, that the church only needed some reform, he readily thus humbled himself before her potentate. But his request was denied. Returning from his unsuccessful attempt at reform, by the authority of the Pope, he was located as pastor at Reichthal in 1846. Here he obtained a Bible. In God's light he saw light; but not at first clearly. Here he read, among other things, that passage which says, "freely ye have received, freely give." He saw at once that the practice of the church, and the commission of Christ to his apostles, were opposed to each other. For the church sold masses, prayers, indulgences, baptisms, interments, &c. Regarding Peter as the foundation of the church, and reform only as needed,

he resolved to do as Peter did, hence resolved he would not take pay for prayers, &c. He read further, that Christ directed individuals to search the scriptures, and he commenced giving them to the people, reading them to those who could not read, and furnishing them to those who could.

"Learning his course, neighboring priests reported him to their bishop, and he was brought before the Council of Cardinals, in a trial that lasted a month. But three hundred of his parishioners testifying in his favor—that he was the best priest they ever had, and that the parish desired to retain him, he was acquitted. After this he returned to his labors with renewed zeal, until the revolution at Cracow, when he was reported by the priests as sympathising with the rebels, and was thrown into prison for two years by the Prussian government. When released, he went to Hamburg, and thence, at the invitation of his Polish compatriots, he went to London. On the abdication of Louis Phillippe, with his companions he went to Paris. Here he labored till, by an edict from the present Emperor of France, he was bid to leave the city in twenty-four hours. His flight was to Switzerland. Here he renounced Romanism, and laid aside his priestly robes, destroying some and retaining others. He was led to this not by persecution, but from a consideration of that scripture which says, the gate of hell shall not prevail against Christ's church. He saw at once that Rome could not be Christ's church; for not only the gates of hell had prevailed against her, but, to use his own emphatic language—'the very devil was in her.' He saw also that Christ must have a church somewhere, and he resolved to seek after it. After serving an apprenticeship as a book-binder, in that country, he came to New York. From thence he went to Montreal, and after a short acquaintance with Bro. Cyr, he went to the Grand Ligne Mission, where he stayed a few months, and then came to Mooers, where he is now laboring as a missionary of the A. B. H. M. Society, among the French Canadians. His labors have been blessed in the gathering of a church of forty members within two years, over which he was ordained pastor, on the 22d November last.

"In his account of his experience, he professed to have experienced religion about one year before he was baptized. While laboring as a priest of Rome, he often felt that the consolation he attempted to administer to others, in prayers, confessions, &c., would not answer for him. Now he felt that his confession should be to Christ, and his pardon through his blood. After his ordination he said he did not feel *so* when consecrated as priest. That was the consecration of man, this of the Holy Spirit.

A few weeks since, Bro. Czechouski baptized Rev. Jos. W. Daller, a Roman priest, from Canada, who has been esteemed one of their most popular and eloquent men, and who had distinguished himself for his violent hostility and persecution of the converts of Grand Ligne mission. He now preaches the faith he once sought to destroy.

Cost of Clergymen.—Some people talk a great deal about ministers, and the cost of keeping them, paying their house rent, table expenses, and other items of salary. Did such croakers ever think that it costs thirty-five million dollars to pay the salaries of American lawyers? that twelve millions of dollars are paid out annually to keep our criminals, and ten millions of dollars to keep the dogs in the midst of us alive, while only six millions of dollars are spent annually to keep six thousand preachers in the United States?

Long Sermons.—There is no excuse for a long sermon. If it be good, it need not be long; if bad, it ought not to be long."

The Tract House.

THE annexed engraving furnishes a correct view of the noble building owned and occupied by the American Tract Society, located at 150 Nassau street, near the Park, New York. It was erected in 1825, the year the Society was formed, by funds contributed in New York; and rebuilt and enlarged in 1846 by a loan secured by mortgage on the premises, to be paid from proceeds of rents of parts of the building not now occupied by the society. It is eighty feet by ninety-four, and five stories high, besides basement for storing paper, and cellar for coal. The first floor is occupied by the society's general depository, sales room, treasurer's office and stores; the second furnishes rooms for the New York City Tract Society, the American Messenger and Child's Paper, and other offices; the third contains the committee room, executive offices and composing room; the fourth is the bindery, and the fifth the press room. The printing and hydraulic presses—of which there are 26—and other machinery, are propelled, and the entire building is also heated by steam. The central court is excavated, and forms a boiler room. The number of printers, binders, and other persons employed in the building, is not far from 300, a portion of whom attend a daily prayer meeting at 12 o'clock. The daily issues of the society, including periodicals, exceeds 50,000 publications, of which more than 3,000 are books.

PERIODICALS.—The "*American Messenger*," edited by the Secretaries, aided by the ablest evangelical writers, is published monthly, containing condensed practical articles, and the most interesting facts from the correspondence of hundreds of colporteurs and missionaries. Perhaps no portion of the society's issues is more generally read and prized, or is better suited to promote the spiritual good of the masses of our population. In some large communities it is distributed as a monthly tract. It has obtained a monthly circulation of more than *two hundred thousand* copies.

The "*Americanischer Botschafter*," (American Messenger in *German*,) is admirably adapted to the German mind, and should be placed in every household speaking that language. It has a monthly circulation of 25,000 copies, and is transmitted in considerable numbers to Germany.

"*The Child's Paper*" is a beautifully illustrated monthly newspaper for the

young, presenting moral and religious instruction in the most attractive form. It is also edited by the Secretaries, with the constant aid of one of the most accomplished writers for the young. The unprecedented circulation of about 300,000 copies in this country and in Europe, attests its universal popularity and usefulness.

Of the above-named periodicals, there had been issued up to 1854 a total of more than 24,000,000 copies.

The "*Family Christian Almanac*," 48 pp., adapted to all parts of the United States, beautifully illustrated, is published annually, and has proved highly acceptable to the 200,000 or 300,000 families it visits each year.

The One Calico Dress.

BY CAROLINE A. SOULE.

"YOU were not here yesterday," said the gentle teacher of a little village school, as she placed her hand very kindly on the curly head of one of her pupils. It was recess time, but the little girl addressed had not gone out to frolic away the ten minutes, nor even left her seat, but sat absorbed in what seemed a fruitless attempt to make herself mistress of a sum in long division.

Her face and neck crimsoned at the remark of her teacher, but looking up, she seemed somewhat re-assured by the kind glance that met her, and answered, "No, ma'am, I was not, but sister Nellie was."

"I remember there was a little girl who called herself Nellie Gay, came in yesterday, but I did not know that she was your sister. But why did you not come? You seem to love to study very much."

"It wasn't because I didn't want to," was the earnest reply, and then she paused, and the deep rose flush again tinted the fair brow, "but—but," continued she, after a moment of painful embarrassment, "mother cannot spare both of us conveniently, and so we are going to take turns. I am coming to school one day, and sister the next, and to-night I am to teach Nellie all I have learned to-day, and to-morrow night she will teach me all that she learns while here. It is the only way we can think of getting along, and we both want to study very much, so as to some time keep school ourselves, to take care of mother, for she has to work very hard to take care of us."

With genuine delicacy, Miss M—— forbore to question the child any further, but sat down beside her, and in a moment explained a rule over which she was puzzling her young brain, so that the difficult sum was easily finished.

"You had better go out now in the air a moment—you have studied very hard to-day," said the teacher, as the little girl laid aside her slate.

"I had rather not—I might tear my dress. I'll stand at the window and watch the rest."

There was such a peculiar tone in the voice of her pupil, as she said, "I might tear my dress," that Miss M. was led instinctively to notice it. It was nothing but a ninepenny print of a deep pink hue, but it was very neatly made, and had never yet been washed. And while looking at it she remembered that, during the whole previous fortnight, Mary Gay had attended school regularly, she had never seen her wear but one dress. "She is a thoughtful little girl," said she to herself, "and does not want to make her poor mother any trouble. I wish I had more such scholars."

On the next morning Mary was absent, but her sister Nellie occupied her seat. There was something so interesting in the two little sisters, one eleven, and the other eighteen months younger, agreeing to attend school by turns, that Miss M. could not forbear observing them very closely. They were pretty-faced children of delicate forms, fairy-like hands and feet—the elder with dark lustrous eyes and chestnut curls—the younger with orbs like the sky of June, her white

neck veiled by a wreath of golden ringlets. She observed in both the same close attention to their studies, and as Mary had tarried within during play time, so did Nellie; and upon speaking to her as she had to her sister, she received, too, the same answer, "I might tear my dress."

The reply caused Miss M. to notice the garb of the sister. She saw at once it was off the same piece as Mary's, and upon scrutinizing it very closely, she became certain it was the same dress. It did not fit quite so prettily on Nellie, and was too long for her, too, and she was evidently ill of ease whenever she noticed the teacher looked at the bright pink flowers that were set so thickly on the white ground.

The discovery was one which could not but interest a heart so truly benevolent as was that which pulsated in the bosom of the teacher of that little village school. She ascertained the residence of their mother, and though sorely shortened by a narrow purse, the same night, having found at the only store in the place a few yards of the same material, purchased a dress for little Nellie, and sent it to her in such a way that the donor could not easily be detected.

Very bright and happy looked Mary Gay on Friday morning, as she entered the school room at an early hour. She waited only to place her books in neat order on her desk, ere she approached Miss M., and whispered in a voice that laughed in spite of all her efforts to make it low and deferential. "After this week Nellie is coming to school every day, and I am so glad."

"That is very good news," replied the teacher, kindly. "Nellie is fond of her books, I see, and I am happy to know that she can have an opportunity to study her books every day." Then she continued, a little good natured mischief encircling her eyes and dimpling her sweet lips. "But can mother spare you both?"

"Oh yes, ma'am, she can now. Something happened that she did not expect, and she is as glad to have us come as we are to do so." She hesitated a moment, but her young heart was filled to the brim with joy, and when a child is happy, it is as natural to tell the cause, as it is for a bird to warble when the sun shines. So, out of the fullness of the heart she spoke, and told her teacher this little story.

She and her sister were the only children of a very poor widow, whose health was so delicate that it was almost impossible to support herself and little daughters. She was obliged to keep them out of school all winter, because they had no clothes to wear, but she told them that if they could earn enough by doing odd chores for the neighbors to buy each of them a dress, they might go in the spring. Very earnestly had the little girls improved their stray chances, and very carefully hoarded the copper coins which usually repaid them. They had each enough to buy a calico dress, when Nellie was taken sick, and as the mother had no money beforehand, her own little treasure had to be expended for the purchase of medicine.

"Oh, I did feel so bad when school opened and Nellie could not go, because she had no dress. I told mother I would not go either, but she said I had better, for I could teach her some, and that would be better than no schooling. I stood it for a fortnight, but Nellie's little face seemed all the time looking at me on the way to school, and I couldn't be happy a bit; so I finally thought of a way by which we could both go, and I told mother I would come one day, and the next I would lend Nellie my dress, and she might come, and that is the way we have done this week. But last night, don't you think somebody sent sister a dress just like mine, and now she can come too. Oh, if I only knew who it was, I would get down on my knees and thank them, and so would Nellie. But we don't know, and so

we've done all we could for them—we've prayed for them, and oh, Miss M———, we are so glad. Ain't you too?"

"Indeed I am," was the emphatic answer. And when, on the following Monday, little Nellie, in the new pink dress, entered the school room her face radiant as a rose in sunshine, and approaching the teacher's table, exclaimed in tones as musical as those of a freed fountain, "I am coming to school every day, and oh, I am so glad!" Miss M——— felt as she had never done before, that it is indeed more blessed to give than to receive, and no millionaire, when he saw his name in the public prints lauded for his thousand dollar charities, was ever so happy as was the poor school teacher who wore her gloves half a summer longer than she ought to, and thereby saved enough to buy that little fatherless girl a calico dress.

The Bird in the Church.

THE town of E——— is embowered in trees. An ancient and spacious church, with its chiming clock, and towering steeple of beautiful proportions, although in the centre of the town, is yet in the centre of forest trees, which nearly conceal it from view; and, what is more, it is the centre and home of the affections of a people whose ancestors for nearly two hundred years have there worshipped God in spirit and in truth.

And that ancient church is associated with many and wonderful displays of sovereign grace. It has been the birthplace of souls, the house of God, and the gate of heaven to multitudes. Under its ample roof thousands have consecrated themselves to God, have had the ordinances there dispensed, and have ripened for glory.

In the year 18—, the people of E——— were favored with, perhaps, the most signal work of grace they ever enjoyed. The whole community was moved to its deep foundations, and persons of all ages and classes were in the pursuit of salvation as the great end of their being. Many, the blessed fruits of that revival, continue until the present day.

On a Sabbath of that year, of unusual brilliancy, in the late spring, that church was crowded with multitudes anxious about their souls, and hanging upon the lips of their beloved pastor, who, with earnestness and tears, was expounding to them the way of reconciliation with God. Everything in the external world—the balmy and reviving breeze, the new and beautiful dress which fields and forests were putting on, the trees budding, or in blossom, the blossoms setting in fruit—were in sympathy with the feelings of this worshipping people, and were but emblems of the spiritual transformations which were in progress among them.

On this Sabbath the doors of the church were open, and the windows were all closed. During the progress of the service, a bird entered by the door, and flew up to the vaulted roof, and, alarmed by the voices which it heard, gave every evidence of anxiety to make its escape. There sat in one of the pews a female in deep conviction for sin, and who, for months, had been seeking, without finding, peace for her soul,—her eye set upon the fluttering bird, and followed him from window to window, in his vain efforts to escape. It sought an exit at every window, and almost at every pane of glass; and as it fluttered from one window to another, this female would say in her heart, "O, foolish bird, why strive to get out there? Is not the door wide open?" It would now rise to the ceiling, now renew its vain attempts at the windows; this female repeating to herself, "O, foolish bird, why strive to get out there? Is not the door wide open?" And when its wings were weary, and when all hopes of escape seemed to be abandoned, as if unable to sustain itself longer, it lowered itself into the body of the church, caught a view of the door, and

was out in a moment, singing a song of triumph over its release, amid the branches of the trees.

When the bird was gone, the thoughts of this female reverted to her own state and doings. The voice of the preacher was unheard amid the conflict of her own thoughts. "I have been acting," said she, "like that foolish bird. I have been seeking peace in ways in which it is not to be found, and to go out from the bondage of sin through doors that are closed against me. Christ is the door; through him there is escape from the dominion of sin. I have acted like that foolish bird long enough. What the door was to it, Christ is to me. As it escaped through the door, so may I through Christ." And she found peace in believing. And almost as soon as the bird commenced its melody in the trees, rejoicing over its escape, she commenced making melody in her heart unto the Lord.

Years passed away, and her peace flowed like a river whose gentle stream is never excited into a ruffle. Subsequently she had her periods of occasional depression, but withont ever forgetting that Christ is the door. Three score years and ten passed away, and amid the infirmities of age Christ was yet precious as the door. She has recently put off her earthly tabernacle; and from the day that she passed in, through Christ the door, amid the spirits of the just made perfect, she never gave ground for a reasonable doubt that Christ was in her the hope of glory.

How infinitely diversified are the ways and instrumentalities by which sinners are led to be reconciled to God!

How truthful the application of the folly of that bird, by the lady, to her own case! And is not its folly the folly of every sinner?

When the Spirit convinces and convicts of sin, how often is deliverance sought from it in the ways that the bird vainly sought to escape from the church! The sinner flees to everything that gives hope of deliverance but the right thing.

The Bible is read, prayer is made, sin is abstained from, the worship of God is frequented, the advice of Christian people is sought; but there is no escape from the dominion of sin, none from a sense of guilt, nor from the fear which it inspires. All these are but as windows to the bird, which gave it hope that it might escape through them because they admitted the light. When it failed at one, it flew to another; each window in its turn, excited hope, and in every case the hope excited was dashed by the trial of escape. When all is done, the weight of sin yet hangs upon the soul. And the reason is, there is no recourse to the remedy for sin, to the door of escape from its power and guilt. Christ is that remedy. Christ is that door. And so prone are men to do something to save themselves, that until all they can do is tried in vain, they will not look unto "the Lamb of God which taketh away the sin of the world."

The great central truths of Christianity, so far as men are concerned, are these: we are sinners; Christ Jesus has died to atone to law and justice for the sins of sinners, and whosoever believes on the Lord Jesus Christ shall be saved. Reader, do you hope you are a Christian? If so, you know all this by experience. Never cease telling these truths to all men as you have opportunity. Are you a sinner convicted of your sin, and seeking deliverance from it? Then imitate not the bird which sought an exit through the closed windows, to the forgetfulness of the open door. Waste not your time, and spend not your strength for nought in seeking relief at sources that can never yield to it. Go at once to Christ; ponder this one truth until it is written in letters of living light upon your soul—"He that believeth on the Lord Jesus Christ shall be saved." Faith in Jesus Christ will save you; nothing else can.

Go Work To-Day.

LIST thee, Christian! The voice of the Master is not drowned by the din of business. The claims of religion are not abated by your hurry, and stress of occupation. The still small voice that bids you be at work to-day *for God* is peremptory. What though you are pressed with care? religious duty is care's great cure. What though the car of business drags heavily? it is by prayer and heavenly hope that the wheels are kept in motion.

Go to work to-day in the vineyard. God has need of you now. When your convenience serves he will have done with you. He will not accept the service of your leisure hours. Religion's great aim and triumph are realized in the subjection of the 'Change to the closet, of the bank to the bible, of the street to the sanctuary. What is religion worth that can flourish only as weeds do in a desolate and untilled field? What is it that principle worth that canno withstand the least pressure of wordly solicitation?

Go work *to-day*. Now, when labor will be a cross; now, when your example will be valuable; now, when the world should know your principles; now, when the mass are trying to serve God and Mammon; go work for God, and you can do something worthy of your vows. What does the cause of Christ need more than examples of that religion which makes a place for the prayer meeting and the lecture in every week's calendar, and which shuts the door of the closet upon the world, until God is worshipped? The greatest attainment of life is to use this world without abusing it,—to attend manfully to every claim of business,—to breast with heroism every storm of commercial embarrassment,—to do one's best in whatever circumstances may develope,—and at the same time to live out the Christian by a course of daily usefulness. To be at the same time a good business man and a warm-hearted disciple,—to care for every interest of religion amidst all secular cares,—to lay a stone on Zion's walls with every accession of wordly fortune,—this is true Christianity. Nor will any principles of living ensure men from the snares of covetousness and the deep pit of commercial dishonesty, except those simple rules of living which the gospel prescribes for all times.

Go work to-day. Seek out some humble labor of love. It may save you from falling. Invite some interruption of your excessive worldliness. Call in some umpire who shall put down the false and ruinous claims of Mammon.

Have a religion which can live and be honored abroad as well as at home; in busy seasons as in dull times; on rainy Sundays as on fair ones; in the afternoon as in the morning; when prosperity fans, as when adversity baffles your progress. Seek a cure of your religious distempers by going to work to-day for God!

Nature and my Heart.

The tend'rest flower bedrenched with rain,
Still lifts its head and smiles again
When morning light dispels the cloud
Which lately thundered fast and loud,
  And thou, my heart, be as the flower.

The little stream, with crystal flow
By some rude storm doth murky grow,
And angry rushes, dark and fast,
Yet soon will clear and calm at last,
  And thou, my heart, learn from the stream.

The mighty oak, at winter's blast,
Strips off its leaves and limbs and mast,
And stands a type of mute despair,
But blooms again with vernal air,
  And thou, my heart, be as the oak.

Old ocean's tide, in tempest driven,
Lashes the shore and cries to Heaven
In fearful woe, in fury wild;
But soon is still as nestling child:
  And thou, my heart, learn from the sea.

The flower, the stream, the oak, the sea,
All have their times of gloom and glee,
To *them* there comes at last relief,
But *souls* ne'er find surcease of grief;
  Then thou, my heart, learn to submit.

All nature has some fitting balm
To heal, renew, refresh or calm,
But there are hearts whose ceaseless woe
Solace or calm can never know;
  Then thou, my heart, learn to endure.

Cast up thy gaze from earthly things!
Deem sorrow good; to thee it brings
Promise of Life when Nature dies,
For Nature's voice forever cries,
  Oh, bruised heart, trust God alone!

Southern Lit. Messenger. A. J. C.

Editor's Garner of Gleanings.

The New Reformation in Sweden.—Except some of the petty States of Germany, no Protestant country in Europe is more intolerant than Sweden. Dissent from the Lutheran church is treated with extreme rigor. The most elementary social rights can only be enjoyed by those in communion with the establishment. Moreover, the clergy of the State church are in bondage to the civil power, to a degree unexampled in Christendom. No clergyman is at liberty to hold religious services outside the walls of his church; or within, except at the canonical hours on Sunday. One would think that the design was to keep religion at the minimum of vitality. As if the civil constitution had been so framed as to stereotype its character, the clergy constitute a distinct branch of the legislature, so that their consent is necessary to the enactment of any law. They are not likely to pass a toleration act without severe pressure from the people.

But the Baptist churches in Germany have been as a city set on a hill, and their light has radiated northward into Sweden. A chaplain of the American Seaman's Friend Society, a Baptist, during the period of his chaplaincy labored to some extent for landsmen, and gathered a small Baptist church, of which he became the pastor. The members were persecuted and the pastor was banished. Some of the flock were driven to emigration. Their sufferings were more than they could bear. Similar evils fell upon some other Baptists, whose ecclesiastical constitution was of German origin.

One would think that a more unpromising soil in which to sow the seed of evangelical truth could hardly be found. The secularization of the State church has induced a moral state that is quite as repulsive of the gospel as the legalized intolerance. But the truth has omnipotence on its side.

Some months since there came two men from Sweden to ask baptism of the church in Hamburg. They were received. One, Rev. Mr. Hejdenberg, bore very full testimonials to his fitnes to be a minister of the gospel, with a request for his ordination. It was stated that many desired baptism, and were waiting for the ordination of some one who could organize them into churches. After long and careful deliberation he was set apart to the ministry, and departed.

Letters from Mr. Hejdenberg have been received, in which he mentions the constitution of two churches, one of sixty-six and one of thirty-seven members. These are in addition to the church, in the midst of which he resides; and in different sections of the country several hundreds have been baptized.

Though no change has taken place in the law, yet public opinion is becoming more enlightened on the subject of religious intolerance. A Swedish branch of the evangelical alliance has been formed. A paper advocating religious freedom is published. One or two conventions have met to agitate the subject, and promote a relaxation of the existing ecclesiastical code. We cannot predict the immediate issue, but all the events we have noticed seem to favor the expectation of great good. It may be that these new churches will share the fate of their brethren, and that the day of their peace will be deferred. But we may be permitted to hope that He who has raised them up has a great work for them to do, in the speedy regeneration of that kingdom by the gospel.

In South Africa there are 214 missionaries, 155 assistant missionaries, 8 native assistants, 12,116 communicants, 60 schools and 20,102 pupils. In West Africa, 93 missionaries, 170 assistant missionaries, 75 native helpers, 9,625 communicants, 152 schools and 13,631 pupils. In the West Indies are 283 missionaries, 36 assistant missionaries, 349 native assistants, 75,503 communicants, 160 schools, and 11,042 pupils.

Within the last twenty years 100 churches, numbering about 12,000 converts, have been planted along the coast of Africa. Many schools also have been established, which are now in successful operation, and hundreds of natives have received, and are now receiving, a Christian education.

Liberality.—Mr. William Jenkins, a member of the Baptist Church in Talladega, Alabama, died on the 14th of December, 1854. He commenced life an orphan and poor, by his industry and integrity acquired a handsome fortune. His benefactions to objects of benevolence were very liberal. In 1840 he gave the State Convention of Alabama $15,000, and his annual contributions since have been $500 and $600. In

fourteen years he contributed to Domestic Missions alone, over $12,000. To the same cause he bequeathed by will, $4,000. He built a house of worship for the colored church in his neighborhood, and has left an endowment of $1,250, the interest of which is to provide preaching for them in all future time.

A Munificent Donation.—A donation of six hundred and forty acres of land, to Tyler University, Texas, was recently made by Mr. Larkin Evans, of Smyth county, Texas. The land lies in Wayne county, Mississippi, near the Railroad, and within three miles of a depot. The proceeds of said land are to be used for the erection of the building now under contract, for the University, if needed; if not, for the endowment of the Baggerly Professorship in said University. Lands in the neighborhood are selling at from five to twenty-five dollars per acre.

The Donation of Judge Helfenstein.—A correspondent of the Pottsville Journal, speaking of the late donation of coal lands for the benefit of the poor and for the founding of a college by Judge Helfenstein, of Shamokin, Pa., says:

This is no ordinary gift. It is a large, permanent nnd lucrative one, and must last for ages to come; it is one that cannot be stolen or plundered. It is the proceeds of about 600 acres of prime coal land, which it will take ages to exhaust, for it contains 70,000,000 tons of coal, worth in the ground 25 cents per ton, making the enormous amount of $17,500,000, which at an annual product of 300,000 tons per year at the above price per ton, will bring $75,000 a year, and will take 233 years to exhaust. This calculation appears to be extravagant, but I have the opinion of some practical geologists, who are well acquainted with the property and fully coincide with the above estimate; but suppose we deduct one third for contingencies, we still have the enormous amount of 46,666,666 tons, which at 25 cents per ton amounts to $11,666,666, and taken out as above at the rate of 300,000 tons per year, will require 155 years to exhaust.

A Church Sustained by One Member.—Gerard Hallock, Esq., the wealthy editor and proprietor of the New York *Journal of Commerce*, resides in New Haven, Conn., where he supports a church and minister himself. Every Monday morning the minister is expected to breakfast with him, and on lifting his plate, finds his weekly salary of $42 beneath it.

The Missionary Army.—It is stated that the number of missionaries laboring throughout the world, is about 8,612. These, if equally distributed, would allow but one missionary for about 167,000 souls.

Death of a King.—The *Polynesian* of the 16th December, says:—After a serious illness of five or six days, His Majesty, Kamehameba III., expired at his palace, on Friday, December 15, at 15 minutes before 12 o'clock. He was forty years and nine months old. The next day his successor Kamehameha IV., was proclaimed.

Colored Missionaries for Africa.—The Philadelphia Baptist Association, at its meeting in 1854, resolved, "that we recommend to the American Baptist Missionary Union, the employment of colored missionaries in Africa, and in such other fields adapted to the labors of colored men, as the providence of God may open to the Christian church."

Colored preachers are better adapted to the climate of Africa than white persons. It is their original *native* climate, and, as a general rule, they will live longer and do more good than white missionaries.

Hayti.—The priests and their party have made great efforts to prevent the progress of the gospel, imprisoning or otherwise cruelly treating those who attend Protestant worship—but they have not succeeded according to their wishes; meetings are still crowded; the Holy Spirit is at work on many hearts, cases of conversion are frequently occurring, and some of them among the most respectable and influential.

Missionary Movements of the Methodist Church—Appropriations of the Missionary Committee.—At the annual meeting of the General Missionary Committee of the Methodist Episcopal Church, North, the following appropriations were made for the support of the missionary work of the church for the year 1855, viz:

1.—For their Foreign Missions:

To Liberia, Africa,	$36,407
" China,	10,000
" Germany,	10,000
" France,	5,000
" Norway and Sweden,	2,000
" India,	7,500
" South America,	2,000
" New Mexico,	3,000
Total amount for Foreign Missions,	**$75,407**

2.—For Domestic Missions:

Among the German population of the country,	46,700
Foreign population other than German, viz:	
Scandinavians, French, Welch and Chinese,	17,850
Indian Missions,	16,340
Among our native population, distributed through 38 different annual conferences,	103,203
Total amount for Domestic Missions,	184,093
Making an aggregate appropriation of	$229,500

Methodism in Iowa.—Methodism numbers 15,131 members in Iowa, being an increase of 1,183 upon the last year, together with 2,875 probationers. It possesses 60 houses of worship, and 41 parsonages. The number of itinerant preachers is 118, of local preachers 222, of Sunday schools 271, of scholars 13,104, of conversions in Sunday schools 398.

Girls' School of the Grande Ligne Mission.—At Longueil, a village opposite the lower end of Montreal, a substantial stone building, seventy-two feet by thirty-six, two stories high, has recently been purchased for a girls' school in connection with the Grande Ligne Mission for $2000.

There are circumstances connected with the sale of this building which should be made public, as they exhibit one of the features of the character of the priests, and illustrate the truth of the sacred proverb, "The wicked worketh a deceitful work." This building was commenced by the School Commissioners of Longueil in spite of the Romish priest of the place, who used all his influence to prevent the reelection of one or two of these Commissioners, who had taken a leading part in the matter. He succeeded, and to satisfy his resentment against them, he caused the building to be sold at public auction, hoping no doubt to buy it for a trifle. A friend of the Grande Ligne Mission heard of the sale and purchased it, to the great astonishment of the place. They suspected that it might be used for missionary purposes, and immediately said, It is for the Swiss, (the designation of the Protestant missionaries.) Really fearing that such would be its destination, they offered a handsome premium to re-purchase it, but it was absolutely refused.

Now that the building has fallen into Protestant hands, the priest is very sorry and repents, finding it is somewhat hazardous to avenge one's self, but it is of no avail. A Catholic gentleman, speaking about it, said; "I am very glad, this will be a good punishment for the priest!"

In connection with the Girls' School in Longueil, it is proposed to establish public worship on the Sabbath, and we hope to hear ere long, through the blessing of God, that a church is raised in that place.

Large Accessions.—Rev. S. J. Atkins of Prince Edward, writes to the Religious Herald: "During this year, 1854, I have baptized into the fellowship of the three churches under my pastoral care, 280 candidates. At Nottoway church, on one occasion, I baptized 118, and on another, 75, all colored, but one. I baptized the 118 in about twenty minutes."

Rev. London Ferrill, who died in Lexington, Ky., Oct., 20th, was pastor of the First Baptist Church of Colored persons, in that city. He had labored in that capacity, with great zeal and much apparent profit to the cause of religion. He was a meek, earnest, consistent and devout follower of Christ, and preacher of his gospel. London Ferrill was born in Virginia, a slave, but after his conversion obtained his freedom. He removed from Virginia to Lexington over thirty years since, and by his labors in the ministry has built up one among the largest congregations in the United States. The communicants numbered, a short time since, eighteen hundred and twenty, most of whom, joined his church under his preaching.

During his ministry, he baptized upwards of five thousand persons. He rests from his labors, and his works do follow him. He had justly acquired an immense influence among the colored people of the city and surrounding country, and he always exerted his influence with prudence, and for the furtherance of good morals and religion.

The Kentucky Yeoman estimates the number of persons at his funeral procession at from 1,500 to 2,000.

Death of Rev. Mr. Verny in the Pulpit.—Pastor Verny, of Paris, recently died in Strasbourg, while engaged in the courageous performance of his duty. He was called to that city by the presbytery of Angeburg, which needed the aid of his eloquence to defend certain valuable principles which the Protestant Seminary had enjoyed for centuries, and which the Jesuits and the agents of Bonaparte wished to wrest from them. M. Verny died suddenly

in his pulpit after having finished an eloquent discourse. M. Verny had been a lawyer, and was advanced in years. He had quit the bar for the study of theology, and was widely known in the great Parisian world. The *Journal des Debats* has published a highly flattering obituary notice of him. The Protestant Church of France mourns for M. Verny as one of her most distinguished men. He was of elevated spirit among his brethren, and his loss is deplored especially by the youthful clergy, to whom he was an excellent and faithful friend.

English Baptist Statistics for 1854.—The English Baptist Magazine reports for 1854 the dedication of 10 new chapels, the constitution of 2 churches, and the ordination of 61 ministers.

Mendota, Ill.—Six months ago you could stand on the eminence on the west side of this town, look around on the broad prairie and not see a house for miles. Now there are 2,000 inhabitants or more, grouped together as if by magic. They are talking about a city, and of applying for a charter. The Great Central Railroad passes through; the Chicago and Aurora Railroad terminates here, and here commences the Central Military Track Railroad.

It is quite probable that this will be one of the largest places on this line of railroad between Chicago and Oquaka, on the Mississippi.

A Baptist Church has been recently organized, numbering 22 members, and there are others who are expected to unite with it, which will swell the number to 40 or more. The church has resolved to build a meeting house 40 by 60, which will cost $4,000 or more when finished.

University in Minnesota.—The Trustees of the Minnesota Central University, for which a charter was obtained last winter through the efforts of Rev. T. R. Cressey, held a meeting a short time since in St. Anthony, and took measures for obtaining a good and desirable site for the proposed Institution. They are to have another meeting soon at St. Paul.

Female University at La Fayette, Ia.—The Trustees of the Western Female University recently held a special meeting and adopted measures which clearly evince that the citizens and the Baptist Denomination in this State are in earnest in this work. After canvassing the advantages and disadvantages of the site proposed, a magnanimous offer of Mr. Elsworth was accepted. He makes a donation of eight acres of land, worth eight thousand dollars, lying on the west side of the river, and within half a mile of the court-house square. It is a beautiful and healthy elevation of land, in its native state, its forest trees and shrubbery untouched by the rude hand of man, and gradually rising northward from the table land below to a commanding elevation presents a beautiful surface to the smiling rays of the sun.

Ragged Schools *vs.* Juvenile Crime.—At a recent meeting of the London Ragged Schools, Mr. Sheriff Wire said that the returns of the city prisons, indicated that since the establishment of ragged schools, juvenile crime had diminished fifty per cent. This is a great fact, and cannot be too extensively known as a most powerful argument in support of such institutions.

Sprinkling for Baptism—Where it Originated.—When Maguire and Pope held a debate on Catholicity, in Ireland, a gentleman named Gregg listened attentively to the debate, for the purpose of studying Maguire's mind and his method at disputation. He went to the library of Trinity College, Dublin, and prepared himself by seven year's study, for a contest with Maguire. Mr. Gregg had the amplest means placed at his disposal, in the way of authorities and transcribers, and, at the end of his preparation, he challenged Maguire to a debate. And, after all his study, when Maguire demanded of him to sustain the practice of sprinkling, or anything but immersion, as baptism, by the bible alone, Mr. Gregg was dumb. He did not dare, in the presence of Maguire and the assembly, to say that *baptо* or any of its forms meant anything but immersion. Maguire said that dipping was the practice of the early church, and that this institution was changed by the authority of the Catholic church; and he declared that the church of Mr. Gregg and all others that used anything as baptism, but immersion, were indebted to the Catholic church for the alteration. Mr. Gregg never made the attempt to meet it.

Again: In the work called "An amicable discussion on the Church of England and on the Reformation in general," by the Right Reverend J. F. M. Trevern, Roman Catholic Bishop of Strasbourg, that learned writer says: "But without going any further, show us, my lords, the validity of your baptism, by scripture alone. Jesus Christ there ordains, that it shall be conferred, not by pouring water on the heads of the

believers, but by the believers plunging into the water. The word *baptisma* employed by the Evangelists, strictly conveys this signification, as the learned are all agreed, and at the head of them Casanbon, of all the Calvanists, the best versed in the Greek language. Now, baptism by immersion has ceased for many ages, and you yourselves, as well as we, have only received it by affusion, it would therefore be all up with your baptism, unless you established the validity of it by tradition and the practice of the church."

WHAT RUM DID FOR ONE!—"RUM DID IT!"—This was the dying exclamation of the miserable Darry, hung in Buffalo, on the last Friday in Nov., for the murder of his wife. Overcome by terror in view of the gallows, all his hardihood gone, quivering in every nerve and muscle, shrieking wild prayers for mercy, his despairing cry was—"Great God! Oh! my God! what an end I have come to! Merciful God! look down on me! have mercy on my soul! "*It was rum that did it!*"—and thus exclaiming, the drop fell, and Darry was in eternity! Thus was the work of the rumseller consummated! *Give us a prohibitory law!*

WHERE SUCH WRETCHES ARE EDUCATED.—There are in the city of New York not less than 7000 liquor-selling establishments. One half of these—perhaps three fourths—are supported by the patronage of the laboring classes. In the aggregate they absorb a vast amount of wealth. If we average the daily sales of each establishment at *ten dollars*, which we believe much below the truth, we have $70,000 a day, or *twenty five millions, five hundred and fifty thousand dollars* annually squandered in that city for intoxicating liquors!

HOW TO PREVENT IT.—The Jailor of New London co., Ct., is complaining that his occupation is gone—his prison is empty. The difference in the number of prisoners during the months under the operation of the Maine Law, and the corresponding months of last year, was *fifty*. This is one of the "first fruits." Succeeding years will show an abundant harvest of such results.

THE BIBLE IN SPAIN.—The recent revolution in Spain is opening the door for the distribution of the Bible in that priest-ridden country. Rev. George Alton, a Methodist missionary at Gibralter, writes to the Wesleyan Magazine that he has already sent upwards of 5000 Bibles and religious books into Spain, and that they have been widely distributed.

GROWTH OF RUSSIA.—In the 77 years intervening between 1772 and 1849, the Russian empire increased in population from fourteen millions to upwards of sixty-six millions, at the rate of about fourteen millions in every twenty years. This wonderful increase is chiefly attributable to the enlarged area of the empire, caused by the addition of Poland, Finland and the Caucasus, to its domains. If Russia should conquer and annex Turkey, her population would exceed eighty millions—almost equalling the combined population of England, France and the United States.

REV. DANIEL C. EDDY, recently elected Speaker of the House of Representatives in Massachusetts, is pastor of the First Baptist Church in Lowell. He is about 35 years of age and a native of Salem. He is a graduate of our public schools, commenced active life as a carpenter, but subsequently studied for the ministry, at the New-Hampton Academical and Theological Institution, and has remained in Lowell, where he was first settled, for several years. He has visited Europe, and published a book of travels, besides other volumes. He is a gentleman of indefatigable industry, who does not wrap up any of his talents in a napkin, is highly esteemed in private life, and quite popular as a pastor, preacher, author and lecturer.

POST OFFICES AND MAIL ROUTES.—There are 23,548 post offices in the United States, the annual compensations of 257 of which amount to $1,000 and upwards. During the last year 1,842 offices were established, and 614 discontinued. Number of mail routes, 6,697; of mail contractors, 5,167. Total annual transportation of mails, 63,387,005, miles at a cost of $4,630,676; thus, 21,267,603 miles by modes not specified, at 5 cents per mile; 20,898,530 miles by coach, at 6 cents per mile; 15,433,389 miles by railroad, at 12 cents 4 mills per mile; 5,795,483 miles by steamboat, at 8 cents 4 mills per mile. Increase in the transportation during the past year 2½ per cent.

The expenditures of the department during the past year were $8,577,424 12, and the revenue $6,955,586 22. To the former must be added $133,483 33, balances due foreign offices, which would leave the total deficiency for the year 1854 at $1,755,321 23. The deficiency for the year 1853 was $2,117,078 20, leaving a difference in favor of 1854 of $361,756. The increase in the revenue of 1854, compared with the revenue of 1853, is $970,399 48, or about 19 per cent.

Growth of Presbyterianism in the West.—In Iowa, Wisconsin and Northern Illinois, ten years ago, the Presbyterian church had but one Presbytery, nine ministers, twenty-three churches, and ninety-one communicants. Now, on the same ground, they have two Synods and material for a third, eight Presbyteries, eighty ministers, ninety-eight churches, three thousand eight hundred communicants, of whom one thousand two hundred and seventeen were received on examination. On this same field, the whole sum reported as contributed to all objects of benevolence in 1844 was $6; in 1854, $5,153.

Our Own Book.

The Three Brothers.—The steel plate which we furnish in the present number has been procured for the readers of the Memorial at a cost of nearly $150. As a fine work of art, we think it cannot fail to give satisfaction. The likenesses are pronounced admirable. If our friends will double our circulation, we will give them four plates of a similar character annually, and when we secure twenty-five thousand prompt paying subscribers, and we expect to get them, we will furnish such a plate every month. Large proof impressions, suitable for framing, of the plate published in this number, we will send by mail for any ordering them for 50 cents.

Bound Volumes.—We can furnish a few bound volumes of the "Memorial" for 1854 at $1 50 each.

A Lost List.—A list of 25 subscribers was received by the publisher, which has been mislaid. Any of our friends who have ordered copies, which have failed to come, will please inform us, giving the names of subscribers again, and the numbers will be promptly forwarded. Any mistakes occurring will be cheerfully rectified by dropping a note either to Philadelphia or to Richmond.

An Answer to many Letters.—For the kind expressions of approval of the Memorial, and of interest for its circulation, received from all sections of the country, we give to our brethren our hearty thanks. Some of them we would like to publish, but it would take up too much room, and might savor of vanity. The burden of all is, "The Memorial ought to be in every Baptist family." A few, under the pressure of the "hard times," have discontinued. We are very sorry for them.

Editor's Book Shelf.

A Concise History of Foreign Baptists, *by G. H. Orchard, with an introductory essay by J. R. Graves of Nashville, Tenn., Octavo, pp.* 382. *Published by Graves and Marks, of Nashville.* Years ago a copy of the first English edition of this work came into our hands, through the kindness of an English friend, and after a thorough perusal we deemed it one of the very best books issued, for reference on the Baptismal history, that had been written in the English language. Some brother, we fear, broke the tenth commandment in our study, for the book was missed and we were never able to discover into whose hands it had fallen. We long mourned its loss, nor were we ever able to replace it, though we enquired diligently for another copy among Bibliopolists, at old bookstands and in new stores. We cordially welcome an American edition, very neatly printed and bound, which Mr. Charles Wortham of Richmond, has placed upon our shelf. It is an admirable work for general circulation, not so learned and critical as needed, but accurate and clear so far as it goes, and sufficient, amply, to demonstrate that there have been in all ages witnesses for the truth of the doctrines that now distinguish the Baptist Churches from all others. Graves & Marks deserve the thanks of the denomination for the enterprise which has reproduced the work, and the best method of expressing these thanks is to purchase and study the book.

Compendium of the Seventh Census, *being a Statistical View of the United States.* To the industrious compiler, J. B. D. De Bow, Esq., Superintendent of the seventh census, we are indebted for a copy of this great work. Large extracts from it have already been made in our public journals, some of which have appeared in the "Memorial." No one can look over its 400 octavo pages of solid tables, without astonishment and gratitude in view of the rapid progress made in this new country in territory, population, religion, literature and industrial pursuits. No work more interesting and valuable to the thoughtful student has issued from the prolific press during the last decade. Some consider statistical tables dry and heavy, we confess to a passion for making and studying them.

Christianity and Statesmanship, with Kindred Topics.—*By Rev. Wm. Hague,*

D.D., 429 *pp. Published by E. H. Fletcher, New York.*—This work is a collection of the miscellanies of one of our most polished and vigorous writers.

SOUTH-SIDE VIEW OF SLAVERY; *Or, Three Months at the South in* 1854.—*By N. Adams, D.D., of Boston. Published by T. R. Meriam, Boston. Pp.* 214.—A little volume very unlike the great body of northern publications on the grave question of slavery.

Both of the above volumes treat on the subject of American slavery, though from antipodal points of view.

PIUS NINTH, THE LAST OF THE POPES.—*A Pamphlet of* 135 *pages, from the press of E. H. Fletcher, New York.*—We are not convinced that Pio Nono will be the last of the Popes, notwithstanding the scriptural arguments adduced by the anonymous author of this little work. We sincerely hope that this may be proved true by coming history, but we have long since been convinced that the prophecies were never written to make men prophets, and that their inspiration, truth, and scope will be proved only by their fulfilment.

PRACTICAL DISCOURSES ON REGENERATION. By Philip Dodridge, D. D. A very handsome edition of this standard work from the press of the American Baptist Publication Society, Philadelphia.—The name of the writer is an ample warrant for its excellence. If it had a circulation commensurate with its intrinsic worth, it would grace the table of every family in which the English language is spoken.

WILLIE.—*No.* 2, *of Harper's Story Books.* Very neatly, beautifully, printed and illustrated; and our Juvenile Book Examiner, now about eleven years old, emphatically pronounces the story first rate, and has become very anxious to join the Cadets of Temperance.

THE CHILDREN'S BOOK.—A new monthly magazine for the little folks at $1 a year. Published by Graves & Mark, Nashville, Tenn.—It is very much in the style of the "School Fellow," published in New York. Its illustrations, letter press and reading matter are all very excellent. It anticipates, by a few weeks, the projected publication of a children's magazine in this city.

SERMONS.—*Politics in Religion.*—A fervid, florid discourse, in the intense, agonizing, pulpit style of which the author, Rev. C. Wadsworth, is the present high priest.

The Unspeakable Gift, is an excellent missionary discourse, by Rev. Henry D. Moore, of Portsmouth, N. H.

THE BAPTIST PERIODICAL PRESS.—Several of our exchanges come to us with new editorial names on their pages, and some in new shapes. Several of them are greatly improved in appearance, and in the character of their articles. There is scarcely one of them, however, that does not need more enterprise in the "religious news" department. Facts are more instructive than theories, and intelligence more interesting and influential with the people than essays. *The Christian Review*, which is necessarily an exception to the above criticism, has been purchased by Rev. Jas. J. Woolsey, late financial secretary of the American and Foreign Bible Society. Rev. Drs. Turnbull and Mordock are still its editors, and a noble corps of contributors are pledged to enrich its pages with the best productions of their pens. It cannot be but that our Review will be liberally sustained.

"THE NEW YORK RECORDER AND REGISTER" is formed by the union of the two well known New York papers, giving it a larger circulation than any other Baptist hebdomedal in the country. The editors of the Register, Dr. A. M. Beebe and Rev. A. Ten Brook, continue their relations to the united paper. The paper is worthy its position in the Metropolitan city and the Empire State.

"THE NEW YORK CHRONICLE" has passed into the hands of Rev. P. Church, D.D., and Rev. J. S. Backus. It has been enlarged to a size equal to our best weeklies, the price advanced to $2 per annum, and its new proprietors are obviously determined to be satisfied with no second rank in the list of our weeklies.

"THE WESTERN RECORDER" presents a most attractive list of editorial names—Rev. S. W. Lynd, D. D., standing at the head. It has been purchased by a joint stock company, and from the position it occupies as the organ of the Kentucky Baptists, so numerous and influential, it ought to be among our most liberally sustained papers.

"THE GOSPEL BANNER" of St. Louis passes from a semi-monthly to a weekly issue. The editor's seeming Campbellite proclivities have occasioned, we perceive, some dissatisfaction among its originators. Brother Fulton is yet young, his judgment not quite so mature as his zeal. A little rough experience will do him good.

The Monthly Record.

Baptisms Reported.

Churches.	Counties.	Administrators.	No.
BRITISH PROVINCES.			
Osnabruck,	C. E.	M. K. Anderson,	20
Bredalbane	"	" "	92
Osgoode,	"	D. McPhail,	70
Chatham,	"	J. King,	25
Indian Lands,	"	Mr. Rainboth,	12
CALIFORNIA.			
Stockton,	San Joaquin,	J. B. Saxton,	7
CONNECTICUT.			
New London,	(Huntington st.)	J. Swan,	4
Thompson,	Windham,	P. Mathewson,	3
Stoningtonboro'	New London,	R. J. Wilson,	18
"	(Colored church)		17
Danbury,	Fairfield,	W. S. Clapp,	25
DISTRICT OF COLUMBIA.			
Washington,	(E street ch.)	G. W. Samson,	6
"	(Navy Yard)	J. Cole,	10
"	(2d colo'd ch.)	G. Brown,	3
GEORGIA.			
Brushy Creek,	Burke,	W. L. Tucker,	8
ILLINOIS.			
Whitehall,	Greene,	H. T. Chilton,	16
Wethersfield,	Henry,	J. S. Mahan,	8
Mt. Zion,	Jersey,	J. Brown,	11
Harmony,	Marion,	I. H. Elkin,	15
Marshall Creek,	"	"	2
Tremont,	Tazewell,	J. W. Nye,	5
Shattuck's Grove,	Boone,	W. W. Webster,	13
INDIANA.			
West Union,	Marion,	J. S. Gillespie,	20
Aurora,	Dearborn,	E. P. Bond,	4
Scotland,	Greene,	R. M. Parks,	4
Stanford,	Monroe,	"	3
Lost River,	Washington,	W. McCoy,	5
INDIAN TERRITORY.			
Cherokees,		Evan Jones,	105
IOWA.			
Muscatine,	Muscatine,	A. G. Eberhart,	8
Washington,	Washington,	C. Thompson,	8
Glasgow,	Jefferson,	Wm. E. Elliott,	9
Sigourney,	Keokuk,	J. W. Mitchell,	2
Richmond,	Washington,	C. Thompson,	4
KENTUCKY.			
Somerset,	Pulaski,	J. Leake,	3
Louisville,	(East ch.)	S. H. Ford,	50
West Providence,	Ohio,	J. F. Austin,	10
White's Run,	Owen,	B. Garnett,	15
Dallasburg,	"	L. D. Alexander,	30
Lick Creek,	"		44
Long Ridge,	"	E. Threlheld,	15
Poplar Grove,	"		37
Mt. Zion,	"	B. Garnett,	80
Christiansburg,	Shelby,	T. M. Daniel,	17
Taylorsville,	Spencer,	X. X. Buckner,	5
Mt. Washington,	Bullett,	P. B. Samuel,	18
Moat's Lick,	Logan,	J. S. Coleman,	30
MAINE.			
Bluehill,	Hancock,	L. Chase,	7
Wayne,	Kenebeck,	C. Parker,	6
Newton,		S. Cook,	4
Thomaston,	Lincoln,	Mr. Sawyer,	*15

* Including former reports.

Churches.	Counties.	Administrators.	No.
MARYLAND.			
Baltimore,	(High street)	J. Berg,	2
"	(1st church)	J W M Williams	23
"	Broadway)	G. F. Adams,	5
MASSACHUSETTS.			
Newton,	Middlesex,	S. Cooke,	9
Lowell,	(1st church)	D. C. Eddy,	5
Weymouth Landing,		A. Dunn,	6
Boston,	(1st church)	R. H. Neale,	5
"	(Mariner's)	P. Stowe,	5
"	(Union church)	W. Howe,	2
South Groton,	Middlesex,	J. M. Chick,	3
MISSISSIPPI.			
Springhill,	Franklin,	T. M. Bond,	16
Enterprize,	Clark,	R. Y. Rasbery,	20
Hebron,		J. Taylor,	12
New Hope,	Attala,	Wm. Nash,	22
MISSOURI.			
Point,	Pike,	J. M. Johnson,	21
Parson's Creek,	Livingston,	W. W. Walden,	15
Mt. Olive,	"	"	4
Nashville,	Boone,	P H Sleenbergen	51
Liberty,	Clark,	J. M. Lillard,	6
Chambersburg,	"	"	5
Wyaconda,	Lewis,	"	13
Corondalet,	St. Louis,	W. Thomas,	3
NEW HAMPSHIRE.			
Manchester,	(1st church)	B. F. Hedden,	6
Concord,	(1st church)	C. W. Flanders,	2
NEW JERSEY.			
Burlington,	Burlington,	W. Barnhurst,	7
Hamilton square,	Mercer,	Wm. Paulin,	2
Cohansey,	Cumberland,	J. M. Challis	4
Greenwich,	"		2
Hightown,	Mercer,	E. M. Barker,	26
Dividing Creek,	Cumberland,	M. Cauffman,	9
Trenton,	(2d church)	J. T. Wilcox,	5
NEW YORK.			
Great Bend,	Jefferson,	L. Rue,	10
Penn Yan,	Yates,	C. Morton,	45
New York Churches,			48
Brooklyn Churches,			41
Williamsburg Churches,			7
Upper Lisle,	Broome,	E. T. Jacobs,	16
Oswego,	Oswego,	Mr. King,	30
Unadilla,	Otsego,	Geo. Balcom,	21
NORTH CAROLINA.			
Rock Springs,	Rutherford,	B. Bruce,	8
Brier Creek,	Wilkes,	Z. P. Adams	3
OHIO.			
Salt Creek,	Muskingum,	G. C. Sedwick,	6
Union,	Tuscawaras,	H. Sayre,	2
Spencer,	Allen,	S. M. Brower,	7
Mt. Vernon,	Knox,	G. E. Leonard,	*14
Twelve Mile,	Clermont,	W. D. Spaldon,	15
Cheviot,	Hamilton,	Mr. Bailey,	17
Pulaskyville,	Morrow,	B. H. Pearson,	12
Owl Creek,	Licking,	N. Martin,	44
Mt. Connellsville,	Morgan,	J. Chambers,	7
Circleville,	Pickaway,	B. Bedell,	5
Cambridge,	Guernsey,	B. Y. Siegfried,	7

OHIO.

Churches.	*Counties.*	*Administrators.*	*No.*
N. Royalton,	Fairfield,	Mr. Sizer,	12
Milton,	Medina,	N. Barrell,	7
Madison,	Lake,	P. P. Kennady,	30
Columbus,	Franklin,	H. Davis,	41
Salt Fork,	Guernsey,	Mr. Wharton,	26
Mt Zion,	"	B. Wharton,	17

PENNSYLVANIA.

Ulysses,	Potter,	C. Thomas,	9
Philadelphia Churches,			64
Randolph,	Crawford,	C. Hatch,	17
Plymouth,	Montgomery,	T. C. Trotter,	5
Smithfield,	Fayette,	J. D. King,	27
Marshall,	Westmoreland,	G. Lanham,	11
Schuylkill Falls, Phil'a,		M. R. Watkinson,	11
Bristol,	Bucks,	C. J. Page,	9
Lower Merion,	Montgomery,	L. Parmley,	32
Balligomingo,	"	W. Pike,	18
Shirleysburg,	Huntingdon,	J. A. Kelley,	16
Manayunk,	Philadelphia,	W E Watkinson	19
Columbia,	Lancaster	A. Pinn,	2
Taylortown,	Greene,		18
Frankfort,	Philadelphia,	W M Whitehead	26
Holmesburg,	"	R. Lewis,	6
Bridgport,	Montgomery,	D. F. Carnaham,	13
Monroeton,	Bradford,	J. R. Morris,	19
New Castle,	Lawrence,	A. G. Kirk,	7
Pottsville,	Schuylkill,	J. H. Castle,	12

SOUTH CAROLINA.

Charleston,	(Wentworth st.)	J. H. Cuthbert,	8
Moriah,	Sumter,		25

TENNESSEE.

Cedar Ford,	Granger,	A. Acuff,	28
Mt. Pisgah,	Henderson,	D. L. Ware,	30
Union,	"	"	15
Memphis,	(1st church)	C R Henderson,	12
Red Spring,	Polk,	L. Dias,	20
Long Creek,		Mr. Jackson,	15
Liberty,	Macon,	D. Smith,	21
Knob Spring,	Smith,	Mr. Hail,	22
Mt. Tabor,		G. W. Glover,	13
Defeated Creek,	Macon,	"	40
Dixon's Creek,	Smith,	J. Wiseman,	11
Union,	"	S. A. Smithwick,	22
Walnut Grove,	Hardeman,	W. A. Henry,	12
	Monroe,	W. G. Gillock, F. C. Childers,	158
Egypt,	Shelby,	J. L. Cross,	20
Beaver Creek,	Fayette,	"	16
Chapel Hill,	"	W. B. Beaver,	30
Unity,	Henderson,	R. Day,	13
Purdy,	McNairy,	W. Hodges,	4
Jonesboro'	Washington,	W. Cate,	26
Siloam,	Macon,	J. Wiseman,	25
Second Creek,	Sumner,	O. J. Fisk,	10
Sinking Creek,	Carter,	W. C. Newell,	13
†"Our Neighborhood?"		J. Greenlee,	27

TEXAS.

Wharton, (in one year)		J. A. Kimball,	75
Black Jack Springs,	Hopkins,	Mr. Green,	8
Webberville,		R. H. Taliaferro,	20
Hallettsville,	Lavacca,	A. W. Ellectege,	27

† We insert this, merely to show how baptisms are often reported. What State, county or church "Our Neighborhood" is, we have no possible means of knowing, except that the news is given in the "Tennessee Baptist."

VERMONT.

Churches.	*Counties.*	*Administrators.*	*No.*
Charlotte,	Chittenden,	J. Smith,	3
Bellow's Falls,	Wyndham,	B. Burrows,	4
Fairfax,	Franklin,	L. A. Dunn,	*30
Georgia,	"	A. Sabin,	*15

VIRGINIA.

Mathews,	Mathews,	M. W. Towill,	20
Suck Spring,	Bedford,	Wm. Harris,	18
Auburn,	Pittsylvania,	R. S. Hurt,	7
Morgantown,	Monongalia,	J. M. Princeton,	10
Union,	"	A. Barnett,	8
Cedar Branch,	Harrison,	"	20
West Warren,	Monongalia,	J. De Garmo,	18

WISCONSIN.

Azatlan,	Jefferson,	W. J. Chapin,	10
Oshkosh,	Winabago,	E. C. Sanders,	6

FOREIGN BAPTISMS.

Cape Palmas,	Africa,	J. E. Brayton,	25
New Georgia,	"	Mr. Richardson,	13
Sibsagor,	Assam,	Dr. Brown,	3
			2,836

Ordinations.

Names.	*Where.*	*When.*
Asa Davis,	Henderson co., Tenn.	Sep. 23
J. B. Alvis,	Macon co., Tenn.	Nov. 3
J. T. Huron,	Berry, Wis.	Nov. 25
E. Y. Van Hoose,	Decatur, Ala.	Nov. 29
U. B. Vining,	East Baton Rouge, La.	Dec. 3
J. W. Foster,	Leesville, Ia.	Dec. 3
Isaac Carothers,	"	"
Woodlief Thomas,	Tuscaloosa, Ala.	Dec. 6
James Smalley,	Kent, N. Y.	Dec. 13
Wiseman Smith,	Macon co., Tenn.	Dec. 15
Wm. H. Pendleton,	Oakland, Cal.	Dec. 17
Wm. Emory,	Sandstone, Mich.	Dec. 27
Daniel Ivens,	Rossville, Ia.	Jan. 6
S. S. Clark,	"	"
J. N. Clark,	"	"
H. Steelman,	Burlington, N. Y.	Jan. 11
H. G. Shull,	Antrim, O.	Jan. 12
Geo. W. Wharton,	Guernsey co., O.	Jan. 16
A. G. Hemmenway,	Camden, Me.	Jan. 17
W. Allington,	Maumee, O.	Jan. 20
D. D. Atwater,	Hinsdale, N. Y.	Jan. 24
C. W. Anable,	Germantown. Pa.	Feb. 1

Churches Constituted.

Names.	*Where.*	*When.*	*Memb.*
Long Creek,	Tenn.	Oct. 7,	9
Pleasant Hill,	Madison co., Tenn.	Nov. 12,	8
Salt River,	Pike, Mo.	Dec. 16,	16
Pebble,	Pike, O.	Dec. 25,	8
Williamsport,	Lycoming, Pa.	Dec. 28,	
Olney,	Richland, Ill.	Dec. 30,	9
Slate Mills,	Rappahannock, Va.	Jan. 4,	24
Charleston,	(Citadel square,) S. C.	Jan. 7,	170
Peoria,	(2d Church) Ill.	Jan.	13
Bloomer,	Montcalm, Mich,	Jan. 10,	11
Providence,	(Friendship st.) R, I.	Jan. 10,	
Washington,	Marion, Ia.	Jan. 22,	12

Ministers Rec'd from other Denomin's.

Names.	*From what Body.*	*Where.*	*Time.*
Wilmot Peters,	F.W. Bap.,	W. Jackson, Pa.	June
W. H. Eddy,	Methodist,	Somonauk, Ill.,	Nov.
J. W. Daller,	Rom. Cath.	Keesville, N.Y.	Jan.

New Church Edifices.

Where.		When.	Cost.
Hubbardton,	(Remodelled) Vt.	Dec. 14,	$ 850
Richmond,	Washington, Io.	Dec. 17,	
Unionville,	Orange, N. Y.	Jan. 3,	2,400
Boston,	(1st church) Mass.	Jan. 11,	80,000
Ramapo,	Rockland, N. Y.	Jan.	1,700
Peoria,	(2d church) Ill.	Jan.	1,500
Newark Station,	La Salle, Ill.	Jan. 23,	
Nobleboro',	Lincoln Me.	Feb. 8,	
North Cambridge,	Mass.	Feb. 15,	

Deaths of Baptist Ministers.

Names.	Residences.	Time.	Age.
Micajah Estes,	Wilson co., Tenn.	Aug. 29,	79
Green B. Waldrop,	Panola, Ala.	Oct.	60
Jno. H. Edmiston,	Mt. Hope, Ala.	Oct. 24,	53
David Hardesty,	Perryville, Ky.	Nov. 11,	76
Luther Perkins,	Byron, Me.	Nov. 20,	59
S. Stiles,	Princeton, N. J.	Dec. 11,	53
S. Van Husen,	Brattleboro' Vt.	Dec. 14,	45
Caleb B, Davis,	Portland, Me.	Jan. 12,	38
J H Watersbury,	Elizabethtown, N. J.	Jan. 19,	52

Clerical Removals and Settlements.

Names.	Whence.	Where.
Alderman, A. D.,		Owensville, N. C.
Averett, J. C.,		Auburn, N. C.
Bailey, J.,	Beloit,	Spring Prairie, Wis.
Barker, E. T.,		Rush, Pa.
Barrell, A. C.,	Le Roy,	Albion, N. Y.
Briggs, T. G.	Lawrenceburg,	Manchester, Ia.
Cohen, A. D.,	Charleston, S, C.	
Cole, J. L.,	Richland,	Tremont, Io.
Crane, W. J.,	Adrian, Mich.,	Cassville, N. Y.
Dye, Wm.,		Towlesville, N. Y.
Estes, S.,	Canton,	Sidney, Me.
Faulkner, T. F.,		Griffin, Ga.
Foreman, Jas.,	Tallapoosa co.,	Ala., Texas.
Galpin, A.,		Vesper, N. Y.
Goodwin, T.,	Camden, N. J.,	Po'keepsie, N. Y.
Gustin, S.,	Mt. Holly, Vt.	
Hay, A. J.,	Altona,	Chester Springs, Pa.
Hires, W. D.,	New Market,	Freehold, N. J.
Holland, S. A.,	Long View,	Pembroke, Ky.
James, J. J.,	Alexandria,	Granville, Ten.
Jennings, L. R.	L., Penfield,	Sparta, Ga.
Johnson, D.,	Blackford,	Grant, Ia.
Jones, J. D. E.,	Bennington, Vt.	
McCoy, Mr.,	Fredonia,	Miltown, Ala.
Modisett, M. M.,	Hannibal,	Louisiana, Mo.
Morris, J. R.,	Beaver co.,	Mercer co., Pa.
Olney, L. W.,		Deposit, N. Y.
Perkins, A.,	Hamilton, N. Y.,	Salem, N. J.
Reed, E. D.,	Truxton,	Oneida Depot, N. Y.
Roney, Wm.,	Willistown, Pa.	
Sharpe, J. E.,	Jeffersonville,	Indian Spring, Ga.
Sheppard, E.,	Weart's Corners,	Cape May, N. J.
Smith, H.,	Dansville, N. Y.	
Sleeper, Geo.,	Canton, N. J.	
Stambaugh, M. W.,	Shelby, Ky.,	Vicksburg, Mi.
Stetson, H.,	Jefferson, Me.,	Orleans, Ms.
Tucker, W. L.,	Burke co., Ga.	
Webb, R.,		Bainbridge, Ga.
Williams, H. A.,		Marietta, Ga.
Wilkes, T. U.,	Eatonton,	Atlanta, Ga.

Associational Record.

RETURNS OF 1854.

As rapidly as we can secure full returns from the several States, we will give them a place in these tables. We hope to have full reports from all the Associations in the United States for 1854. We beg our brethren in the different States to aid us.

Associations.	Churches.	Ord.	Min.	Bap.	Total.
MAINE.					
Bowdoinham,	23	20	39		1477
Cumberland,	17	21	60		1959
Damariscotta,	19	11	87		1876
Hancock,	30	19	63		2022
Kennebec,	23	19	12		1309
Lincoln,	22	19	62		2319
Oxford,	21	16	16		1381
Penobscot,	28	25	106		1519
Piscataquis,	20	14	31		928
Saco River,	16	11	16		978
Waldo,	23	16	66		1377
Washington,	27	12	122		1677
York,	15	12	113		1015
Total,	284	215	793		19,837
NEW HAMPSHIRE.					
Newport,	9	8	27		1087
Dublin,	15	10	16		1094
Portsmouth,	14	13	126		1462
Meredith,	19	10	20		1204
Salisbury,	16	13	31		1265
Milford,	15	—	33		1816
White Mountain,	5	3	—		171
Unassociated chu'es,	3	—	—		130
Total,	96	57	253		8229
VERMONT.					
Addison,	10	8	5		545
Barre,	12	6	14		354
Danville,	10	6	19		573
Lamoille,	28	12	61		1747
Shaftsburg,	5	5	13		594
Vermont,	10	9	40		928
Windham,	13	8	16		930
Woodstock,	19	12	267		2178
Total,	107	66	435		7849
PENNSYLVANIA.					
Abington,	28	18	136		1696
Beaver,	14	11	117		1123
Bradford,	17	9	119		965
Bridgewater,	14	11	72		1288
Central Union,	23	18	166		3371
Centre,	20	10	70		1101
Clarion,	19	8	134		1099
Clearfield,	11	5	61		378
Conemaugh,	6	3	12		251
French Creek,	22	17	32		1250
Monongahela,	40	26	386		3556
Northumberland,	25	14	126		2028
Philadelphia,	61	73	877		11,038
Pittsburgh,	16	12	38		1454
Tioga,	13	9	44		733
Wyoming,	14	7	137		1208
Total,	339	251	2527		33,539
WISCONSIN.					
Walworth,	23	15	98		1580
Dane,	24	17	72		846
Lafayette,	15	6	25		597
Milwaukee,	16	9	58		807
Marquette,	24	14	24		686
Racine,	9	6	104		430
Unassociated ch'es,	24	14	47		476
	135	81	408		5422

AMERICAN
BAPTIST MEMORIAL.

APRIL, 1855.

Religion and Godliness.

BY THE EDITOR.

WE hear a great deal said in this day about professing religion. The phrase professors of religion, perhaps more frequently than any other, is applied to the disciples of Christ. Now, this phrase is not used in the word of God, and it may be questioned whether it does not convey an idea that comes very far short of the obligations that rest upon us as Christians. The words religion and religious are employed seven times in our translation of the Bible. Four times they refer to the Jewish religion, of which Saul of Tarsus was a distinguished professor; twice they describe a vain and mere seeming religion; and once only is the word applied to Christians, and then it is distinctly qualified, as a religion that is characterized by acts of beneficence and mercy. "Pure religion and undefiled before God is to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Christians are not known in the sacred oracles as professors of religion. This designation implies no positive characteristics. It may mean anything or nothing; and alas! too often it means nothing praiseworthy in its application to members of Christian churches. Mahometans, Jews, Papists, Mormons Boodhists are all professors of religion. But when we speak of "professing Godliness," we have a much clearer, better defined idea. It is professing to be like God in our measure. It presents a standard by which we may measure professions—a living exemplar whom we are to imitate.

We perceive, then, that there is broad distinction between religion and godliness. Many of you have perhaps been satisfied with being professors of religion, supposing that that was what the word of God required of you, and have not gained a clear and impressive comprehension that you are required to profess and practice godliness. We will attempt to point out some of the differences between religion and godliness, in order that you may see clearly what membership in the church of Christ truly involves.

I. RELIGION IMPLIES FORMS OF WORSHIP; GODLINESS THE SPIRIT OF CHRISTIANITY. The former may relate to externals only—the latter must include internal assimilation to the mind and spirit of God. The Jews were a very religious people. They observed most scrupulously the ceremonials and forms of the Mosaic ritual. Saul "profited in the Jews' religion above many of his fellows;" but that it was, after all, a very profitless "profiting," his course when he became "godly," fully shows. When he stood on Mars' Hill and preached Christ to the Athenians, after having watched their devotions before the altars of thirty thousand gods, he assures them that they were "too religious." But there was nothing akin to godliness in all this ceremonial worship. It was an abomination to the Holy God. On the

other hand, godliness is a state of mind and heart, and assimilates us to God in feeling and in action. It is to be, in our little sphere and degree, what Jehovah is infinitely—to have the same mind that was also in Christ Jesus—to cherish and exhibit the spirit of Christ. We should, in a Christian sense, aim to be religious; that is, devoutly and scrupulously to observe the external forms and duties which are required by the system we profess;—but this is, after all, the smallest and least important part of our Christianity. Interior to all these outward observances, the spring and motive of them, when acceptably rendered, is godliness. This goes beyond them too. Unfettered by formal laws, it breathes the spirit of God, and seeks to feel and act toward the whole race as HE feels and acts, in forbearance, benevolence, and love.

II. RELIGION IMPLIES RESTRAINT; GODLINESS, VOLUNTARINESS. The very word religion signifies to bind, to bind back. It seems philologically to convey the idea that a man must place a perpetual restraint upon himself—be always watching to curb his emotions and actions. This is the idea of religion which the ungodly cherish. They regard it as a system which checks the spontaneous outflow of the heart, and keeps its professors in thrall—a system of sacrifices and self-denials, which forces its reluctant subjects to forego forbidden but still desired enjoyments, and observe ungenial but necessary duties. To a certain degree, it is true that even spiritual Christians must restrain and fight against themselves, but the necessity arises from the fact that they are yet but partially sanctified—that the roots of depravity still cling around the heart. And he who only aims to be a professor of religion will be all his lifetime subject to this bondage. His system is a system of restraints and enforcements.

But how sweeter and higher a moral attainment is godliness! With the very word is associated a voluntariness in goodness. It implies a delight in good, a promptness to cultivate it for its own sake, an internal affinity for what is pure and excellent. Godliness harmonizes our nature with God's, so that we love what He loves, and hate what He hates. It is this bias of soul toward what is good that makes all pious duties and labors easy and pleasant. There is no longer necessity of restraint and force upon ourselves. The love of good and right become a part of our nature, are fostered by our nearness to God, so that to do rightly and benevolently accords with the new nature which, in regeneration, is "created anew" within us.

Upright Standfast—who forces himself to pray every night and morning, who sternly performs to the letter all his duties to the church, upon whose brow you may trace the lines of a firm determination not to do wrong, who severely labors always to do right, may be a religious man,—a very religious man But oh! how unlike to *Willing Hearty*, to whom every right and kind thing seems natural and easy, who does good with a relish, whose heart is in every pious work, and who seems to be following his own free generous impulses in every beneficent action and kindly emotion. He may represent a godly man. This may indicate something of the difference between professing religion and professing godliness.

III. RELIGION CLAIMS DUTIES; GODLINESS EVOKES LOVING AFFECTIONS.—The best word that religion has as an impelling motive, is duty—often times severe duty. With this definition of religion, does it not seem rather a harsh description of a man to say he is strictly religious? We associate with the term an idea of sternness, austerity, self-denial. It seems to describe one who is severely determined to do right, notwithstanding the strugglings of his own heart toward that which is forbidden. The ear listens for commandments—which the conscience forces the life to obey in spite of the bias of the inclina-

tions. Now, we know that many of these strugglings, much of this sore self-denial, are rendered necessary, even to true Christians, by the remaining corruptions of our nature, our yet unsubdued passions, and by the clinging tenacity of our affections to things earthly. These render a warfare essential to our spirituality until they are overcome. But these are the main elements in the character and experience of a merely religious man; and they present the harshest, sternest features of Christianity.

But oh! how different is the idea involved in the word godly! This is the maturing, the perfection of religion. The man to whom it is applicable has reached a serener position, a higher elevation heavenward. He no longer listens merely for the firm word of a command, he watches for the indications of a loving eye. Is it not the order of a master for which he waits, but the smiling intimation of a beloved father. He has risen from a servant's place to a son's station. His affections are in harmony with his duty. His inclinations lie along the same line with the commandments of God. Godliness suggests all voluntary loving emotions. It is to feel like God, to cherish compassion for the suffering, forbearance toward the erring—love for all. It implies a cheerful complacency in all that is good and pure; not a struggling to do right, but a delight in it; not a forcing of self to duty, but taking such a pleasure in it as makes it easy and grateful.

IV. Religion implies consistent uprightness, according to given rules or laws; godliness prompts to perpetual acts of beneficence, and kindness, and mercy.

The first asks, What is the law, that I may obey it? The second, Where is the opportunity for doing good? The one inquires, Where is the line up to which I must struggle, in order to answer the demands that are made upon my life? The other spurns all lines and conventionalisms that would check its benevolence, and stretches out continually after occasions of expressing love, or of conferring blessings. Religion asks, How far *must* I go in labor and duty? Godliness asks, How far *can* I go to glorify God and bless man? The one seeks excuses for not attempting or effecting more; the other hunts for opportunities to extend its influence for good. In the one, the passive element is predominant, striving rather to be upright than to be useful—to avoid censure, than to win praise of God—to lead a consistent than a beneficent life—to be saved, rather than to save others. In the other, the active element predominates. It is busy in planning, inventing, and executing purposes of benevolence. My brother, which of these characteristics is impressed upon your spirit and life? Are you satisfied if merely the formal duty be observed, if the ordinary routine of prescribed external observances be tolerably well met? Or are you rather seeking to be actively as extensively useful as you can be by the prompt improvement of every opportunity that offers, or that you can find by searching and inquiring? The character of God is manifested to the universe, not in passive rectitude, but in active beneficence, and kindness, and love. And so in our measure should our godliness be exhibited. Do not be satisfied with being passively right and consistent. You may be all that and be deemed religious; but strive to be actively and constantly benevolent and useful. That is to be godly.

V. Religion terminates mainly upon self, godliness centres in God. The religious man's thoughts are most occupied with his own condition. The truths which he hears, the duties which he performs, he regards mainly in their bearings upon himself. It is his own safety, his own spirituality, that engrosses his mind. He is seeking for comfort in his afflictions, for assurance in his doubts, for guidance in his per-

plexities, for deliverance in his temptations. His own salvation almost exclusively enlists and exhausts his anxieties. Now, this is all well and right in its place. We are not to be indifferent to our own personal holiness and growth in grace. God forbid that such an impression should be left on any mind by what we are writing. But there are many who never seem to get beyond this. They are burdened with solicitude for themselves. They keep themselves unhappy, because they do not get away from themselves. Our personal spiritual interests are generally best secured when they are most neglected in our desires and toils for the good of others. It is not by a direct effort with ourselves that we can best secure our own happiness. When is the father of a family most happy? When he is exacting services from all about him, selfishly requiring that every one of the household shall be constantly contributing to his comfort, morose at every little neglect, and fretting at every seeming indifference or forgetfulness? Or is it when, without any seeming care for himself, he is solicitous to make all comfortable and happy around him? Has he not the sweetest enjoyment in imparting, rather than in exacting happiness? So is it with the Christian. So far as he unselfishly strives to do good to others, does he gain good to himself. A word of kindness, an act of charity, an effort of Christian solicitude, has more efficacy in promoting one's own enjoyment and spirituality than a dozen formal prayers for himself. The blessedness of God is in his beneficence. He is always blessing his creatures, doing good to his universe, living, not in sublime contemplation of his own glorious attributes, but in employing those attributes in dispensing happiness over his creation. And godliness in man is the human expression of this spirit of God. It seeks to feel as He feels, and to act as He acts. It asks for His will without reference to its effect upon self, makes His character its model, and His spirit its life. This active godliness is essential to our highest enjoyment, to our purest spirituality. The highest good to be attained on earth is found in doing good to others. To be ourselves blest, we must be godly.

It is a sad truth that there are *some members of our churches who are not even religious.* They do not even faithfully fulfil the passive personal duties of Christianity. Even the forms of worship are neglected by them—the restraints of the gospel do not hold them back from palpable worldly-mindedness—they are not even conscientious in fulfilling duties—they do not maintain a consistent uprightness—nor are they even religiously solicitous for themselves. Their lives are not even a profession of religion, much less of godliness. It would be far better for such to give up all hope of reaching heaven by the path they are now pursuing, consider themselves as unrenewed sinners, and by repentance and faith in Christ Jesus become reconciled to God.

Many who are religious are not godly. We have tried to point out faithfully the difference. What the gospel requires is godliness, not merely religion. Will you not change your whole plan and purpose of life, and implore the indwelling of that Holy Spirit in your soul that shall bring your thoughts and emotions into affinity with those of God your Saviour, and pattern your life after his glorious example.

Let this discussion impress upon our memory and heart the truth, that it is one thing to profess religion, but a very different thing to maintain godliness. And yet it is the latter which is required by the gospel of Christ. But little sacrifice, little difference from the world, is necessary to maintain a reputable profession of religion. Any man of ordinary morality may do this. But to live godly in Christ Jesus is quite a different matter. At which, my brother, are you aiming? Are you satisfied with a useless position in the church of

Christ? Have you settled down into the persuasion that your main business in the church is to secure your own good, and get safely, through it, to heaven? Oh! abandon this greatest of all practical heresies which is now cursing the church of the Redeemer. Study the life of Christ, that in it you may find an example for your own life, a pattern for your own spirit. Suffer not yourself to be satisfied with a profession of religion, but in heart and conduct strive to be godly.

The Marshall House.

Continued from page 11.

BY REV. A. SHERWOOD, D. D.

WHAT did I find in that attic? It is some sixteen years since I rummaged among those old papers and names are effaced from my memory. Among the pamphlets was Asplund's Register, 1791, Holcombe's "Analytical Repository," Savannah, 1802 to 1804, quarterly, containing about 50 pages each No., one of the earliest religious periodicals in the country; Jones' Century Sermon, 1807; the proceedings of the Georgia General Committee, 1801 to 1811; old minutes of Philadelphia Association, 1797, etc., etc. These are bound, and some day may grace the alcoves of the American Baptist Historical Society.

Here was a copy of the Remonstrance, in the beautiful chirography of Rev. *Peter Smith*, drawn up to be presented to the Legislature against the "law for the support of religion," in 1785. Letters from *the Wallers*, in Va., *Daniel Barrow*, of South Quay, long moderator of the Portsmouth Association, who afterwards removed to Kentucky, Dr. Rogers, Philadelphia, Dr. Rippon, London. One from Dr. *Furman*, dated May, 1785, at High Hills, S. C., inviting the Baptists of Ga. to unite with those of S. C., in an Association. An eye-witness informed me that *Alexander Scott* was moderator at the organization at Kiokee M. H., for he remembers the grief of Mrs. Marshall, that her husband, as usual, was not in the chair; but he died in Nov., 1784. Hence, I infer, that the Association was not formed till May, 1785. If it had been Dr. F. must have heard of it, only some 100 miles distant, in the space of six months.

One or two old trunks were full; but the oldest ones, the most valuable, were in a pile under the east window. What a waste of old documents, which would throw light upon our history! If the third generation even had preserved what was in their possession, we should be much better off; but as old trunks are needed, the older papers are burned, so that but a few, the late ones, are preserved It is surprising, that Col. Force ever found a *tithe* of the materials he did, to form the Document History of these U. S., especially of the Revolutionary period. In rummaging some old papers of a relation, years gone by, there was found the *identical order* from *Col. Wynkoop*, to that relation to descend Lake Champlain and carry provisions and money to Arnold's army, returning from Quebec, dated Ticonderoga, June, 1776. That rare document encouraged research for others in other places, and convinced me that old papers can be found with proper patience.

If Dr. John, or Prince John, so famous for statistical knowledge, had seen that pile, it would have thrown him into raptures, and he would have dug among them till this day, unless he had accomplished the object of his search sooner; that is, to find out everything that throws light upon history. As is said of the French mathematicians, they will rise from a good dinner to solve a difficult problem, so he would fast 48 hours rather than lose a paragraph. He would, if permitted, have conveyed the whole mass to Rock Spring.

How think ye? Does the staple of a country have any influence on expressions in prayer? *"Bale us up in faith,"* was once used by Abram Marshall, in 1818, and I have heard it used by others

What would it be in the Ancient Dominion? *Press us together in love.*

In 1804, you know, the Georgia Baptists resolved to establish a college, and Judge Clay, the distinguished orator and scholar, who had then become a minister, was appointed general agent. During the period of his examination on the subject of baptism, as he was educated a Pedobaptist, he was visiting the elder Mr. Fuller, in Beaufort, father of Dr. Richard, and conversed much with him on the subject. He yielded to his friend's advice, and threw away all pamphlets and treatises on the vexed question, for he had been flooded by them and said he would confine himself entirely to the New Testament. "He'll be a Baptist, then," was the sage inference of his Pedobaptist friends, and so it proved. The minutes of the General Committee are filled with the business matters of this college, in a good measure. There is a sermon of Mr. Holcomb, on the advantages of a college, &c.; description of *Mount Enon*, some 14 miles south-west of Augusta, where an academy was established; for strange to say, a charter for a college could not be procured! The State college had been just brought into operation, and it was feared that both could not be sustained. A circular from Jesse Mercer is in the minutes, correcting some erroneous reports and prejudices about the institution.

In the Repository are many interesting sketches, historical and missionary intelligence from Drs. Cary and Marshman; arguments for changing the penal code of the State to Penitentiary punishment; revivals of religion; biography of Daniel Marshall and Silas Mercer, and of others.

Cape Girardeau, Mo.

Obedience to God.

OBEDIENCE, in its most extensive sense, signifies compliance with a prescribed rule. As God takes cognizance of thoughts and motives, as well as actions, obedience to him implies that this compliance be cheerful and hearty. There must be not only an external performance of the thing commanded, but also an internal approbation of it. The hand must be accompanied by the heart, otherwise, it might as well remain still. Many submit to the requirements of God, but in such a reluctant manner, as to deprive themselves of the rewards which follow true obedience. Such persons obey because they are afraid to disobey; they perform their duty, not because they love it, but because they dread the lash.

This rebellious disposition is frequently manifested in reference to the providences of God. He has been pleased, we will suppose, to bring upon us some misfortune. Are we farmers? Perhaps the destructive storm has swept over our fields, making void our hopes of an abundant harvest. Are we merchants? Perhaps the devouring flames have laid our buildings in ruin, and scattered our treasures to the winds. Are we parents? Perhaps the strong hand of death has seized upon some of our much loved offspring, and rudely torn them from our embrace. Now, in these several instances, believing God to be infinitely wise and good, it is our duty to acquiesce, without a murmur. But, alas, how often do we grow fretful and peevish! How often do we complain of our lot as a hard one! We forget, that in thus showing our discontent, we are really charging unrighteousness upon God.

Disobedience is also exhibited in passing over certain of God's injunctions, as not being "essential." This is a grievous error, and when stated in this plain manner, every one will acknowledge it so. If, however, we would closely examine our hearts and lives, but few of us, and perhaps none, could declare ourselves clear of this very sin. We ought to remember, that nothing short of entire conformity to His will, is acceptable in the sight of God. When He speaks, we must listen; when He says, This do, we must be careful to perform it. We are not at liberty to omit anything enjoined, however unimportant we may deem it. Our weak understandings cannot pene-

trate the mysteries of divine wisdom. What we but lightly esteem, may be of infinite moment, not only to ourselves, but the whole intelligent universe. It was, perhaps, but a small offence in the sight of Eve, to put forth her hand and pluck the forbidden fruit. She could percieve no evil consequences, but, on the contrary, only those which were desirable. But, alas, how mistaken was she! The sad effects of her disobedience, what tongue can tell, what pen describe! What impious presumption, then, to distinguish among the commands of God, and point out which are important, and which are unimportant; which are to be performed, and which are to be left unperformed. God commanded Moses to make the Tabernacle, with its furniture, according to the pattern showed him in the mount; and he, like a faithful servant, did all things as the Lord directed him, not presuming to deviate, even in the slightest degree, from the instructions given. And as did Moses, so must we; his example has been set before us for our imitation. But so far from following this example, many pursue the very opposite. In order to justify some cherished system, they arraign the commands of God at the bar of their feeble intellects, and then decide which are to be obeyed and which rejected. Such conduct, so far from honoring God, as is sometimes alleged, is a foul insult upon his wisdom. Such worms as we, should tremble at the bare thought of passing sentence of condemnation upon anything whatever, which may proceed from the All-wise Jehovah.

Let us endeavor, therefore, to manifest, at all times, a cheerful compliance with the will of our heavenly Father. May our obedience be dull and lifeless no more; rather, may it come full and free, even as the gushing fountain, springing up from the depths of the soul. Let us strive, under all circumstances, to resign ourselves completely to the dispensations of Providence. "Shall not the judge of all the earth do right?" He certainly will; He is able to do it, He knows how to do it, and he is willing to do it. Therefore, whatever afflictions befall us, whatever judgments betide us, let us say from the heart, "The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord." Finally, may our obedience embrace within its expansive limits all the divine commands, let them be great or small, many or few. Should duty require of us all our earthly goods, or even our life-blood, may we gladly give them. Should it call upon us to walk through the deep waters of distress, or through the blazing fires of persecution, may we go with a smile. THIS IS TRUE OBEDIENCE—THIS ONLY IS ACCEPTABLE TO GOD. K.

March, 1855.

Ingenuity in Doing Good.

MR. BUDGETT'S TEA PARTY.

IT is related of that Christian merchant, the late Mr. Samuel Budgett, of England that returning home one Sunday evening from a village where he had been about his Master's work, he saw a number of youths idling in a lane, with every appearance of being persons of the worst habits. He thought how they had been spending that lovely summer Sabbath, and his benevolent heart grieved for their state of moral destitution. He went to them, and, in his own kind way, entered into conversation. He said he wished to see them happy. "You have minds, and I should like to see you improve your minds; you ought to have something to think about, and to employ you usefully." After chatting with them till he gained their attention, he said: "Now, if I gave you a good tea, would you like to come and take it?"

"Oh yes, oh yes?" was the reply.

"Then come up to the vestry of Kingswood chapel to-morrow evening; we are going to have a little meeting, and you shall have a good tea."

This invitation, which was to a tea meeting of tract distributors, was accepted. He paid for tickets for his new

friends, who did not fail to attend, and do ample justice to the fare provided. He then came up to them and said, "Well, have you had a good tea?"

"Yes, thank you."

"I suppose you know many young men just of your own kind, who go about the lanes on a Sunday night, like you?"

"Oh, yes."

"Do you think if I promised them a good tea, they would come?"

The answer encouraged him to hope for their company on such terms. One hundred tickets were soon after distributed to the worst young men in the neighborhood, with a promise of a bountiful treat if they came to Mr. Budgett's large room on a certain evening. The gentleman's character was too well known for them not to be aware that he had some religious end in view; still they did not like missing the feast; so they ompromised the matter by resolving that the moment they had finished the tea, they would go away before they could be involved in a religious meeting, or anything of that sort.

But Mr. Budgett was a match for them; he met their stratagem by one of his own; his heart yearned for these poor lost sheep, to bring them back to the Good Shepherd, and, like the apostle, "being crafty, he caught them with guile." Above a hundred of these outcasts of society assembled on the appointed evening; the room was crowded, and seldom was there so extraordinary a company gathered under a decent roof. In one corner of the apartment, especially, it seemed as if the ringleaders had fixed themselves; and to this point one of Mr. Budgett's sons, who was in the plot, immediately betook himself, made one of the party, and talked familiarly with their chief.

Just as the repast ended, the preconcerted move began to be made; but Mr. Budgett ran up into the desk and said: "I asked you to come here for the purpose of doing something for you. Now, just as a start, I will give among you, fifty pounds, and you must make up your minds what you will do with it."

The "wild rogues," as the narrator of this interesting incident, calls them, were quite thunderstruck. It is easy to run away from a prayer-meeting, but it is another matter to run away from fifty pounds. Hats were laid down, and some who had got as far as the door turned back. One of Mr. Budgett's sons, who had identified himself with the strange visitors, called out, "Fifty pounds!—that's something; why there are about a hundred of us, and supposing we divide it amongst us, there will be half a sovereign a-piece." Another, who was also in the secret, at once rose and objected, saying it would be foolish to throw away such a sum as fifty pounds in that way; they had better put it to some use that would do them good for a long time to come. This was argued until all seemed to agree with that suggestion. It was then proposed to found a society for study and mental cultivation, to be called the "Kingswood Young Men's Association." This was carried by vote, and Mr. Budgett appointed treasurer. A committee was formed, and, in accordance with the tact whereby the whole thing was managed, some of the wild youths, to their great delight and exultation, were placed upon it. Weekly meetings in the vestry were then arranged for Sunday evenings, after service. This secured Mr. Budgett's object of withdrawing them from their demoralising rambles on Sabbath evenings and getting them to the house where Christians meet to pray and hear the word of God.

The result of this happy tea-party was that about sixty of these young men attended regularly, and were met with on Sunday nights after service for religious instruction, and in the week for secular instruction. The original donation was laid out in a good library, and year after year, a tea-meeting was

given, at which very substantial books were given as rewards.

A similar association for young women was afterwards instituted by Mr. Budgett, which was blest with similar success. These associations cost him annually about fifty pounds; but he had his reward in the improvement of many and the clear conversion of some.

Sunday at Home.

The Two Grocers.

MR. Evans had been for many years the only grocer in the small village of B——. He was not a very active man, nor a man of talent, but he endeavored conscientiously to do his duty in the state of life in which God had placed him; yet, though he labored diligently at his counter all day long, weighing, measuring, and counting, he had never been able to make a fortune. His family was large and sickly, the doctor's bills were always very heavy, and he had numbers of bad debts owing to him. Many people would say he did not always act in a business-like manner. For instance, he sometimes gave credit to very poor people; when miserable, sickly looking creatures came to him for small quantities of tea or sugar, or a candle, he could not refuse them, though he knew there was no chance of his being paid again. Often, too, when a family had run up an account, he would call with his bill, but when he saw how wretched the home was, and heard the pitiful tale of misery the poor mother would tell him, with tears in her eyes, his heart would fail him to press his claims, and he would go away, saying. "Never mind, don't distress yourself to pay me, any time will do." He would then walk home, with a feeling of satisfaction on his mind at not having added to the distress of a fellow mortal. All this was no doubt very unbusiness-like, and some laughed at him for it.

There was just opposite Mr. Evans' shop a large house, which had been shut up for a long time. However, one day the bills were taken from the windows, the doors were thrown open, carpenters, painters, and workmen of all sorts were in full employment npon it, and the news spread that a new grocer from the city was going to open an establishment there. "Mr. Evans must look sharp now," cried one. "He will soon be ruined with his slow ways," cried another. "It does one's heart good," said many, when the new shop was fairly thrown open, "to see all the nice things there are in the windows." There were constantly crowds of people gathered round the doors, reading the prices, printed in large letters, on colored paper, and looking at and remarking on every thing.

The inhabitants of B——, like those of many other small villages, had but very little novelty to talk about, and being fond of gossip, anything out of the common way interested them greatly; and the idea of the competition between the grocers was delightful. "One of them must give way," said they, "for this small place will never support two."

From the very first day the new shop was open the success was wonderful. Who that had any money to lay out would go to Evans' dull-looking place, to pay a higher price than Mr. Brown sold for. Everything looked so bright and showy about the new shop that the hearts of the people of B—— were won immediately. The tea was some pence in the pound cheaper; the sugar, too, was a penny less, and much whiter; and there were gay-looking pots of marmalade and jam, and bottles of pickles at an unheard-of price. Mr. Brown stood behind the counter with a smiling face, and had a merry word and a joke for everybody; but he knew very well what he was about, and while he would talk to the working people with a loud voice and in a jesting tone, he was all respect and deference to the higher classes when they came in his shop; then his voice could not be too low, nor his manner too obliging. Mr. Evans was a standing joke with him; if he could not sell him

down, he was determined, at least, to laugh him down, and many who came to buy of him joined in the laugh at the master of the dingy shop, while they felt their faces flush at the thought that there was a pretty long score against them on the books of the old shop still.

On Sundays, too, Mr. Brown had an off-hand way of doing things; he made up, as he said, for his week's work, by staying half the day in bed, and when he got up and had dressed in his best clothes, he would hire a gig and drive to some place in the country with his family. In the evening he had many visitors, for his hearty manner soon gained him acquaintances, and all the gay young men of the village dropped in when they liked, to take a glass with him, and have a chat.

Mr. Evans soon began to suffer from the success of his rival; his best customers all seemed to have left him, and his heart grew sad as he saw them, one by one, enter the bright-painted door on the other side of the way. "I sell my goods as low as I possibly can," said he to himself, "I never make an unfair profit on any thing, and I give full measure, for I would not cheat any one for all the world's wealth. How can my neighbor make his prices so low? there must be something wrong. God forbid I should judge him harshly, but a good article, such as I always keep, cannot be sold, with full weight, at the price he sells it."

Though Mr. Evans said this over and over again in his own mind, he did not tell his suspicions to any one, nor did he in any way turn Mr. Browns' doings into a jest; indeed he felt too sad at heart for jesting. Only the very poor came to him now, and two or three of his old good customers, who remained true through all, so that his receipts and profits grew less and less every day; sickness, too, was heavier than usual in his family, and the poor man, losing his usual help from them, had to work harder than ever. All day long he stood behind his counter, looking pale and harassed, yet still conscientiously not even striving to lower his prices to Mr. Brown's. "If I make one thing less," thought he, "I must make up for it in others—that would not be fair dealing. I would not, by any unjust gain, increase my substance. God tells me, 'That which is altogether just shalt thou follow.'"* Mr. Evans firmly believed that it was the Lord's hand that directed all his affairs, and he did not despair. Far from it; he had more time now to think of the Lord's dealings with his children, and as he stood in the almost empty shop, text after text of Scripture would come into his thought, and cheer his heart with their promise. When, for a moment, he fancied nothing but ruin stared him in the face, he would slowly repeat to himself, "I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."† "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me."

The old shop became more dingy than ever; the paint looked so dismal and dirty compared to the bright colors on the shop across the street. Mr. Evans had long intended to get his house freshly painted, but now the loss of custom put aside all thoughts of laying out money in that way.

Many months passed on; Mr. Brown was still as noisy, and his shop as showy as ever, but somehow the people of B—— were not quite as well pleased with it. At first there was only a whisper among them, and then some began to talk aloud, that though the prices were the same, very inferior articles had been substituted for the first samples. The tea had no flavor; the sugar did not sweeten well. One person had found, she was sure, a piece of turnip-skin in the marmalade, and Squire Watkins told his cook to buy no more pickles at Mr. Brown's, for they made him feel quite ill. Slowly and surely all these reports had their due effect, and the stream of

* Deut. xvi. 20. † Psa. xxxvii. 25.

customers began to ebb back to Mr. Evans' again. "There's one thing," said some, "if you do pay a little more there, you may be certain the things are good and wholesome, and he gives good weight, which we don't think Mr. Brown does." Mr. Brown did not take the desertion of his customers as quietly as Mr. Evans' had done: he said sharp things, and sometimes lost temper when he saw them, so that they avoided the more going to his shop, lest they should be found fault with.

Perhaps it may be thought that Mr. Evans felt proud at the return of his popularity, and took his revenge on his rival, but it was not the case; no one ever heard him triumph, or say Mr. Brown deserved it for cheating, or that he thought it would be so: however, he could not but feel thankful that the poverty which threatened him was turned away for the present, though he had not been envious of the success of his neighbor, nor did he rejoice now at his mortification.

Poor Mr. Brown soon had reason to own that "honesty is the best policy," even when the affairs of this world only are in question. He had come to B—— to set up business with but little capital, and was one of those who are anxious to "make haste to be rich." He never considered that in taking what advantage he could of his customers, he was breaking the laws of man, and, more important still, the laws of God: "A false balance is abomination to the Lord;"* "He that is greedy of gain troubleth his own house;"† "He that maketh haste to be rich shall not be innocent."‡

There was soon a new event for the inhabitants of B—— to talk about. One morning Mr. Brown was not to be found, he had fled from his creditors, taking all the money he had made in the village with him. That day the shop was shut up, and his poor wife and three little children remained weeping in the back room; the cowardly husband and father had left the weak and helpless to face those he had wronged. There was soon an auction of the goods and furniture, and the B—— people saw, with something like pity, that everything was taken from the house and shop, while the poor deserted family stayed in the empty rooms. The creditors were even more merciful than the husband, for they gave Mrs. Brown money to go with her children to their native place.

Many were the rumors brought into Mr. Evans' shop on the day of auction, but the report that pained him most was, that the steamer Mrs. Brown was to embark in would not leave for a week, and during all those days and nights they would have to remain in the bare rooms. Mrs. Brown had no money for lodgings, and in her present misery she felt thankful for even a roof over her head. Mr. Evans thought all this over in his mind. "Poor things," said he; "how truly bitter their lot appears to be! None of the people here seem inclined to do much for them; I cannot bear the idea of their staying there so desolate. I have two rooms I can spare; shall I offer them a home here for the time? Mr. Brown certainly did his best to injure my trade and my character, but what of that now? Rather let me show, by helping his family in the hour of need that If orgive him; "not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.'"* Mr. Evans felt more than rewarded for his kind action when he saw the poor wife and her children sitting round the fire in his comfortable room. He got all the dainties he could think of for them, consoled them in their sorrow, and bade them look for better days. For the first time they ventured to turn towards the future with something like hope, and even grew cheerful as he talked with them. He did not lose sight of

* Prov. xi. 1. † Prov. xv. 27.
‡ Prov. xxviii. 20.

* 1 Pet. iii. 9.

them till they were safe on board the steamer, and then, with many presents and good wishes from him, he saw them leave the shore.

Would any one sneer at this also, and call it a mean and unbusiness-like proceeding? Perhaps some would; but Mr. Evans did not make the opinion of the world his rule of action; he looked far higher, and sought with his whole heart to please Him who says, "Love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil."*

Mr. Brown called taking the shop in B—— "a speculation." Had he been successful he would have felt no scruple as to any of his customers; he would have continued to joke, and get as much profit as he could from them. He cared little for the laws of man while he could evade them, and the laws of his Divine Master gave him still less concern. Thus he set out on a dangerous and wicked course; he began with dishonesty, and ended as a coward with flight, flying from his creditors, and even from his poor family. Oh, how much happier is the lot of those, who, from love to God do their duty worthily in this world, striving above all, to do it as Christians, bringing their cares and hopes before the Lord in prayer, and looking unto him as their guide. Great and mighty as the God of heaven and earth is, he shows in the Bible that he takes an interest in the everyday affairs of men: "A false balance is abomination to the Lord;"† "The lip of truth shall be established for ever: but a lying tongue is but for a moment."‡ He says also, "Thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee."§ A man who prayerfully reads his Bible to know God's will and do it, could not be dishonest or unjust, or hardhearted, for the very precepts it gives are truth and justice and mercy; "That which is altogether just shalt thou follow, that thou mayest live."* "To do justice and judgment is more acceptable to the Lord than sacrifice;"† "He is ever merciful and lendeth, and his seed is blessed." ‡

There remained only one grocer in B—— for Mr. Evans had no other rival, and the people of the village would never be so easily drawn away again by novelty. Mr. Brown's career was a lesson to them, it taught them in future to beware of fair profession, with no sterling principle to back it; and it taught them also to observe the full excellence of Mr. Evans' character. He had suffered from adversity; he had received contempt from those he had served, and now prosperity and success crowned his years of toil; but though all this he was still the same—a lowly-minded, true, and earnest follower of his Saviour; striving in his own humble way, to do as much good for his fellow-creatures as he could. His shop no longer looked dingy and poor, for he was enabled to enlarge and improve it. His two sons and one assistant shared the duties of the business with him, so that he had, at last some rest. The Lord was pleased that the work of his hands should prosper, and that he should enjoy the fruits of his honest labor. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."§

* Luke vi. 35 † Prov. xi. 1.
‡ Prov. xii. 19. § Deut. xxv. 15.

* Deut. xvi. 20. † Prov. xxi. 3.
‡Psa. xxxvii. 26. § Luke vi. 38.

Christianity in Turkey.

IT has been estimated that the population of the Turkish empire numbers thirty-five millions of immortal beings, of whom upwards of twenty millions are followers of the false prophet of Mecca,

retaining and cherishing the most bigoted attachment to Mohammedanism. They regard every other faith with abhorrence, and account Christians as little better than dogs. To renounce the Koran and to embrace the faith of the Bible has been accounted worthy of death. Still there are upwards of fourteen millions of other creeds. *There* are to be found some of the seed of Abraham, still vainly looking for the promised Messiah, and retaining their inveterate hatred to Jesus of Nazareth, and fostering as bitter feelings of enmity to the Mussulman as he does toward the Jew. *There* are the adherents to the Greek Church, rejecting some, but retaining other of the errors of the Church of Rome; but like it the services consist almost entirely in outward forms. *There* are some thousands of the members of the Romish Church, with all its corruptions and superstitions. *There* are great numbers of Nestorians, who have been more careful in avoiding a multitude of superstitions and practices which have infected the Latin and Greek churches, but who nevertheless need a reformation to take place amongst them. *There* are some two or three millions of Armenians, in forms and in doctrines differing but little from the Romans and Greeks. Here then is a wide field for Missionary enterprise; here are teeming millions of deathless spirits, differing in their creeds, but living without saving faith in Christ, as the true gospel scheme of salvation is concealed from view by human inventions. These all need the pure light of heavenly truth, and transforming power of the Spirit of Christ. We rejoice to know and record, that the work has been commenced amongst the Armenians, which has been remarkably accompanied by the power of the Holy Spirit, and already it is exerting an indirect beneficial influence on the minds of Mussulmen and others. Mr. Layard, in is place in the British Parliament, said recently, "Mainly through the teaching and influence of the American Missionaries, scarcely a considerable town exists in Turkey in which there is not the nucleus of a Protestant communion."

According to the statement of the Rev. H. G. O. Dwight, the American Board of Missions had at the beginning of last year fifty-two male missionaries, fifty-eight females, and sixteen native preachers. Strong in faith and abundant in labor are they fulfilling their mission. They have been raised up by God to do a great work. He is crowning their labors with abundant success, and the prospects are most encouraging and animating. Great numbers of the Armeians have decidedly and openly renounced the church of their fathers and become evangelical Protestants. Their piety is of no doubtful character, but its standard is high. The testimony of Dr. Dwight is, that "for simplicity of faith, and a full, and peaceful, and joyful trust in Christ, many of our Armenian brethren might be held up as examples to Christians in more favored lands." One of the striking characteristics of their piety is their missionary zeal. "It does not expend itself on its own people only, but, like the spirit of primitive Christianity, it seeks to do good to the whole race of man."

Evangelical Armenian churches too have been formed in Turkey. The first of these was constituted in Constantinople, July 1st, 1846, numbering forty individuals. After their names were recorded, they elected their pastor and deacons, when the deepest interest was felt and maintained throughout. Since that period, churches have been organized in various other places to the number of seventeen, up to the beginning of the year 1854, containing about four hundred communicants in the aggregate. These are *apparent* results, but the leaven of Divine truth has diffused itself much more widely, and an influence has been produced to an extent which it is impossible to estimate.

The faith and sincerity and patience of those who profess Protestantism, have

been put to a severe test by the persecutions to which they have been subject. Some have been deprived of all their earthly possessions, have been forced from their homes, and have been refused food and water by their nearest relatives. They have found their foes to be "they of their own household." They were exposed to insults in the streets, and frequently to personal injury; some have been deprived of their liberty, but the grace of Christ has been sufficient for them, and with meekness of spirit and constancy of faith they have endured the loss of all things. It is worthy of notice, that these persecutions have not originated with the Mussulmen, but with the priests of their former faith. In some cases Romish priests were the instigators, whilst the Mohammedan has had compassion on the persecuted, and given what others have refused, a cup of cold water to the suffering follower of Christ.

Nor must we omit to record the fact, that these persecutions have eventually proved for the furtherance of the gospel. In some cases the timid have been made bold, the wavering have been established, and the secret disciple has professed his faith in Christ. The patriarch of the Armenian church excommunicated and anathematized the evangelical Protestants which led to the organization of separate churches, that they might worship God according to the dictates of their conscience, and enjoy the ordinances of His house. This important step was taken after much deliberation and prayer, and the blessing of the great Head of the church has rested upon them.

Nor is it amongst the Armenians alone that a gracious work is being accomplished, but also amongst the Greeks. The superstitions of the people are being undermined, and their minds convinced of the truth of evangelical Protestantism. Mr. Barker, the agent of the Bible Society, writes: "Reformation has commenced with them, and Protestant communities are forming near Broussa and are calling out for teachers. Gospel truth is gaining ground apace, and the sword of the Spirit has not been unsheathed in vain."

According to the statement of the same writer, there is a work going on amongst the Nestorians, equally, if not more astonishing than that amongst the Armenians.

Amongst the members of the Roman Catholic Church, there seems to be an awakening and a spirit of inquiry.

But perhaps the most remarkable indirect influence is that which is produced on the minds of Mohammedans. There is a great decrease of former prejudices. Many are becoming sceptical on the superiority of Mahomet to Moses and Christ. Many are reading the sacred "Scriptures, which are able to make them wise unto salvation." There are symptoms of inquiry amongst them. Pure, scriptural, living Christianity is making a most favorable impression on the minds of multitudes. Should it lead speedily to any extensive renunciation of the Koran, it is probable that a fierce persecution will follow. But as amongst the Armenians the result has been the furtherance of the gospel, and the increase of religious liberty, so we believingly hope God will overrule it amongst the Mohammedans.

Ev. Mag.

Defective Hearing of the Word.

"TAKE heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have."

Much has been said about poor preaching, but why has not something been said about poor hearing also? If the pulpit feels the lash, the pews ought at least to feel it occasionally also.

1. *Drowsy hearing* is poor hearing. You shall have an example, and see for yourself what you think of it. Relate a tale to your friend that deeply interests your heart. While in the hot haste of your own interest, you hear your friend gaping, and soon after he snores! What kind of hearing do you call that? In

sorrow I say it, there is not a little of just such hearing to be met with in the sanctuary; and if you do not call that poor hearing, you can help yourself to any appellation for it you like better.

2. *Attention with the eyes only* is poor hearing. That is, they give their eyes to the speaker, but their thoughts and imaginations are pilgrimaging the whole creation. They *see* a man in the pulpit, but hear nothing. The natural eye is in the right direction, but the mental is in the wrong. "I go, sir, but he went not." However, even *looking* at the preacher is better than nothing. For if he has the eye, he cannot but hope he may have the ear.

3. *Captious hearing* is poor hearing. Some people always have their net spread for the worst fish that swim. They seldom seem to catch any other. They are excellent fishermen, they think; and so they are in their way. Successful they most certainly are. If the preacher falters anywhere, the keen eye sees it; the acute ear hears it; the well trained memory retains it; and the tongue is set on fire to let others know it. This is poor hearing.

4. *Hearing for other people* is of the same kind. It is a comfortable thing to get the mind so trained, that, unwounded ourselves, we may look about us and see where the preacher's spiritual artillery takes effect. But if this is not one of the ways of offering "the sacrifice of fools" in the house of God, I will take meekly any man's rebuke who will point out my mistake. But one thing about it I shall not take back from anybody, namely, that this is very poor hearing.

5. *Prayerless hearing* is so also. Let the husbandman cast his seed upon unsoftened ground, and who could commend such husbandry? And what thankless soil is the unsoftened human heart! Cast the good seed of the Word upon it, and it would be nothing but madness to look for a harvest. But humble, fervent prayer does wonders with the heart. "It waters the ridges thereof, it settles the furrows thereof; it makes it soft as with showers." Prayer opens the heart so that the rays of the great Sun of Righteousness can penetrate it. But oh! a prayerless heart is a shut-up heart, and prayerless hearing is poor hearing.

The subject sheds some light on the origin of poor preaching. Poor hearing does not account for all of it, but that it does for no small amount of it, I defy any man to deny. Let the hearers eschew all drowsiness, fix their eyes in deep and solemn attention on the speaker, be captious or cavilling no longer, hear in downright honest earnestness, each one for himself, and do all this in the spirit of humble and fervent prayer both for themselves and the preacher, and if they would not then hear excellent preaching, from that same preacher, too, I will sit down submissively in the shame of my mistake. And if that preacher, under so delightful a reform in his congregation, does not get a new and powerful impulse to good preaching, yea, the very best in his power, then let another take his bishopric, and all the people shall say, Amen!

"He that hath ears to hear, let him hear."—*Sunday at Home.*

Trust in the Lord.

BY OLD HUMPHREY.

If you want anything worth having, the way to obtain it is to trust in the Lord. If you cannot get it in this way, you will not get it in any other. God denies to those who trust in him nothing that is for their good. Make yourself easy, then, for if you only trust in him, all will be well. What he gives you will be in love, and what he withholds will be in wisdom.

Do you want health? Trust in the Lord, for none but he has it in his power to give it. The freshest breeze, the sunniest sky, the mildest clime, and the medicine of the most skilful physician, will all be in vain to bestow, or preserve health without God's blessing. Trust and "fear the Lord, and depart from

evil. It shall be health to thy navel, and marrow to thy bones," Prov. iii. 7, 8.

Trust in the Lord; his power alone bestows
On pallid cheeks the color of the rose.

Do you want riches? You must go where they are to be had. Now, "The earth is the Lord's, and the fullness thereof." The gold and the silver are his, and the cattle on a thousand hills. To him, then, you must apply. Trust in the Lord, and if riches will add to your happiness on earth, without hindering you on your way to heaven, rich you shall be.

Trust in the Lord, his righteous ways uphold,
And he will give thee better gifts than gold.

Do you want reputation? Trust in the Lord, and ask him to enable you to deserve it. Reputation is very hard to get, and very easy to lose. Envy, hatred, malice, and slander's tongue may, in an unlooked for moment, deprive you of it unless God be your protector. If he is your friend, you are secure.

Trust in the Lord, and he will guard thy fame,
And in the book of life inscribe thy name.

Do you want wisdom? Trust in the Lord, and put up your petition to him. Some travel to get wisdom. Some read books to get wisdom, and some listen to the learned to get wisdom, but "the fear of the Lord is the beginning of wisdom." Fear him, then, love him, obey him, trust him, and praise him. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given to him," Jas. i. 5.

Trust in the Lord, for he can make us wise
As angels, and prepare us for the skies.

Do you want peace? Trust in the Lord, for unless he bestows it, you will never have it. It is not to be had for love nor money, and no one can beg, borrow, or steal it. "There is no peace to the wicked." God is its only giver, and from him it must come, if it comes at all. "Let your requests be made known unto God: and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus," Phil. iv. 6, 7.

Trust in the Lord, and care shall ne'er confound thee,
But thou shalt be at peace with trouble all around thee.

Do you want a guide through the world? Trust in the Lord, for none other can you safely trust. Others, when you least expect it, will fail, or deceive you. Some are ignorant, some ungodly, some unjust, and some false in all things; but God is wise, and holy, and just, and true; trust then in him, and "the Lord shall guide thee continually," Isa. lviii. 11.

Trust in the Lord, and he in truth and love
Shall guide thee to the golden gates above.

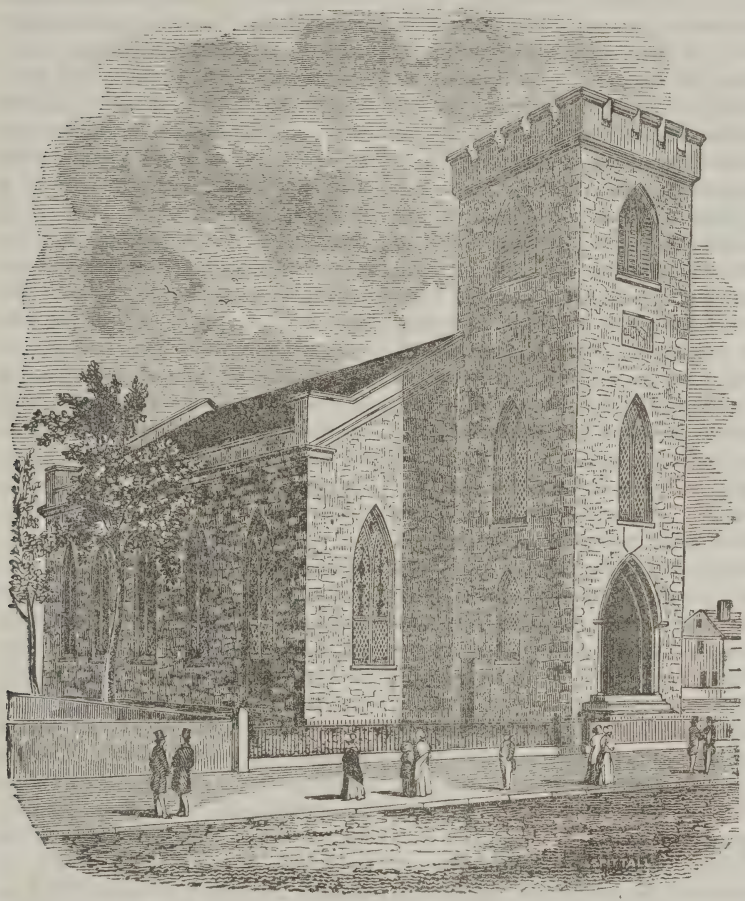
Do you want a bright prospect of eternity—a glance of the mansions of the blest? Trust in the Lord, and he will unfold to you things wondrous to behold—things hidden from the eyes of those who fear not God. He can give you a faith that shall sharpen your eyesight, and increase your love. "Faith is the substance of things hoped for, the evidence of things not seen," Heb. xi. 1.

Trust in the Lord, and thou by faith shall see
The heaven of glory that's prepared for thee.

Whether you want health, wealth, reputation, wisdom, or peace, a guide through this world and a bright prospect of a better, trust in the Lord, and, if for your good, you shall have them all.

Worse than Waste!—The number of bushels of grain consumed in the distilleries of the United States, in a year, is said to be seventeen millions. Nearly a bushel to each man, woman and child in the Union.

Exemplary Liberality.—$269,000, during the past year have been contributed for charitable purposes by citizens of Boston, besides a large amount in private charities, not made known.



Annals

OF THE BAPTIST CHURCH IN WARREN, R. I., BROWN UNIVERSITY, AND THE WARREN ASSOCIATION.

BY REV. M. M. DEAN, WARREN, R. I.

THE Baptist Church in Warren, R. I., was formally constituted and recognized, October 15th, 1764. The persons uniting in its formation were mostly dismissed from the Baptist Church in Swansea, Mass.; and they were brought together under Providence, and led to unite in covenant obligations through the efforts of Rev. James Manning, who had removed to the shores of Narragansett Bay, from New Jersey, to commence the organization of Rhode Island college. The primal elements of the visible church, therefore, are to be found connected with the formation of the ancient church in Swansea, and in the first labors to found Brown University. The Swansea church was the first church of the Baptists in the State of Massachusetts. Mr. John Mills collected a Baptist Church in a place called Swansea, in the principality of Wales, A. D. 1649, of which he quietly remained the pastor until A. D. 1662, when, by act of Parliament, he was ejected from his position, soon after which he removed to America, bringing with him the records of the Welch church. Messrs. Tanner, Brown, Thomas, and others, accompanied Mr. Mills, or soon followed him to this country. A

church was formed in that part of the Plymouth colony called Rehoboth, A. D. 1663, of which Mr. Mills became the pastor, just a year after leaving his Welch home. Four years after the formation of this body, he obtained a grant of land, through a favoring Providence, from the Plymouth legislature, and called it Swansea. Aiding as he could those laboring in other places, who held to believers' baptism only, and proving himself an affectionate and faithful minister of the gospel of Christ, he died at his post, in a good old age, February 2d, 1683. Mr. Samuel Luther, a man of some distinction in town and provincial matters, succeeded Mr. Mills in the pastoral office, being ordained July 22d, 1685, by Elders Hull and Emblen from Boston. After a ministry of thirty-two years, much esteemed at home and abroad, Mr. Luther died, A. D. 1717. Mr. Ephraim Wheaton, who lived in the town of Rehoboth, Mass., and had been colleague with Mr. Luther thirteen years prior to the death of the latter, was his successor, and filled the office of pastor until April 26th, A. D. 1734, when he died at the age of seventy-five years. One year before the death of Rev. Mr. Wheaton, Mr. Samuel Maxwell was ordained his colleague, who, after a short ministry, changed his sentiments, and advocated the keeping of the seventh day of the week as holy time. His dismission from the pastoral office and from the church took place in April, 1739. Rev. Benjamin Harrington from Narragansett was the individual who next filled the pastor's place, into which he was installed, August 15th, A. D. 1742. His ministry was short, though not entirely fruitless. His preaching drew together large congregations upon the Sabbath, yet his conduct was not without implication, and he died obscurely in Canterbury, Ct., at a great age. In March, 1748, Mr. Jabez Wood, of Middleboro, Mass., was called to preach to this church, over which he was ordained pastor on September 5th, 1751. As some of the members of the church judged that Mr. Wood had used improper measures to obtain the pastoral office, a perquisite to which was a good farm, they removed their membership to other places, and the first church in Swansea declined in strength and apparent piety until Mr. Wood asked and received a dismission in A. D. 1779.*

Warren, R. I., being situated in the immediate vicinity of Swansea and Rehoboth, Mass., the meeting-house of Mr. Mills standing not more than one mile from the centre of Warren village, as will readily be inferred, the villagers of Warren were mostly connected with the Swansea church and congregation, down to the time of the arrival of Mr. Manning in Rhode Island and the commencement of Rhode Island college. For various and sufficient reasons, the Philadelphia Association became interested in ministerial and general education at an early day of its existence, which led its members to "feel that it was practicable and expedient to erect a college in the colony of Rhode Island," under the special supervision of the Baptists, in which college education might be promoted and superior learning secured, free from those sectarian religious tests, common in nearly all the institutions of a high order then in existence. Mr. James Manning, who took his first degree in New Jersey college, September, 1762, was esteemed a suitable person to lead this important enterprise. On a voyage eastward, he called at Newport, in July, 1763, and consulted in reference to the college and its location with several Baptists of influence and piety, who readily concurred with him in the means necessary for the commencement of the college, and entered diligently upon the use of those means. Notwithstanding many secret and open contrivances to prevent it, an ample charter was granted by the colonial legislature, in February, 1764. In the summer following, Mr. Manning removed

* Backus, vol. iii, p. 143-6.

to Warren, to preach to a newly formed religious society, and to begin the school which was preparatory to college classes.

Thus the church in Warren, in its beginning, had an intimate connection with the Swansea church, and with the formative work of Brown University.* At the time it was determined to locate the college in Warren, about sixty communicants resided in the town, a majority of whom had their membership in Swansea, and preferred to remain a branch of that church, in which they and their fathers before them had enjoyed so much Christian comfort, and experienced so much religious improvement. Yet, as the population of the village was rapidly increasing, and the advantages of a distinct church organization became better understood; after much prayerful deliberation, it was concluded, by the Baptists in town and the friends of the college, that Mr. Manning should remove to Warren to organize a church and begin the college. It was in the summer of 1764, that he removed his family from New Jersey to Warren. Immediately upon his arrival, he commenced teaching, and preaching the gospel. He had been ordained to the latter work by the church at Scotch-Plains, N. J., near Elizabethtown, then under the care of Rev. Benjamin Miller, whose ministry was long continued and attended with many conversions. On the day of its constitution, the church was composed of fifty-eight members, thirty-five being received from Swansea, the others having been baptized by Rev. Samuel Maxwell and Rev. Gardner Thurston, of Newport, R. I., and others by Mr. Manning after his arrival in town, and before the day of organization, which was November 15th, 1764. The members intending to be recognized as a church, had invited Rev. Messrs. John Gano, of New York, Gardner Thurston, of Newport, R. I., and Ebenezer Hinds, of Middleboro, Mass., to be present and take part in the services. The day was kept as a day of "fasting and prayer," during which, in the forenoon, Rev. Mr. Thurston preached a sermon, and, after a short intermission of services, the people returning, the Rev. John Gano, James Manning, and Ebenezer Hinds, each in turn made a prayer suitable to the occasion. After the offering of prayer, the church covenant, previously prepared by Mr. Manning, was presented and read, and signed individually by the constituent members. When the covenant had been adopted, three of the brethren, Samuel Hix, Amos Haile, and John Coomer, in behalf of the church, presented a previously prepared call to Mr. Manning to become their pastor. Mr. Gano publicly read the call, and asked Mr. Manning if he accepted it, which question was answered in the affirmative. "Then Mr. Gano preached a sermon suitable to the occasion, in which he reminded both pastor and people of their respective duties, and urged the mutual performance of both, from those important motives which the nature of the relation requires. Thus ended the solemnities of the day."* Thus Christ united his disciples in Warren under their pastor.

From this time onward, through the six years of Rev. Mr. Manning's ministry, the church and college shared a mutual and common prosperity. Shortly after the church was organized, and the college established, a house of worship was erected; and a spacious mansion was built, for the double purpose of a college and parsonage, on the land occupied by the edifice for worship which is now used by the church.

The Warren Association had its origin in three years from the date of the founding of the church and college. Organizations similar to Associations had become common among other denominations long before this period of time, in other colonies, but they had assumed and exercised

* Backus, vol. ii, p. 236.

* Tustin's Historical Discourse, p. 120.

such powers over the churches as to cause the liberty-loving Baptists to regard the proposition of a Baptist Association with a large amount of suspicion. The Baptists suffered so much from these organizations, that they could not be persuaded to meet in an association for many years, though the plan proposed differed essentially from that of associations in other denominations. Yet, in September 1766, a number of elders and brethren agreed to send to their churches an invitation to appoint a meeting the next year, 1767, to confer upon these things. Thus, on September 8th, 1767, ten churches met by delegation in Warren, with three ministers from the Philadelphia Association, Revs. John Gano, Samuel Jones, and Morgan Edwards, they having been appointed the previous year for that purpose, who also brought a letter from the body appointing them, written for the purpose by Rev. Mr. Jones. Most of the brethren, who were assembled for deliberation, thought that they were not then fully prepared to proceed to the formation of an association; yet four churches were apparently prepared, and they formed the association, and named it from the town where they met. These four churches were Warren, R. I., Rev. James Manning, pastor; Haverhill, Mass., Rev. Hezekiah Smith, pastor; Bellingham, Mass., Rev. Noah Alden, pastor; and the second church in Middleboro, Rev. Ebenezer Hinds, pastor. The Rev. Isaac Backus was present, and officiated as clerk, though his church and himself did not then join in the formation of the body. And as the anniversary of the college or its commencement came annually on the first Wednesday in September, and some who came to attend that also wished to be present at the meeting of the association, the latter was appointed to be on the Tuesday first following the former—the Tuesday after the first Wednesday of September.*

* Backus, vol. 3, p .113.

The pastors and delegates met accordingly in Warren, September 13th, 1768, when four churches joined the association. Four more churches joined it when it met in the same village, on the following year, September 12th, 1769. The next meeting of the body was at Bellingham, Mass., September 11th, 1770, and the following one was held in Sutton, Mass., September 10th, 1771, when the association had increased to twenty churches, having in all 837 members, each year seeing tokens of divine approbation. With this meeting of the association was adopted the rule to print the minutes of the doings, which custom has been continued down to the present time. In due time the association began to collect a fund for assisting pious young men in obtaining an education, preparatory to the gospel ministry, thirteen men being chosen by the association, and incorporated by the legislature of Massachusetts, as managers of the fund.* The location of the college in Warren, in connection with the constitution of the church and the organization of the Warren Association, made Warren a place of much resort and a general rallying-point for the influential and pious members of the denomination, during several successive years.

But the college was still unendowed, and the place of its permanent location was seemingly undetermined. Many were unwilling that it should be in Warren, and some were unwilling that it should be anywhere else. Thus originated a proposition, that the county which would raise the most money to endow it should be honored with its location. Several competitors entered the list, among which Warren made noble and extensive offers; but Providence excelled all other applicants, and the college was accordingly removed to that place. On the 1st February, 1770, the corporation of the college decided, by a vote of twenty-one to fourteen, that the college

* Backus, vol. 3, p. 114.

be removed to Providence, and be continued there forever. Mr. Manning was intimately identified with the college and the church, and a question of much practical importance arose, which shall he relinquish? The attachment between pastor and people was mutual and strong, and it led the pastor to greatly prefer the pastorate. After much correspondence, and after much prayer, doubtless, Mr. Manning determined to ask dismission from the pastoral office of the church. In the May following, 1770, he removed to Providence, accompanied by the undergraduates, which removal "was to the wonderment of his people, he being greatly admired and renowned before he rejected his people, which was in the sixth year of his ministry."

After the church had been destitute of a pastor about one year, the members invited Rev. Charles Thompson, the valedictorian of the first graduating class, to preach to them. Mr. Thompson was ordained to the pastoral office, July 3d, 1771, Revs. Messrs. Ebenezer Hinds of Middleboro, Mass., and Noah Alden of Bellingham, Mass., acting for the churches represented in the council. Mr. Thompson was born in Amwell, New Jersey, April 14th, 1748, and was ordained, therefore, at the age of twenty-three years. The blessing of heaven attended his ministry, as, during the four years of his pastorate, the membership of the church was doubled.* When the war of the Revolution commenced, in 1775, its effects were greatly felt by the inhabitants of Warren. Mr. Thompson was appointed chaplain in the continental army, where he officiated until 1778, when, being at home on a visit, he was taken prisoner by the British troops on the morning of May 25th, 1778, who, after burning the meeting-house, parsonage, arsenal, and several dwellings, carried Mr. Thompson to Newport a prisoner. He was released, however, from imprisonment about the middle of the following June. After his deliverance from the guard-ship was secured, Mr. Thompson went into Connecticut and preached at Ashford, until 1779, when he came to Swansea, Mass., where he was again settled as pastor. The burning of their house of worship and parsonage was a severe loss to the church in Warren; and the proximity of British soldiers and the calamities of war made many people of the village seek food, safety, and quietude in the interior of the country. Thus was the church prevented, several years, from erecting another house of worship and parsonage, from settling a pastor, and from holding meetings. A large part of the remaining members resumed a connection with the Swansea church, doing so upon the condition that they be at liberty to return to Warren when Providence prepared the way for the re-establishment of that church. Thus, after fifteen years of visible existence, and after much prosperity, the church became for a time invisible. The union of his Warren brethren with the Swansea church encouraged Mr. Thomson to become pastor of the latter congregation, upon which the cause of Christ revived, and some thirty persons of Warren were baptized by him with some forty-five in Swansea.

When the war with England was no longer a terror, the Warren church members dissolved their family connection with the Swansea church, and on the 5th February, 1784, resolved to build another house of worship, which was completed in the following year. The house of worship being erected, and a chartered society established, in September, 1786, the former members of the church attached to Swansea and other persons were re-organized on the platform of their former covenant. Mr. Thompson continued pastor at Swansea till 1803, when he removed to Charlton, Mass., where soon afterwards he died.

The third pastor, Rev. John Pitman, becoming pastor immediately after the

* Backus, vol. 3, p. 237.

re-organization of the church, October 26th, 1786, resigned the office in June, 1790.

The fourth pastor, "Mr. Luther Baker, was raised up among them, and he was ordained their minister, October 17th, 1793." He resigned the important charge, November 1st, 1814, having enjoyed a long and heaven-honored ministry.

The fifth pastor, Rev. Silas Hall, graduating at Brown University, 1809, assumed the pastorate on the day of Mr. Baker's resignation, and continued until May 1st, 1817.

The sixth pastor, Rev. Daniel Chessman, a graduate of Brown University, 1811, was ordained to his ministry and office March 5th, 1818, and was dismissed January 23d, 1820.

The seventh pastor, Rev. Flavel Shurtliffe, graduating from Brown University, 1814, commenced his labors in the ministry at Warren, March 11th, 1820, and resigned September, 18th, 1821.

The eighth pastor, Rev. John C. Welch, then a recent member of Waterville college, was ordained pastor, June 11th, 1823, and resigned, Nov. 1st, 1840.

The ninth pastor, Rev. Josiah P. Tustin, graduating at Brown University, 1838, was recognized pastor, April 23d, 1842; resigned the office Oct. 23d, 1849.

The tenth pastor, Rev. Robert A. Fyfe, graduating at Newton Theological Institution, Mass., became pastor, December 22d, 1849, and resigned the office, August 1st, 1854.

The eleventh pastor, Rev. Myron M. Dean, the present incumbent, a graduate of Middlebury College, Vt., and of the Theological Institution, Newton, Mass., assumed the pastoral care, March 1st, 1854.

The number of members, March 1st, 1855, was 281; whole number of members from the beginning to March 1st, 1855, 914. Of these the constituent members were 58; added by Mr. Manning, in six years, 15; by Mr. Thompson, unknown; added at the re-organization of church, 1786, of those not formerly members, 81; added by Mr. Pitman, in three and a half years, 21; by Mr. Baker, in twenty-one years, 251; by Mr. Hall, in two and one half years, 34; by Mr. Chessman, in about two years, 3; by Mr. Shurtliffe, in one year and a half, 133: in an interval, 2; by Mr. Welch, in seventeen and a half years, 179; in the interval, 23; by Mr. Tustin, in seven years and a half, 82: by Mr. Fyfe, in three years and a half, including a half year interval, 54; by the present incumbent, during one year, 41.

The church edifice, a cut of which is placed at the commencement of these annals, was erected on the ground occupied by the first meeting-house and parsonage, those burned by a detachment of British soldiers. Its dimensions are the following:—Length of the body of the house, 84 feet; width is 70 feet; and its height, 34 feet from the ground to the outside cornice. In front is a tower 23 feet square, 86 feet high, surmounted with a battlement rising eight feet, and projecting one foot. The walls are of dark brown and gray stone, laid in courses.

The style of the edifice is "Medium Gothic," and is uniformly consistent with itself. The windows are arched, fourteen in number, 25 feet high, and filled with stained glass. The pulpit is appropriate, made of black walnut, and containing a very beautiful and commodious baptistery. On the floor of the audience room are 146 pews, arranged in three double rows, with four aisles—two side and two medial. There is a gallery across the building, over the vestibule, the organ-room being in the tower, on a level with the gallery, containing a fine instrument, furnished by Messrs. Hook, of Boston, at a cost of about $3000. In the basement is a lecture-room, capable of accommodating 500 people, and a small vestry, which will seat about 200 people.

Editor's Garner of Gleanings.

Wayland University.—Rev. J. T. Westover, of Wisconsin, writes us that a charter has been obtained for the new institution, thus named, and its location has been fixed at Beaver Dam, Wisconsin. The Board of trustees organized, February 8. Hon. S. L. Rose, was elected President of the Board; Rev. P. Work, Vice President; Rev. J. T. Westover, Secretary, and L. E. Schuyler, Esq., Treasurer. A plan for the main building was adopted, which is to be immediately erected. It is to be 110 feet in length, three stories high, the estimated cost being $4,000.

A female seminary is to be located at Waushara, Wisconsin, the citizens of that town having furnished a site of four acres, and subscribed $5,000, toward the erection of a building. Rev. H. L. Parker, is vigorously and successfully at work in raising endowments for these institutions and Bro. Westover has resigned the pastorate of the church in Kenosha to devote himself exclusively to the interests of the State Convention. Wisconsin is an enterprising state—"a giant in gristle" and the Baptists there seem to be laying foundations, prudently, intelligently and zealously. May God establish the work of their hands upon them.

Rev. Judson Benjamin, a returned missionary, died in Boston, Mass., of pulmonic fever, on Tuesday, Feb. 20th. On Sabbath morning following, a funeral discourse was preached in the Bowdoin Square church, by Rev. Dr. Stow, from whose biographical statements, we glean the following items.

Mr. B. was born Feb. 2, 1819, in Rodman, Jefferson Co., N. Y. He was the son of Rev. Isaac Benjamin, who soon after removed to the State of Indiana, and labored as a missionary. At the age of nineteen, Judson was baptized by Rev. A. R. Hinckley, at Franklin, Johnson co., Ind. He pursued his studies, preparatory to the ministry, at Franklin, at Shurtleff College, at Brown University, where he graduated in 1846, and at Newton Theological Institution. In September, 1846, he was married to Miss Susan R. Stone, of the Baldwin Place church, in this city. In October of the same year, he sailed with others from this port for the distant East. His field of labor was in the Tennasserim Provinces, first at Tavoy, then at Mergui, and among the Selongs. He suffered much from impaired health, and after nearly six years of useful service, was compelled, for the preservation of life, to return to his native land. For several months he had resided in this city, and occasionally preached; but his health continuing very imperfect, he had contemplated removing to some more genial climate. But his work was done. Attacked by severe disease, that baffled all medical skill, he rapidly yielded to its power, and in a few days passed quietly, hopefully, peacefully to his final rest.

Mr. B. was a devoted Christian, eminent for spirituality of mind, delicacy of conscience, and propriety of life. Peculiarly unselfish, he lived and labored for others. He depended upon Christ, he preached Christ, he followed Christ; and now that his mission is ended, he is with Christ.

Baptists in Ohio.—Progress in 30 Years.—Rev. J. Stevens, in the "Journal and Messenger," publishes the following statement:

By the returns of 1854, we have 27 Associations, 433 Churches, and 25,030 Members. Baptisms reported, 2,243. Number of Ministers about 300. In 1824, according to a report in the Cincinnati Baptist Missionary Society—the pioneer of our Convention—the whole number of Baptists in the State was estimated at 7,000, of which one-half are reckoned as opposed to Missions.

Beginning in 1824, with 3,500, and including in subsequent years only such as now co-operate in Domestic and Foreign Missions with our Convention, &c., the following table will very nearly indicate our progress.

Year	No. Churches.	Baptisms.	Whole No.
1824.			3,500
1834.		1,129	10,500
1840.		3,664	18,239
1841.		2,423	19,206
1842.		2,279	20,998
1843.		5,471	24,369
1844.	437	1,930	24,329
1845.	351	1,390	24,795
1846.	460	1,197	24,137
1847.	451	1,066	23,633
1848.	449	1,253	23,060
1849.	467	1,507	23,536
1850.	438	1,772	23,693
1851.	448	2,217	24,556
1842.	441	1,420	24,514
1853.	429	1,993	24,579
1854.	423	2,213	25,030

The above table indicates, I believe, our real numbers and progress, since the Convention was organized, more nearly than any table heretofore published. It shows that we are now, as to numbers, but little in advance of our position ten years ago, the gain of the last ten years but little more than making good the loss of the preceding three or four years.

An examination of the Associational tables for the last ten years shows, that, while in the whole State since 1845, our gain has been only about one and one-third per cent, our gain in some of the cities and large towns where we have churches, is encouraging. For example, since 1845, our gain in Springfield has been 134 per cent, in Dayton 80 per cent, in Zanesville 57 per cent, in Cleveland 62 per cent, in Cincinnati 34 per cent, in Columbus 28 per cent, and in five other places the aggregate gain has been 43 per cent,—indicating a decrease generally in the scattered, small and feeble churches. Why this falling off in that description of churches, where our largest success and strength lay in the years of our earlier history?

Death of the Emperor of Russia.—The steamer Africa brings the intelligence that the Czar Nicholas died on the 2d of March. It was by some rumored, that he had been poisoned, though his death was officially attributed to appoplexy. Alexander, his eldest son, is his successor, now in the thirty-seventh year of his age.

Colored Churches in New Orleans.—The "First African Baptist Church," of New Orleans, was constituted in 1826. It became almost extinct, however, in the course of time; and about 1837 it was virtually dissolved, most of its members joining a new organization, then being formed, now called the "First African Baptist Church." The history of this latter is interesting and peculiar. Its trials and difficulties have been many; yet it has outlived and surmounted them all. It was constituted with *seven* members; it now numbers, perhaps, *nine hundred!*

This church owns its own house of worship, with the lots on which it is built, and is entirely out of debt. It has a colored pastor, Rev. J. Davenport, (one of the three ordained during the past year,) and meets twice—morning and afternoon—every Lord's Day. In all necessary matters it counsels with the white churches. Additions are continually being made to its membership; the baptism of twenty-nine having recently occurred.

The "Second Colored Baptist Church" was constituted in 1849. At first the membership was small; but by zeal and activity, the church was soon in a prosperous condition. A church edifice, capable of seating three hundred to five hundred persons, has been *completed;* and numerous accessions have been received by baptism and otherwise. There are about one hundred members now belonging to the body. This church has a white pastor who is assisted by a *colored* minister.

The "Third African Baptist Church" was organized about a year since. It is located in the lower part of the city. Its membership is still small. Meetings are held in a rented room. It has no regular pastor.

The "Fourth Colored Baptist Church" was constituted in December last. It holds its meetings in the Hall over the Carrollton Railroad Depot. This church was started as a colored Mission by the brothers Steptoe, (the remaining two of the three colored brethren "set apart" last year.) So prosperous was the undertaking, it was deemed advisable to form a *new* church. The success of the measure is a little remarkable. Congregations are large and well ordered; while everything is conducted in a manner creditable to all concerned. The little branch seems destined to spread over a large space, and eventually to become a mighty tree. Applications for baptism have already been made.

The Baptist Church in Windsor, Vt. was formed soon after the Revolution, and for a time enjoyed the labors of the Rev. John Peak, who died a few years ago in Boston. Its place of meeting was three or four miles from the village, where a meeting house was commenced, but never completed beyond the external covering. A little over forty years ago, General Abner Forbes, a wealthy and prominent citizen, became a Baptist, and under his influence, and with the aid of his liberality, the place of meeting was changed to the "Street," and for a time the church worshipped in the Court House. Soon after this removal, General Forbes took the lead in building the house of worship which the church has ever since occupied. It was a noble structure for the day in which it was built,—a monument to his liberal and enlightened zeal. Luther Rice, who visited Windsor at the time, and found General F. an earnest friend of missions, testified of

him that "he loveth our nation and hath built us a synagogue." He loved "our nation" to the end, and when he died in 1828, left to the church a parsonage, his property in several pews, and a fund to aid in the support of the minister. The Rev. Joshua Bradley (now, we believe, in Minnesota, preaching the gospel at the advanced age of over eighty,) was the minister of the church at or about the time of the removal to the village. He was succeeded by the Rev. Leland Howard, now of Rutland, Vt., who was ordained pastor soon after the erection of the church-edifice, and remained the minister for six years, and then removed to Troy, where he was pastor of the First Baptist Church. During the six years following the pulpit was occupied by the Rev. Professor Elton, the Rev. N. W. Williams, and the Rev. Mr. Hale, after which the Rev. Mr. Howard returned, and for six years was again the minister of the church. The Rev. Elijah Hutchinson, who succeeded Mr. Howard, has been the pastor of the church for the last twenty years, and has recently been compelled by failing health to resign.

Religious Condition of Colleges.—The Society of Inquiry of Amherst College, Massachusetts, are in the habit of collecting information on this subject from year to year, and spreading it before the public to promote more faithful and importunate prayer for students in such institutions. Their circular is issued unfortunately late this year, and we regret that more colleges have not responded to their inquiries for information. We make the following abstract:

Colleges.	No. of students.	No. professing religion.	No. preparing for the ministry.
Bowdoin, Me.,	170	52	26
Middlebury, Vt.,	80	34	25
University of Vermont.,	100	24	12
Amherst, Mass.,	231	156	101
Harvard, Mass.,	340	33	8
Williams, Mass.,	231	110	52
Brown University, R. I.,	252	73	43
Yale, Conn.,	450	152	
Trinity, Conn.,	97	45	25
Wesleyan Univ., Conn.,	123	92	41
Genesee, N. Y.,	49	33	8
Madison Univ., N. Y.,	143		147
Union, N. Y.,	227	74	46
Marietta, O.,	62	32	10
	2558	910	546

The total number mentioned as preparing for misssionary work, is 40.

The number of conversions during the year, is 45.

It will be perceived that none of the 152 pious students at Yale are set down as designated for the ministry, and it is also noted that the number preparing for the ministry at Madison, embraces not only under-graduates, but theological students and students in the earlier preparatory studies. These variations probably about balance each other, and leave the footing given above substantially correct. We have, therefore, a little less than two-fifths of the students in these colleges pious, and a little over one-fifth preparing for the ministry. Oh, that all this talent and culture, whether in the ministry or out of it, were consecrated to Christ!

Old Deacon Safford.—Old Deacon Safford, or as he was familiarly called Deacon Jo, was a rigid disciplinarian, and being the senior church deacon, looked after the delinquents with a sharp eye. Deacon Jo was in the habit of "parcelling out the sermon," giving to each one of the congregation their portion according as they needed.

One warm Sabbath afternoon, the pastor, thinking that those who had no interest in the subject of religion would most likely fall asleep, prepared himself to preach directly to the church.

The Deacon was on hand, to "parcel" out the sermon as fast as it came from the lips of the minister. The pastor commenced with his close fisted, penurious brethren plainly but earnestly.

"That belongs to brother Grant," said the Deacon. The next remark was designed for those who went about doing good, but made so much noise and parade about it, as to destroy a great part of the good they intended to do.

"That is Sister Grimpkins," said Deacon Jo, "no mistaking that."

The pastor continued his sermon, but the deacon who had worked hard through the week fell into a dozing slumber. Nevertheless, although the body of the deacon was sleeping, the mind was active, and, whether the ears performed their functions or not, each portion was as faithfully parcelled out as though the deacon had been wide awake.

"Finally, my brethren," concluded the parson, "there is a class of persons who listen attentively to every sermon, but who are so free hearted and benevolent that they

do not retain any for themselves, but parcel it out among their brethren and sisters."

"Thunder! that's me," said Deacon Jo, the sound of his voice awaking him, "and *deserve it!*"

Whether the deacon continued the practice of "parcelling out the sermon" afterwards we know not, but we presume, if he did, he kept a small portion for himself.

Two Infidel Apostles.—The Turners and other infidels of Cincinnati celebrated the birthday of Thomas Paine, and had a large gathering. The Clergy and Church were duly and unsparingly attacked by the speakers, as being niggardly in their contributions to the poor. The president called the attention of his brethren to this fact, and requested them to set the Church an example of benevolence, by dropping their coin in the contribution box as they left the door. The result of his appeal was the enormous and startling sum of between one and two dollars! We give below the portraits of two apostles of Cincinnati German Atheism, each one drawn by his brother and neighbor—Heinzen, the editor of the Pioneer, writes of Hassaureck, the editor of the Hochwæchter, as follows:

"I have used all possible means to bring this man, who carries on lying as a business, and systematically, to retract his lies, but in vain. Rectitude, truth, honor, shame, have no existence for this man, whenever the opposite of these virtues can be made use of, to carry out his mean intentions."

Hassaureck writes of Heinzen:

"Heinzen is a clown without knowing it; under the impression that he plays a serious part, he gets mad, if he is told the contrary; but the madder he gets the more amusing is his position to the public. Heinzen wants the public to talk about him; he is determined that he shall stand in the immortal annals of history, whether his name is written in gold or in shoeblacking. Whoever ignores him, he attacks, in order that he may be forced to talk about him. If his benefactors happen to forget him once, he will bite their hands, that they must remember him. He blackguards continually, because it is the only way in which he can make himself notorious. Nothing can awaken a sense of shame in him; he may be beaten ever so severely, his hide is so strong that he cannot be made sensible of it; he lies and calumniates according to the eight notes of the scale; he never takes back a lie, if ever so much convicted of it; his impudence is without a parallel; he can bear everything except to be laughed at or to be ignored. If he is laughed at he becomes so furious that he does not know what he does."

As our *religious* editors cannot equal this, we modestly suggest that they leave off trying altogether, and strive to excel in the opposite direction, leaving the abusive and personal style to those to whom it more properly belongs.

Church Music Running Wild.—A correspondent of the Detroit Advertiser who recently attended a New York church, writes an *expose* of what he heard, which may excuse the sharp satire in which he indulges. He says:

"Pretty soon, music—organ—sometimes grand and solemn, but generally fast and lively enough for a contra drance. [B. D. said the player got a big salary to show off the organ, and draw a big house.] He commenced to play Old Hundred, [D. suggests Ancient Century.] At first, majestic as it should be, but soon his left hand began to get unruly among the bass notes, then the right cut up a few monkey shines in the treble! left threw in a large assortment of quavers, right led off with a grand flourish and a few dozen variations; left struggled manfully to keep up, but soon gave out, dead beat, and after that, went back to first principles, and hammered away religiously at Old Hundred, in spite of the antics of its fellow; right struck up a march, marched into a quick step, quickened into a gallop; left still kept at Old Hundred; right put in all sorts of fantastic extras, to entice the left from its sense of propriety; left still unmoved; right put in a few bars of a popular waltz; left wavers a little; right strikes up a favorite polka, left evidently yielding; dashes into a jig; left now fairly deserts its colors and goes over to the enemy, and both commence an animated hornpipe, leaving poor Old Hundred to take care of itself. At length, with a crash, a squeak, a rush, a roar, a rumble, and an expiring groan, the overture concluded and service began."

"The Central Iowa Baptist Association, at its recent session, exhibited a most gratifying state of the churches. Five new churches were added, nearly one hundred baptisms were reported, and a great increase in numbers, both among private members and ministers. We feel cause to thank God and take courage."

Hon. Mr. Peto, of England, known to the public generally as a religious man, foremost in every good work, and among his own denomination as the liberal founder of churches, and Treasurer of the English Baptist Missionary Society, has been made a Baronet, in token of Her Majesty's appreciation of important and patriotic services.

A Welsh Patriarch.—There has just been interred at Blaina church, South Wales, the body of William Rees, aged one hundred and four years. The deceased was a hard-working man at his profession as a "baller," which is the heaviest department in an iron manufactory. He was also remarkable for his moderate living. He could see to read his Bible in his hundredth year, and dress himself and take his food up to his death. He lived with his daughter, who is the mother of sixteen children, and whose age is sixty-five years. Her husband is seventy-two years old.

How Changed!—An aged man, of more than seventy years, says that churches and church members practice a great many things now, that were not in the Bible when he was a young man.

The "Ethiopian Queen," a missionary vessel built expressly for the conveyance of Christian teachers to the Eastern Coast of Africa, was launched opposite the city of Hamburg, in Germany, on the 27th of last September. She was built by a poor, but charitable congregation in the German village of Hermansburg, and cost thirteen thousand thalers, of which one hundred and fifty came from some unknown person in America. She was to leave for Africa on the 23d of October, with a company of missionaries.

Protestants in Italy.—In the beautiful and stately Protestant church at Turin, it is said that one thousand five hundred people every Sabbath receive evangelical teaching. A similar work is in progress at Genoa and at Nice. At Pignorolo, beyond the limits of the Vaudois valleys, a congregation of Waldenses is now about to erect a temple with funds supplied from America. Should the same liberality be continued, hope is expressed that within twenty years there will not be a village in Piedmont without an evangelical ministry.

The Reward of Dilligence.—"Seest thou a man dilligent in his business?" says Solomon, "he shall stand before kings." We have a striking illustration of this aphorism in the life of Dr. Franklin, who, quoting the sentence himself, adds, "This is true: I have stood in the presence of five kings, and once had the honor of dining with one." All in consequence of his having been "dilligent in business" from his earliest years. What a lesson is this for our youth, and for us all!

The First Locomotive ever constructed in Italy left the factory at Sampier d' Arena, Piedmont, on the 20th of December last.

Well Settled.—Two Philadelphia gentlemen recently had a dispute about the ownership of a certain sum of money. After considerable discussion, they compromised the matter by remitting the amount to the Home Missionary Society.

Methodist Book Concern.—The books published by this publishing society amount to not less than one thousand different volumes. Their periodicals have the following circulation: the Methodist Quarterly, eight thousand; National Magazine, twenty thousand; Ladies Repository, twenty thousand; Christian Advocate and Journal, thirty thousand; Sunday School Advocate, one hundred and eighty thousand; Missionary Advocate, forty thousand. Their ministers work. Our's will not even answer letters, or furnish their own minutes for statistics.

Two Years' Immigration.—The total number of immigrants who arrived at New York during the last two years is said to be six hundred and four thousand one hundred and sixty-eight, of whom more than one-third were Germans.

A Move in the Right Dikection.—Mr. Editor: Something new under the sun has turned up among our people in this vicinity, Owensboro', Kentucky. Five of the most wealthy and influential Catholic families have taken their children from their own school, and are sending them to ours. This is a Christian-like movement, and I have no doubt they feel satisfied under the present arrangement, at least the children are progressing finely, and that is always pleasing to intelligent parents.

New Hampshire.—The present population of *New Hampshire* is about 322,000. Of this number 313 are lawyers, 481 physicians, and 579 clergymen. There are 40 weekly newspapers published in the State, and 4 dailies.

Our Own Nook.

WHAT ARE MINUTES OF ASSOCIATIONS PRINTED FOR?—To stow away in garrets, or use for lamp lighters? It is amazing with what miserly economy the clerks and ministers of some of our Baptist Associations hoard their minutes. The publishers of the State papers cannot get copies of them. They cannot be had for begging, or for paying. As if there were something in them not to be made known to the world, there seems to be a guard placed around the boundaries of many of our associations to prevent the exit of any of these little messengers of intelligence. We sometimes wonder, when one of these distant, dingy looking creatures reach us, how it could possibly have escaped the vigilance of its keepers. Shame on the indifference of the great mass of the Baptist preachers of this country to the dissemination of intelligence. They seem to be interested in nothing beyond the boundaries of their own little parishes. They are doing nothing to circulate books, or to promote in any way the general interests and improvement of the denomination. Our own experience on this subject is rather bitter. Out of more than two hundred special requests which we have sent to Baptist ministers for copies of their associational minutes for 1854, we have not received twenty responses? And yet the sole object is to furnish the full statistics of each State? One would think that there would not be a man among them but who would feel interest enough in such a work to wrap a piece of paper around a copy of their minutes, leaving the ends out, write on it American Baptist Memorial, Richmond, Va., and drop it in the post office. But if any one thinks that our ministers would surely have courtesy or public spirit enough to confer such a favor, let them try the experiment, as we have done for years, and probably; like us, they will rue the attempt. We do not often scold, but we have just felt in the humor of telling some of these brethren what we think of them, and we respectfully suggest to our fellow sufferers of of the press, to pass round this estimate of their courtesy, that they may blush, repent and do better.

"ELEGANT EXTRACTS" FROM WRITERS OF SOUND JUDGMENT.—The writers of the following extracts are men of clear perception and understanding of that whereof they affirm. We are happy to say to our readers that we have a great many gems of similar lustre, but the following two are all that space in "Our Nook" will allow. The first is from Indiana:

"After reading the December number of the 'Memorial,' I have re-examined the whole volume, and come to the deliberate conclusion that it is one of the best periodicals now published, and I feel in duty bound to use all my influence to extend its circulation. I am astonished to think that any one who is really a Baptist would refuse to subscribe for it."

This is from one of the Baltimore pastors:

"I can not let this go without congratulating you upon the great improvement you have made in the "Memorial," externally and internally, in appearance and in reality, in its body and soul. It must live and flourish."

THIS ITEM IS NOT TO BE READ BY SUBSCRIBERS WHO HAVE PAID FOR THE MEMORIAL FOR THE PRESENT YEAR.

My Dear Brother:—

You owe us a little bill, your subscription for the Memorial, you know! Among the most welcome letters we receive is one like this:

Dear Sir:—You will find enclosed $2, for the last and present year's subscription to the Memorial, sent to —— P. O., State of ——. Please consider me a life subscriber.

Yours, truly,

HENRY JONES.

Now please just send us such a note, and we hereby tender you our thanks in advance.

WHERE DOES HE LIVE?

*Sir:—*I herein enclose three dollars for the Memorial. We only get once in 2 or 3 months a number; and you will therefore please send us no more after this date.

V. ROGERS.

What are we to do with this note? There is no State, no Post Office given. Who Mr. V. Rogers may be, we cannot tell, without going over our whole books, name by name, and then possibly we should find two or more of the same name. Will correspondents ever learn that we can do nothing with their letters, unless we have the name of Post Office and State?

We have a single word to add in relation to subscribers not receiving their numbers regularly, and it is this: they are regularly, carefully mailed from our office. The fault is, therefore, not with us.

Editor's Book Shelf.

IS THE MODE OF CHRISTIAN BAPTISM PRESCRIBED IN THE NEW TESTAMENT? *Published by Graves & Marks, of Nashville, and Sheldon, Lamport & Co., New York.* This is a republication of Professor Stuart's celebrated work on this theme. Though Prof. Stuart occupied the most prominent chair in the Theological Seminary at Andover, a Congregational institution, his discussion of the subject of baptism was marked by the candor and fairness which is peculiar to thoroughly disciplined minds. The philologists and critics of Germany were his models.

His work has been received with more favor by the Baptists than by his own brethren in the faith, who have quietly suffered it to die. Bro. Graves, of Nashville, has given it a resurrection, and we have the novel procedure of the republication of a Pædo-Baptist argument by one of the most uncompromising Baptists in the land. It is very handsomely printed, and we hope our Pædo-Baptist friends will liberally reward the enterprise that has snatched from oblivion an able treatise of one of their own most distinguished professors.

THE GREAT IRON WHEEL, by Rev. J. R. Graves, is from the press of the same publishers. It is not a book so much to our taste as the former, though it deals heavy blows against the polity of the Methodist Episcopal Church. It shows it to be a system of absolutism, which is far as possible removed from the genius of our republican forms of government, and as we think from the democracy of New Testament church polity. That some of the features of Methodist government will be modified essentially, the signs of the times indicate, and that this book will help so good a work, we have no doubt. But that it can be made to harmonize with the pattern of Christian churches, furnished in the Acts of the Apostles, without a thorough revolution, we gravely question. Our greatest objection to this work is, that the style and spirit of it are too severe. The language weakens the force of the logic. It should, however, be said in extenuation of this criticism, that the very hottest place in the battles with our Pædo-Baptist opponents seems to have been forced upon Bro. Graves. They show him no mercy and receive from him no quarter.

"FATHER CLARK;" OR, THE PIONEER PREACHER, is a very neat little volume, the first of a pioneer series, by that venerable pioneer, Rev. J. M. Peck, D.D., published by Sheldon, Lamport & Blakeman, of New York. We are glad to see that our friends are awaking to the importance of rescuing from forgetfulness the memories of earlier days in our denominational history. Our fathers and their deeds should not be forgotten. We hope that this interesting and instructive biography will be speedily followed by others from the same pen.

BLACKWOOD'S MAGAZINE for February contains, among other excellent articles, a most excoriating review of Barnum's revelations. The showman is deservedly "damned to an immortality of fame."

"If we could enter, with anything like a feeling of zest, into the relations of this excessively shameless book, we should be inclined to treat its publication as the most daring hoax which the author has yet perpetrated upon the public. But it has inspired us with nothing but sensations of disgust for the frauds which it narrates, amazement at its audacity, loathing for its hypocrisy, abhorrence for the moral obliquity which it betrays, and sincere pity for the wretched man who compiled it. He has left nothing for his worst enemy to do; for he has fairly gibbeted himself. No unclean bird of prey, nailed ignominiously to the door of a barn, can present a more humiliating spectacle than Phineas Taylor Barnum, as he appears in his Autobiography."

A DEFENCE OF GOSPEL BAPTISM, *With a Brief Historical Sketch of the Origin of Infant Baptism and Sprinkling,* is the title of an octavo pamphlet of forty pages, written by Rev. James French, of Holyoke, Mass. It is very clearly written, its facts are indisputable and its logic unanswerable.

THE CHRISTIAN REPOSITORY AND LITERARY REVIEW, with a formidable list of editors, viz:—Rev. Messrs. Campbell, Peck, Crane, Everts, Warder and Duncan,—resuscitated—inspired with new life—clothed in a new dress, and uttering sound and stirring words, is welcome to our shelf. It is published monthly at Louisville, Ky., at $2 a year, and well deserves a liberal support.

NEW PERIODICALS.—*The Texas Baptist* and *Southern Review* we have heard of but have not seen.

The Family Christian Album—is a new monthly, issued in Richmond, Va., and edited by Mrs. E. P. Elam, at $1 50 per annum. It is beautifully printed, filled with good articles and can but be instructive and useful.

The Monthly Record.

Baptisms Reported.

ALABAMA.

Churches.	Counties.	Administrators.	No.
Mt. Zion,	Barbour,	Wm. Lee,	10
Corinth,	"	"	6
Bethel,	Pike,	"	9
Aniioch,	Dale,	"	17
Centerpoint,	Jackson,	R. H. Taliaferro,	19
Freedom,	Jackson,	A. C. Howell,	25
New Market,	Jackson,		13

BRITISH PROVINCES.

Sherbrook,	Canada,	D. May,	20
Oakland,	Canada,	W. Haveland.	9
Victoria,	Canada,		21
Moncton, (1st ch.)	Canada,		2
Moncton, (2d ch.)	Canada,	W. L. Prince,	14
Bayham Union,	Canada,	H. Fitch,	15
Anapolis,	N. B.		29
Bridgetown,	N. S.	Geo. Armstrong,	32

FLORIDA.

Pease Creek,		J. M. Hayman,	16

CONNECTICUT.

Stonington,	New London,	R. J. Wilson,	*71
East Thompson,	Windham,		7
Danbury,	Fairfield,	W. S. Clapp,	*68
Stoningtonboro,	New London,	W. Spelman,	25

DISTRICT OF COLUMBIA.

Washington. (Navy Yard)		I. Cole,	9

GEORGIA.

Darien,	McIntosh,	A. S. Morrall,	30
Madison,	Morgan,	C. M. Irwin,	8
Albany,	Baker,	J. S. Baker,	5

ILLINOIS.

Kane,	Greene,	H. T. Chilton,	24
Spanish Needle,	Macoupin,	J. V. Hopper,	9
Bethel,	St. Clair,	M. Leman,	62
Aurora,	Kane,	C. Button,	60
Point,	Randolph,	R. C. Keele	7
Pleasant Ridge,	Madison,	M. Ely,	32
Winchester,	Scott,	H. H. Stockton,	8
Walker's Point,		A C Blankenship,	7

INDIANA.

Lost River,	Washington,	J. D. Crabs,	*29
Spice Valley,	Washington,	J. D. Crabs,	22
Maria Creek,	Knox,	W. Stancil,	3
Zoar,	Jennings,	W. Vawter,	23
New Albany, (Bank street)		W. Price,	2
Brownstown,	Jackson,	W. Gillaspy,	15
Brush Creek,	Jennings,	E. Sneed,	6
Kendallville,	Noble,	D. S. Dean,	27
Wolcottsville,	La Grange,		4
No. Madison,	Jefferson,	J. P. Barnett,	8
Leesville,	Lawrence,	J. D. Crabs,	10
New Maysville,	Putnam,	R. Davis,	12
New Discovery,	Park,	P. M. Swaim.	17
Freedom,	Montgomery,	R. Davis,	7
Bethel,	Owen,	F. J. Martin,	30
Springville,	Lawrence,	R. M. Parks,	22
Owensburg,	Greene,	R. M. Parks,	21
Troy,	Whitley,	J. Gratton,	20
Seymour,	Jackson,	J. M. Weaver,	15
Delphi,	Carroll,	T. D. Bland,	9
Crooked Creek,	Cass,	J. Dunbam,	3

*Including former reports.

INDIAN TERRITORY.

Churches.	Counties.	Administrators.	No.
Gainst Creek,	(Choctaws)	P. Folsom,	12

IOWA.

Davenport, (1st church)		S. A. Estee,	24
Agency City,	Wapello,	J. L. Cole,	7

KENTUCKY.

Louisville, (Jefferson street)		J. V. Schofield,	65
Louisville, East street)		T. H. Ford,	12
Louisville, (German church)		J. Weller,	4
Louisville, (1st church)		W. W. Everts,	2
Lexington, (1st church)		W. M. Pratt,	60
Lancaster,	Garrard,	A. W. La Rue,	6
Waidsboro,		N. S. Copeland,	28
East Fork,	Adair,	W. G. Keen,	7
Pleasant Grove,	Caldwell,	C. Hodge,	13
Salem,	Estill,	J. C. Hunton,	25
Pleasant Ridge,	Campbell,	W. Grizzell,	6
Clinton,	Hickman,	W. White,	40
Covington,	Kenton,	S. L. Helm,	40

LOUISIANA.

Farmerville,	Union,	Elias George,	13
Zion Hill,	Union,	S. B. Thomas,	6
New Orleans, (1st church,)		W. C. Duncan,	4

MARYLAND.

Baltimore, (1st church)		J W M Williams,	27
Baltimore, (7th church)		R. Fuller,	25
Baltimore, (Broadway church)		G. F. Adams,	7
Rockville,	Montgomery,	T. Jones,	7

MASSACHUSETTS.

West Tisbury,	Dukes,	J. E. Guild,	3
Holyoke, (2d church)		Jas. French,	10
Malden,	Middlesex,	W. F. Stubbert,	8
Roxbury, (Dudley street)		T. D. Anderson,	5
Lowell, (1st church)		D. C. Eddy,	4
Lowell, (3d church)		S. Howe,	3
Warwick,	Franklin,	T. T. Jencks,	8

MICHIGAN.

De Witt,	Clinton,	J. Gundeman,	6
Hartland,	Lingston,	S. Chase,	32
Osceola,		H. Conklin,	8

MINNESOTA.

St Anthony,	Ramsey,	Mr. Palmer,	8

MISSOURI.

St. Louis, (2d church)		D. Read,	4
St. Louis, (3d church)		J. Teasdale,	12
St. Louis, (2d colored church)		J. Anderson,	6
Pleasant Grove,	Audrain,	W R Wigginton,	17
Mill Creek,	Lincoln,	A. G. Mitchell,	9
Gilead,	Lewis,	J. M. Lillard,	12
Mt. Pleasant,	Montgomery,	Jos. Nichols.	24
Huntersville,	Randolph,	Wm. Thompson,	30
De Kalb,	Buchanan,	A. P. Williams,	21
Pleasant Ridge,	Buchanan,	A. P. Williams,	4
Liberty,	Clay,	E. S. Dulin,	22
Providence,	Clay,	R. C. Hill,	28
High Prairie,	Andrew,	I. T. Williams,	10
Friendship,	Lawrence,	W B Taliaferro,	18
Rocheport,	Boone,	J. N. Robenson,	40
Louisiana,	Pike,	M. M. Modisett,	10
	Jefferson,	James Williams,	4
Nashville,	Boone,	J. M. Robinson,	45
Courtois,	Washington,	H. M. Smith,	5

MISSISSIPPI.

Churches.	Counties.	Administrators.	No.
Liberty,	Ranken,	J. S. Autley,	2
Sunflower,	Sunflower,	W. J. Abbott,	13
Fort Adams,	Wilkinson,	F. Clarke,	5

NEW HAMPSHIRE.

Exeter,	Rockingham,	F. Merriam,	4
Manchester, (1st church)		B. F. Hadden,	*14

NEW JERSEY.

Kettle Creek,	Monmouth,	D. P. Pardue,	13
Livingston,	Essex,	T Davis,	15
Keyport,	Monmouth,	J. Q. Adams,	4
Newark, (1st church)		H. C. Fish,	9
Newark, (Mission church)		D. T. Morrell,	2
Newark, (German church)		A. Huni,	7
Camden, (1st church)		J. Duncan,	*48
Camden, (2d church)		F. T. Cailhopper,	8
Rahway,	Middlesex,	W. B. Tolan,	28
Jersey City,		W. H. Parmly,	4

NEW YORK.

New York churches,			92
New York, (6th street)		L. Covell,	25
New York, (Laight street)		I. Wescott,	18
Brooklyn, (Pierrepont street)		J. S. Holme,	22
Brooklyn, (Strong Place)		E. E. L. Taylor,	5
Brooklyn, (Washington av.)		J. L. Hodge,	5
Brooklyn, (Bedford avenue)		S. Remington,	34
Owego,	Tioga,	W. H. King,	40
Bethany,	Genesee,	James Mallory,	8
Staten Island, (1st church)		S. White,	15
Port Richmond, Staten Island,		J. Seage,	5
Elmira,	Chemung,	J. Chandler,	15
Horse Heads,	Chemung,	W. Mudge,	42
Red Mills,	Putnam.	E. H. Ballard,	24
Clarence,	Erie,		30
Utica, (Bleeker street)		D. G. Corey,	3
Utica, (Broad street)		T. O. Lincoln,	5
Palnted Post,	Steuben,	B. F. Balcom,	4
Gorham,	Ontario,		12
West Plattsburg,	Clinton,	L. Smith,	4
Bloomingdale,		Mr. Clay,	15
East Lansing,	Tompkins,	E. Smith,	23
Frankfort,	Herkimer,		15
Homer,	Courtlandt,	H. Harvey,	60
Lansingburg,	Rensaellaer,	C. W. Hewes,	20
Newburg,	Orange,	James Scott,	30
Auburn,	Cayuga,	W. P. Pattison,	10
Poughkeepsie, (1st church)		T. Goodwin,	5

NORTH CAROLINA.

Hertford,	Perquimons,	Mr. Bradford,	5

OHIO.

Cincinnati, (9th street church)		W. F. Hansell,	4
North Fairfield,	Huron,	J. Corwin,	40
McConnellsville,	Morgan,	J. Chambers,	32
Marietta,	Washington,	J. P. Agenbroad,	7
Bealsville,	Monroe,		33
Newark,	Licking,	D. Andrews,	7
Clarksfield,	Huron,	Mr. Griswold,	4
Uniontown,	Belmont,	R. H. Sedwick,	5
Stillwater,	Belmont,	T. Jones,	13
Piqua,	Miami,	Mr. Hamlin,	20
Ohio City,	Cuyahoga,	S. B. Page,	7
Peru,	Huron,	Mr. Williams,	5
Bristol,	Morgan,	W. Mears,	9
New Castle,	Morgan,	J. Herlest,	16

OHIO.

Churches.	Counties.	Administrators.	No.
Bloomingrove		B. H. Pearson,	3
Zanesville, (1st church)		D. E. Thomas,	20
Zanesville, (2d church)		L. G. Leonard,	2
Mt. Vernon,	Knox,	G. W. Leonard,	19
Xenia,	Greene,	J. H. Parmlee,	10
Troy,	Miami,	W. W. Sawyer,	15
Wooster,	Wayne,	E. T. Brown,	21
Union,	Miami,	J. Blodgett,	19
Mohican,	Wayne,	A. W. Hall,	16
Hamilton,	Butler,	H M Richardson,	4
Fredericktown,	Knox,	E. D. Thomas,	15
Alexandria,	Licking,	T. G. Lamb,	
Concord,	Lake,	J. Harvey,	7
St. Marys,	Auglaize,	Mr. Conyer,	26

PENNSYLVANIA.

Philadelphia, (Tabernacle)		M. G. Clarke,	5
Philadelphia, (10th church)		J. H. Kennard,	8
Philadelphia, (Spruce street)		J. W. Smith,	4
Philadelphia, (3d church)		A. Latham,	2
Philadelphia, (German ch.)		K A Fleischman,	5
Philadelphia, (Calvary)		N. B. Baldwin,	4
Philadelphia, (12th church)		B. C. Morse,	3
Philadelphia, (West)		E. M. Levy,	9
Philadelphia, (Frankfort)		W M Whitehead,	22
Philadelphia, (Germantown)		C. W. Anable,	2
Philadelphia, (Manayunk,)		W E Watkinson,	13
Philadelphia, (Holmsburg)		R. Lewis,	21
Bridgeport,	Montgomery,	J. F. Carnaban,	15
Ridley,	Deleware,	S. W. Ziegler,	13
Lower Merion,	Montgomery,	L. Parmly,	13
California,	Washington,	Wm. Wood,	17
Norristown,	Montgomery,	R. Cheney,	23
Danville,	Montour,	I. Foster,	26
Augusta,	Northumberland,	A. K. Bell,	14
Logan's Valley,	Blair,	G. W. Young,	20
Huntingdon,	Huntingdon,	A. B. Still,	*28
Beulah,	Chester,	J. P. Hall,	*16
Mill Creek,	Huntingdon,	J. B. Williams,	7
Balligomingo,	Montgomery,	W. Pike,	*23
Coleraine,	Lancaster,	J. P. Hall,	15
Radnor,	Delaware,	J. Phillips,	8
Ulysses Center,	Potter,	C. S. Thomas,	24
Dansville,	Bucks,	A. Earle,	10
Jefferson,	Greene,	A. J. Collins,	6
Monogahela Union,	Washington,	G F C Conn,	23
Alleghany, (Sandusky street)		T. R. Taylor,	*46
Pittsburg, (Union Church)		E W Dickinson,	2

RHODE ISLAND.

Providence, (3d church)		Mr. Simmons,	24
Wakefield,	Washington,	N. A. Reed,	*70

SOUTH CAROLINA.

Aiken,	Barnwell,	A. T. Spaulding,	5

TENNESSEE.

Red River,	Robertson,	F. C. Plaster,	13
Jonesboro'	Washington,	Wm. Cates,	29
Blackwell's Branch,	Giles,	J. Kennon,	10
Richland,	Giles,	J. Kennon,	76
Little Flat Creek,	Giles,	J. Kennon,	20
Prosperity,	Shelby,	J. B. Canada,	11
Egypt,		J. S. Cross,	17
Spring Hill,	Gibson,	G. Wright,	11
Rock Springs,		L. H. Bethel,	20
Pleasant Hill,	Gibson,	J. M. Hurt,	20
Bluff Spring,	Gibson,	J. M. Hurt,	11
Republican Grove,		J. W. White,	18

Churches.	Counties.	Administrators.	No.
TENNNESSEE.			
Elk Ridge,		L. J. Crutcher,	13
Mars' Hill,		L. J. Crutcher,	33
New Providence,	Roane,	C. Taliaferro,	20
Prospect,	Roane,	C. Taliaferro,	23
TEXAS.			
Austin,	Travis,	R. H. Taliaferro,	35
		T. H. Stribling,	48
Shiloh,	Anderson,	J. W. Rowland,	15
Zion,	Anderson,	J. W. Rowland,	15
Antioch,	Anderson,	J. E. V. Covey,	8
Magnolia,	Anderson,	J. E. V. Covey,	6
Shiloh,	Rush,	W. Guinn,	32
VIRGINIA.			
Bethlehem,	Gilmer	J. Stump,	5
Booth's Creek,	Taylor,	D. B. Purinton,	3
Monongalia,	Monongalia,	A. Carlin,	5
Bethesda,	Marion,	J. De Garmo,	12
Philippi,	Barbour,	J. M. Punnton,	14
Tussekiah,	Lunenburg,	T. W. Sydnor,	4
Richmond, (1st church)		J. L. Burrows,	24
WISCONSIN.			
Sun Prairie,	Dane,	M. Rowley,	13
Gibbersville,	Sheboyan,	C. Schomaker,	14
			4,152

Churches Constituted.

Names.	Where.	When.	Memb.
Monigan City,	St. Clair, Mo.,	Nov. 15,	
Lima,	Adams, N. Y.,	Dec. 30,	10
Fourche Brazeel,	Washington, Mo.,	Jan. 7,	
Lexington,	Texas,	Jan. 20,	
Red Wing,	Wabashaw, Min.,	Jan. 21,	
Botetourt Springs,	Roanoke, Va.,	Jan. 28,	22
Eldred,	Jefferson, Pa.,	Feb. 1,	
Sharpsville,	Tipton, Ia.,	Feb. 2,	8
Seymour,	Jackson, Ia.,	Feb. 3,	
Sunflower,	Sunflower, Miss.,	Feb.	20
Sprlng Garden,	Philadelphia, Pa.,	Feb. 15,	63
California,	Washington, Pa.,	Feb. 25,	30
Aldenville,	Wayne, Pa.,	Mar. 1,	16
Macachack,	Logan, Ohio,	Mar. 2,	

Ordinations.

Names.	Where.	When.
D. Perkins,	Chariton, Mo.,	Jan. 14
H. Conklin,	Hartland, Mich.,	Jan. 24
Thos. Kenney,	Natchez, Miss.,	Jan. 27
J. H. Kent,	Scotia, N. Y.,	Jan. 31
O. L. Barber,	Chester, Ill.,	Jan. 31
B. S. Blanchard,	Little Brier Creek, Ga.,	Feb. 3
J. D. Murphy,	Franklin co., Mo.,	Feb. 3
J. M. Weaver,	Seymour, Ia.,	Feb. 4
H. Herrick,	Perrysburg, N. Y.,	Feb. 7
J. H. Stockton,	Sweetwater, Ga.,	Feb. 10
Wm. Brown,	Sweetwater, Ga.,	Feb. 10
A. C. Thomason,	Bucksville, Ala.,	Feb. 10
C. L. Thornton,	Philadelphia, Ala.,	Feb. 11
T. Riendeau,	Grand Ligne, C. W.,	Feb. 14
E. P. Barker,	Rush, Pa.,	Feb. 14
Wm. B. Bunnell,	Pekin, Ill.,	Feb. 21
Peter Boyce,	Green Point, L. I.,	Feb. 22

Ministers Rec'd from other Denomin's.

Names.	From what Body.	Where.	Time.
	Methodist,	Livingston, N. Y.,	Jan.
Ths. Kenney,	Methodist,	Natchez, Miss.	Jan.

New Church Edifices.

Where.		When.	Cost.
Monmouth,	Warren, Ill.,	Jan. 14,	
Santa Fe,	New Mexico,	Jan. 15,	$4,000
Hartland,	Livingston, Mich.,	Jan. 23,	
Clinton,	Wayne, Pa.,	Jan. 24,	2,000
Panton,	Addison, Vt.,	Jan. 25,	
Gardiner,	Kenebeck, Me.,	Feb. 1,	
Eagle Prairie,	Monroe, Ill.,	Feb.	1,440
Livingston,	Sumter, Ala.,	Feb. 11,	
Nobleboro', (1st church)	Me.,	Feb. 14,	5,000
Woodville, (re-constructed)	Miss.	Feb.	3,400
Baltimore, (African chapel)	Md.,	Feb. 18,	18,000
Livermore Falls,	Kennebeck, Me.,	Feb. 21,	
Walled Lake,	Ill.,	Feb. 28,	
Oldtown,	Penobscot, Me.,	Mar. 7,	

Deaths of Baptist Ministers.

Names.	Residences.	Time.	Age.
Elisha Collins,	Lexington, Tenn.,	Sep. 15,	66
Isaiah Cain,	Amite co., Miss.,	Dec. 27,	
Henry Garland,	Antioch, Ga.,	Jan.	
J. Meeker,	Ottowa, Kanzas,	Jan. 11,	45
Thos. Colley,	Washington, co., Va.,	Feb. 13,	86
J. W. Miller,	Deleware, Ohio,	Feb.	33
Ely Stone,	Oakfield, N. Y.,	Feb. 13,	
S. Smale,	Hamilton, N. Y.,	Feb. 19,	
Judson Benjamin,	Boston, Mass.,	Feb. 20,	36

Clerical Removals and Settlements.

Names.	Whence.	Where.
Ashworth, L. R.,	Osceola,	Howard's Mills, Mo.
Berg, J.,	Baltimore, Md.,	
Bosworth, G. W.,	S. Boston, Mass.,	Portland Me.
Brantley, J, V.,		Morrison's Mills, Fla.
Brown, C.,	Conway,	Concord, N. H.
Cuthbert, J. H.,	Charleston, S. C.,	Philad'a, Pa.
Cornwell, W.,	Otswego, N. Y.,	
Doolittle, H. D.,	Hoosick, N. Y.,	
Ellis Wm.,		Turkeyfoot, Pa.
Felch, A.,	Bowdoinham,	Hallowell, Me.
Gratton, I.,	Oswego,	Warsaw, Ia.
Hare, C. W.,		Black's Bluff, Ala.
Heath, A.,		Elysia, O.
Hogue, R. J.,	Americus,	Starkville, Ga.
Hopper, A. M.,	New Haven, Ct.,	Charleston, Mass.
Hunton, J. C.,	Estell, co., Ky.,	Texas,
Irwin, J. L.,	Wis.,	Maria Creek, Ia.
Johnson, W. G.,	White Pigeon, Mich.,	Morris, Ill.
Kelley, M. B.,	Chester,	Bolton, Ill.
Kerr, J. G.,	La Fayette,	Crawfordsville, Ia.
Leonard, L. G.,	Zanesville, O.	
Mason, S. R.	Lockport, N.Y.,	Cambridge, Mass.
Messer, A.,	Enfield,	Calais, Me.,
Miner, N. W.,	Peekskill, N.Y.,	Springfield, Ill.
Moxley, O. W.,		Richville, N. Y.
Norton, C. C.,	Rochester Sem.,	New York, N. Y.
Pinney, A.,	Syracuse, N.Y.,	Ag't A. & F. B. So.
Pool, J. A.	Monroe, Wis.,	Chillicothe, Ill.
Pray, E. W.,	N.Ipswich, N.H.,	N.Reading, Mass.
Roberts, J.		Riceville, N. J.
Shedd, P.,	Warsaw, N. Y,	
Stone, J. R.,	New York,	Bridgeport, Ct.
Thompson, W.,	Huntsville,	Fayette, Mo.
Wright, T. G.,	Newark, N. J.,	Westport, N. Y.
Webster, A.,	Newton, Needham Plain,	Mass.

AMERICAN BAPTIST MEMORIAL.

MAY, 1855.

Jonathan Squeez,

THE "MAIN-CHANCE" CHRISTIAN.

BY THE EDITOR.

I DO not assert that Jonathan is dishonest. I rather think he does not mean to be. But he has a keen eye for the "main chance." He knows precisely, or fancies he does, the real and the relative value of dollar, dime and penny. I do not say that Jonathan esteems money-making as the supremest end of life, for he has some notions—on Sundays—that a man's soul is worth more than money, because it must live on eternally after money is all spent and burned. But that he deems money getting the supreme business of the present life, seems to be evident from the intense, unremitted earnestness with which he devotes all his powers to the accumulation.

Jonathan Squeez is doing a very good business. He employs a number of hands, and always makes a very strict contract with them for wages. He does not pay as much for his work as most others in the same branch of business, for he knows that there are some workmen always out of employment, who will rather labor for reduced wages than starve. True, he does not obtain the most skillful workmen, nor does he keep any sort of hands long, but he contrives to get his work done cheap. He keeps a strict watch over them, notes carefully in his memorandum book every five minutes tardiness in commencing work, and every ten minutes lost during the day, and makes the strict deduction. He pays his men what they have earned, according to the rigid contract, and never, by any chance, makes an error on the side of generosity. He grumbles and scolds when the work is not well and quickly done, but never praises or commends when it is. His apprentices know him too well, to presume ever to ask for an extra holiday, and as to giving them a shilling occasionally for spending money, he might as readily be caught throwing shillings into the river. He gives his boys the shirts and shoes named in the contract, and if they wear them out before the next set is due, why they must go bare-backed or bare-footed. His workmen of course have no love and but little respect for him. His cognomens among them are "Old skin-flint," "Sponge," "Hunks," "Fip-sweater," etc. They feel no interest in their labor, no special desire for his prosperity, no care whether he succeeds or not. Indeed, they seem rather glad when he grinds his teeth over some loss, for they think he deserves it for his penuriousness.

These characteristics of Mr. Squeez are pretty well known in the community, and men set their teeth hard when he comes to make a bargain with them. They instinctively know that it becomes them now to keep their eyes wide open, and their wits sharply at work. Old Squeez will surely gain the advantage if long experience and tact are worth anything. Men generally do not like to deal with him if they can help it, for

there is a sort of uneasy consciousness that they will be overreached in the end, unless they are very sharp. Mr. Squeez was very severely cheated once by a man keener and less honest than himself, and instead of sympathy with him and indignation against the sharper, there was a smirk of satisfaction, a sort of expression of "good for him" on the countenances of his neighbors.

Jonathan Squeez is a man of family. He has a wife and several children. He means to do about the right thing at home, and would do it precisely if it did not cost so much. He does the marketing himself, because his wife, poor drudge, is a little disposed to be extravagant. He can buy cheaper meat, and butter, and vegetables, than she can, or any one else about the house. To be sure, they are not quite so good as some that might be found in the market, but they answer the purpose, they keep starvation out. His little children never come toddling up to his knee with an expecting smile radiating their happy faces, with outstretched, open hands, begging, "Please, father, give me a penny." He would start aghast at such a petition, and cast a reproachful look at the poor mother for allowing such notions to find lodgement in her children's brains. Cheap victuals, cheap clothing, cheap schooling —happy thing that cheap schooling is so good in these days—cheap furniture, bought at second hand, every thing cheap in and about Jonathan's house. Yet not poor, very far from poor, is Mr. Squeez. He has laid penny upon penny and dime upon dime, until a very respectable pile delights the heart of Mr. Squeez.

Jonathan is called "brother" among the church people. He is a member, a communicant. He rents a pew in the church, too. True, it is one near the door, on the side aisle—not such a one as many brethren of much less means feel it a privilege for themselves and an aid to the church to occupy, but it would hold his family, and then *it is cheap.* Bro. Squeez gives something, too, to benevolent purposes, occasionally—very occasionally;—sometimes, for some very important and pressing claim as much as —a dollar. But from such a spasm of liberality it takes him a long time to recover. The ghost of that dollar stands guard over his purse for many days. The empty place that it might have filled, makes him sad. Do not ask him for money again shortly. Six months after he will be likely to tell you that the calls are too numerous, why it was only the other day he did give something.

I never could bring myself to think that Bro. Squeez was of any advantage to the church or to the Christian name. I feel unwilling to say that he is not a Christian, and yet I hardly know how to admit that he is one. He has some good qualities, but his mean, mercenary spirit spoils all. It is so antagonistic to the spirit of Christ, too, "and if any man have not the spirit of Christ—"

Worldly men find great fault with Jonathan Squeez. They talk of his hard, grinding ways, and then ask if that is a good specimen of a Christian. Worldly men will do this, they always pick out the worst, instead of the best for specimens, and find an argument against Christianity in those faults of its professors, which Christianity most emphatically condemns. "Offences must needs come, but wo unto those by whom they come."

Bro. Squeez! what shall the church do with thee! Thou art a hard man, a mean man, an injurious man, Bro. Squeez! Thy influence diffuses no happiness, and no good, so far as we can see, among thy neighbors, thy family or church of Christ. Bro. Squeez! Thou hast not, thou knowest it, a heart like that of thy Lord and examplar, Jesus Christ! Canst thou not cast out of thee that mean, mammonish spirit? By God's aid and grace thou canst. Try. Strive hard against it. Be benevolent, in spite of yourself. I fear, Bro. Squeez, if you are ever saved, it will be "so as by fire."

Rev. Jared Sanders Dennard,

(LATE MISSIONARY TO CENTRAL AFRICA.)

BY REV. A. S. HOLMES, CUTHBERT, GA.

THE subject of this notice was born in Twiggs county, Georgia, Oct. 28, 1818. He was educated at an excellent Academy in his native county, under the direction of Mr. Milton Wilder. In 1834, his parents moved to Houston county, Georgia. Soon after, the Indian hostilities commenced, and young Dennard, then about eighteen years old, joined one of the companies raised to protect the settlements, and drive the Indians from the country. He served as a soldier in this war about three months, and secured the confidence of his companions in arms, by his fearless and gentlemanly deportment. On his return home, after spending some months without any positive employment, he commenced the study of law, under Messrs. Kelly & Rice, Perry, Georgia, and in July, 1839, was admitted to the bar. He continued the practice of the law about five years, and his friends were encouraged to hope that he would distinguish himself in the honorable profession which he had chosen. But "He who worketh all things after the counsel of his own will," and who makes kings, as well as soldiers and lawyers, his willing subjects in the day of his power, had other and more important work for him to do. Some time in the spring of 1845, he was made to feel that he was a guilty sinner. Under his deep convictions, he mingled with the people of God, and listened to the preaching of the gospel, as one who felt that he had a special interest in the glad news which it proclaimed. In good earnest, he sought the forgiveness of sin through the blood of the cross, and not long after, was enabled to rejoice in humble hope of peace with God, through the Lord Jesus Christ. In the commencement of his Christian career, he seemed to realize, in a peculiar manner, the spirit of the apostle, and his honest inquiry was, "Lord, what wilt thou have me to do." To submit to the authority of his Divine Master, to obey his commands and to consecrate himself to his service, seemed to constitute the spirit of his religion. He took a high position, at once, as a Christian, and secured fellowship among the people of God, as one whose elevated purpose was to adorn the doctrine of his Saviour, and to walk worthy of his high vocation. He was baptized, by the writer of this humble tribute to his memory, some time in the month of October, 1845, and soon after, yielding to his convictions of duty, he engaged in the important work of the Christian ministry. Having enjoyed but limited advantages as a theological student, and desiring to "show himself approved unto God, a workman that need not be ashamed," he became a student of the Bible. It was soon obvious that he had entered upon the study of this *Book of books*, with proper reverence for its authority, and with full conviction that it contained the will of God respecting himself, and those among whom he expected to labor. With child-like simplicity, he sat at the feet of his Divine Master and learned of Him, and as he learned, so he taught. In December, 1846, he was ordained, at the request of the Baptist church in Perry, Georgia, of which he was a member, and entered at once upon the work of an evangelist. After spending two years in closing up his business as a lawyer, he left the state of Georgia and settled in Alabama. At this time, he abandoned his legal profession, and devoted himself, altogether, to the work of the ministry. His private worth and his abilities as a preacher very soon gained the confidence of his brethren, and he was called to sustain the relation of pastor to four different churches. His connection with these churches was characterized by prayerful faithfulness, not only to his people, but to the unconverted; and while he fed the flock of Christ, he manifested unusual concern for the salvation of sinners. He contin-

ued in the pastoral care of these churches about three years, during which time it was his privilege to lead many willing subjects "down into the water" and bury them with Christ in baptism. But the time had come when the long cherished desire of his heart was to be gratified, and the call from Africa was heard and obeyed. In March, 1850, he was received by the Board at Richmond, as their missionary to that benighted land, and immediately commenced preparations for leaving his native country. On the 19th of June he was married to Miss Fannie Smith, of Randolph co., Georgia, and sailed from New York, for Africa, on the 6th July ensuing. Having reached the field of labor assigned him, he soon gave evidence that his head and heart were fully engaged in the great work to which he had consecrated his life. This was manifested in the spirit which breathed in his letters, and in the plans which he proposed for the effectual accomplishment of the objects of his mission. But scarcely had he entered upon his work, when his progress was arrested by a most melancholly event. A dark cloud gathered over his head, even while he cherished the growing hope that he might be instrumental in dispelling the deep gloom which hovered over the land of his prayers. His wife, the beloved partner of his sacrifice and toils, the dear object of his warmest earthly attachment, who, from love to him and their common Saviour, had forsaken home and parents, and friends and country, is prostrated by the fever of the climate, and he sits by her bed, soon to meet one of those remarkable dispensations of providence, which so signally test the Christian's faith. Oh! the desolation of that hour! when the lonely missionary closed the eyes of his dearest friend, when he placed her in the silent grave and returned to his home to realize the sad conviction, that he should hear her voice no more. Her sympathy, her counsel and her smile had sustained and comforted him amid all his trials, and while he lived, he felt, that though a pilgrim in a far distant land, he was a happy and contented one. But He, whose "ways are not as our ways," and who, according to the belief cherished by his friends and himself, had provided for him a suitable companion, was pleased, in his inscrutable purpose, to dissolve the connection so happily formed.—The sweet flower by his side began to fade, and soon withered and died, leaving him to mourn in sadness, "a stranger in a strange land." Having recovered from the first blighting effect of this heavy bereavement, he resumed his labors and seemed more than ever devoted to the success of his mission. He found consolation in the assurance that "all things work together for good to them that love God." He believed that his wife was a happy saint in heaven, and felt that their separation would but "work out for him a far more exceeding and eternal weight of glory." "The Lord had given, and the Lord had taken away," and chastened and submissive he was enabled to say "blessed be the name of the Lord." For a few months he prosecuted his important work, and in his correspondence with the Board, gave evidence of increasing energy and zeal. He wept over the degraded people, for whose salvation he labored and prayed, and confident in the power of Divine truth, and feeling the solemn obligations resting upon his brethren in America, his appeals to them were pointed and affecting. But his work was done, and having unfurled the banner of the cross at Lagos and Abbeokuta, he was called to leave the work, thus favorably commenced, to be carried on by others. On the 18th June, 1854, six months after the death of Mrs. Dennard, he committed the cause of idolatrous Africa into the hands of the God of missions, and rested from his labors. "The earthly house of his tabernacle is dissolved, but he has a building of God, a house not made with hands, eternal in the heavens."

Mr. Dennard was a man of sterling private worth. Before his connection with the church, he enjoyed the confidence and respect of all who knew him. Even his political opponents entertained for him the highest respect, and honored him for his upright and manly course. He was a man of fine feelings and elevated principles, and gave evidence of this in every relation that he sustained. As a man of God, he was decided, conscientious, and devoted to his *best friend*, and to the interests of his kingdom upon the earth. "His sun has gone down at noon," but many warm friends cherish his memory, and feel happy in the assurance, that he lives in a better world, enjoying the favor of his God.

Mrs. Frances Dennard, wife of Rev. J. S. Dennard, was born in Upton co., Georgia, August 24th, 1833. She was the daughter of John M. and Nancy H. Smith, who speak of her as having been a very affectionate child from her infancy. At the age of thirteen, she was baptized, and became a member of Harmony church, Muscogee county, Georgia. Young as she was, she enjoyed the confidence of her brethren, and as an exemplary member of the church, was beloved by all who knew her. From the time that she embraced the Saviour as her hope and salvation, she felt a strong desire to become a missionary, and to the period of her marriage with Mr. Dennard, she improved every opportunity to instruct others, and induce them to prepare for eternity. In consenting to become the wife of a missionary, she felt that she was giving herself to Christ and his cause, and in parting with the beloved friends of her home and native land, she could smile in the midst of her tears under the cheering conviction that she was treading the pathway of duty. But, with the chosen companion of her toils, and labors and sacrifices, she sleeps in peace, beyond the ocean. They sleep to wake no more on earth. Having aided in lighting the torch that is to shine brighter and brighter upon benighted Africa, they rest from their labors, in obedience to the voice of Him who bade them leave the work to be completed by others. But, "if we believe that Jesus died and rose again, even so, them also which sleep in Jesus, will God bring with him."

Making Friends,

BY THE MAMMON OF UNRIGHTEOUSNESS.

IT was four o'clock in the afternoon of a dull winter day, that John —— sat in his counting-room. The sun had nearly gone down, and, in fact, it was already twilight beneath the shadows of the tall dusky stores, and the close, crooked streets of that quarter of Boston. Hardly light enough struggled through the dusky panes of the counting-house for John to read the entries in a much-thumbed memorandum-book, which he held in his hand.

A small, thin boy, with a pale face and anxious expression, significant of delicacy of constitution and a too early acquaintance with want and sorrow, was standing by him, earnestly watching his motions.

"Ah, yes, my boy," said John, as he at last shut up the memorandum-book. "Yes, I've got the place now; I'm apt to be forgetful about these things: come, now, let us go. How is it? Haven't you brought the basket?"

"No, sir," said the boy, timidly. "The grocer said he'd let mother have a quarter for it, and she thought she'd sell it."

"That's bad," said John, as he went on tying his throat with a long comforter of some yards in extent; and as he continued this operation, he abstractedly repeated, "That's bad, that's bad," till the poor little boy looked quite dismayed, and began to think that somehow his mother had been dreadfully out of the way.

"She didn't want to send for help so long as she had anything she could sell," said the little boy in a deprecating tone.

"Oh, yes, quite right," said John taking from a pigeon hole in the desk a large pocket-book, and beginning to turn it over; and, as before, abstractedly repeating, "Quite right! quite right!" till the little boy became reassured, and began to think, although he didn't know why, that his mother had done something quite meritorious.

"Well," said John, after he had taken several bills from the pocket-book, and transferred them to a wallet which he put in his pocket, "now, we're ready, my boy." But first he stopped to lock up his desk, and then he said abstractedly to himself, "I wonder if I hadn't better take a few tracts."

Now, it is to be confessed that this John ——, whom we have introduced to our reader, was in his way quite an oddity. He had a number of singular little *penchants* and peculiarities quite his own —such as a passion for poking among dark alleys, at all sorts of seasonable and unseasonable hours; fishing out troops of dirty, neglected children; and fussing about generally in the community, until he could get them into schools, or otherwise provided for. He always had in his pocket-book a note of some dozen poor widows who wanted tea, sugar, or candles, or other things, such as poor widows always will be wanting. And then he had a most extraordinary talent for finding out all the sick strangers that lay in out-of-the-way upper rooms in hotels, who everybody knows, have no business getting sick in such places, unless they have money enough to pay their expenses, which they never do.

Besides this, all John's kinsmen and cousins, to the third, fourth, and fortieth remove, were always writing him letters, which among other pleasing items, generally contained the intelligence that a few hundred dollars were then exceedingly necessary to save them from utter ruin, and they knew of nobody else to whom to look for it.

And then John was up to his throat in subscriptions to every charitable society; had a hand in building all the churches within a hundred miles; occasionally gave four or five thousand dollars to a college; and offered to be one of six to raise ten thousand dollars for some benevolent purpose, and when four of the six backed out, quietly paid the balance himself, and said no more about it. Another of his innocent fancies was, to keep about him any quantity of tracts and good books, little and big, for children and grown-up people, which he generally diffused in a kind of gentle shower about him wherever he moved.

So great was his monomania for benevolence, that it could not at all confine itself to the streets of Boston, the circle of his relatives, or even the United States of America. John —— was fully posted up in the affairs of India, Burmah, China, and those odd out-of-the-way places, which no sensible man ever thinks of with any interest, unless he can make some money there; and money, it is to be confessed, John didn't make there, though he spent an abundance. For getting up printing presses in Ceylon, for Chinese type, for boxes of clothing and what not to be sent to the Sandwich Islands, and for school-books for the Greeks, John was without a parallel. No wonder his rich brother-merchants sometimes thought him something of a bore, since his heart being full of all these matters, he was rather apt to talk about them and sometimes to endeavor to draw them into fellowship, to an extent that was not to be thought of.

So it came to pass often, that though John was a thriving, business man, with some ten thousand a-year, he often wore a pretty threadbare coat, the seams whereof would be trimmed with lines of white, and he would sometimes need several pretty plain hints on the subject of a new hat, before he would think he could afford one. Now, it is to be confessed, the world is not always grateful to those who devote themselves to its interests, and John had as much occasion to know this as many another man. Peo-

ple got so used to John's giving, that his bounty became as common and as necessary as that of a higher Benefactor, "who maketh his sun to rise upon the evil and the good, and sendeth rain upon the just and the unjust;" and so it came to pass that people took them as they do the sunshine and the rain, quite as matters of course, not thinking much about them when they came, but particularly apt to scold when they did not.

But John never cared for that. He didn't give for gratitude; he did not give for thanks, nor to have his name published in the papers as one of six who had given fifty-thousand to do so-and-so; but he gave because it was in his heart to give; and we all know that it is an old rule in morals as well as medicine, that what is in a man must be brought out. Then, again, John had heard it reported that there had been One of distinguished authority who had expressed the opinion, that it was "*more blessed to give than to receive,*" and he very much believed it,—believed it, because the One who said it must have known, since for man's sake *He* once gave away ALL.

And so when some thriftless distant relative, whose debts John had paid a dozen times over, gave him an overhauling on the subject of liberality, and seemed inclined to take him by the throat for farther charity, John calmed himself by a chapter or two from the New Testament, and then sent him a good brotherly letter of admonition and counsel, with a bank note to enforce it; and when some querulous old woman, who had had a tenement of him rent-free for three or four years, sent him word that if he didn't send and mend the water pipes, she would move right out, John sent and mended them. People said that he was foolish, and that it didn't do any good to do for ungrateful people, but John knew that it did *him* good; he loved to do it, and he thought upon the words that ran to this effect, "Do good and lend, *hoping for nothing again.*" John literally hoped for nothing again in the way of reward, either in this world or in heaven, beyond the present pleasure of the deed; for he had abundant occasion to see how favors are forgotten in this world; and as for another, he had in his own soul a standard of benevolence, so high, so pure, so ethereal, that but One of mortal birth ever reached it. John felt that, do what he might, he fell ever so far below the life of that *spotless One*, that his crown in heaven must come to him at last, not as a reward, but as a free eternal gift.

But all this while our friend and his little companion have been pattering along the wet streets, in the rain and sleet of a bitter cold evening, till they stopped before a grocery. Here a large cross-handled basket was first bought, and then filled with sundry packages of tea, sugar, candles, soap, starch, and various other matters; a barrel of flour was ordered to be sent after him on a dray. John next stopped at the dry goods store, and bought a pair of blankets, with which he loaded down the boy, who was happy enough to be so loaded; and then turning gradually from the more frequented streets, the two were soon lost to view in one of the dimmest alleys in the city.

The cheerful fire was blazing in John's parlor, as, returned from his long, wet walk, he was sitting by it with his feet comfortably incased in slippers. The lamp was burning brightly on the centre table, and a group of children were around it studying their lessons.

"Papa," said a little boy, "what does this verse mean? It's in my Sabbath school lesson,—"Make to yourselves *friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations.*'"

"You ought to have asked your teacher, my son."

"But he said he didn't know exactly what it meant. He wanted me to look this week, and see if I could find it out."

John's standing resource in all exeget-

ical difficulties was Dr. Scott's family Bible. Therefore he now got up, and putting on his spectacles, walked to the glass book-case, and took down a copy of that worthy commentator, and, opening it, read aloud the whole exposition of the passage, together with the practical reflections upon it; and by the time he had done, found his young auditor fast asleep in his chair.

"Mother," said John, "this child plays too hard. He can't keep his eyes open in the evenings. It's time he was in bed."

"I wasn't asleep, pa," said Master Henry, starting up with that air of injured innocence with which gentlemen of his age generally treat an imputation of this kind.

"Then can you tell me now what the passage means that I have been reading to you?"

"There's so much of it," said Henry, hopelessly; "I wish you'd just tell me in short order, father."

"Oh, read it for yourself," said John, as he pushed the book towards the boy; for it was to be confessed that John perceived at this time that he had not himself received any particularly luminous impression, though of course he thought it was owing to his own want of comprehension.

John leaned back in his rocking chair and began to speculate a little as to what he really should think the verse might mean, supposing he was at all competent to decide upon it. "Make to yourselves friends of the mammon of unrighteousness,'" says John, "that's money, very clearly. How am I to make friends with it or of it? "Receive me into everlasting habitations!' that's a singular kind of expression,—I wonder what it means. Dr. Scott makes some very good remarks about it, but somehow I'm not exactly clear." It must be remarked that this was not an uncommon result of John's critical investigations in this quarter. Well, thoughts will wander, and as John lay with his head on the back of his rocking-chair, and his eyes fixed on the flickering blaze of the coal, visions of his wet tramp in the city, and the lonely garret he had been visiting, and of the poor woman with the pale, discouraged face, to whom he had carried warmth and comfort, all blended themselves together. He felt, too, a little, indefinite, creeping chill, and some uneasy sensations in his head, like a commencing cold, for John was not a strong man, and it is probable that his long, wet walk was likely to cause him some inconvenience in this way. At last he fell fast asleep nodding in his chair.

He dreamed that he was very sick in bed, and that the doctor came and went, and that he grew sicker and sicker: he was going to die. He saw his wife sitting weeping by his pillow,—his children standing by with pale and frightened faces,—all things in his room began to swim, and waver, and fade, and voices that called his name, and sobs and lamentations that arose around him, seemed far off and distant to his ear. "Oh, eternity! eternity! I am going, I am going," he thought,—and in that hour, strange to tell, not one of all his good deeds seemed good enough to lean on; all bore some taint or tinge, to his purified eye, of mortal selfishness, and seemed unholy before the ALL PURE. "I am going," he thought; there is no time to stay, no time to alter, to balance accounts; and I know not what I am, but I know, O, Jesus, what THOU art, I have trusted in thee and shall never be confounded." And with that last breath of prayer earth was past.

A soft and solemn breathing, as of music, awakened him. As an infant child, not yet fully awake, hears the holy warblings of his mother's hymn, and smiles half conscious, so the heaven-born became aware of sweet voices and loving faces around him, ere yet he fully woke to the new immortal LIFE.

"Ah, he has come at last,; how long we have waited for him,—here he is

among us,—now for ever,—welcome! welcome!" said the voices.

Who shall speak the joy of that latest birth, the birth from death to life! The sweet, calm, inbreathing consciousness of purity and rest,—the certainty that all sin, all weakness and error, are at last gone for ever,—the deep immortal rapture of repose—felt to be but begun—never to end!

So the eyes of the heaven-born opened on the new heavens and the new earth, and wondered at the crowd of loving faces that thronged about him. Fair, godlike forms of beauty, such as earth never knew, pressed round him with blessings, thanks, and welcome.

The man spoke not, but he wondered in his heart who they were, and whence it came that they knew him,—and soon as the enquiry formed itself in his soul it was read at once by his heavenly friends. "I," said one bright spirit, "was a poor boy whom you found in the streets; you sought me out, you sent me to school, you watched over me, and led me to the house of God, and now here I am." "And we," said other voices, are neglected children whom you rescued; we also thank you." "And I," said another, "was a lost helpless girl, sold to sin and shame; nobody thought I could be saved; everybody passed me by till you came. You built a home, a refuge for such poor wretches as me, and there I and many like me heard of Jesus, and here we are." "And I," said another, "was once a clerk in your store. I came to the city innocent, but I was betrayed by the tempter. I forgot my mother, and my mother's God. I went to the gaming table, and to the theatre, and at last I robbed your drawer. You might have justly cast me off, but you bore with me, you watched over me, you saved me. I am here, through you, this day." "And I," said another, "was a poor slave girl, doomed to be sold on the auction block to a life of infamy, and the ruin of soul and body. Had you not been willing to give so largely for my ransom, no one had thought to buy me. You stimulated others to give, and I was redeemed. I lived a Christian mother to bring my children up for Christ; they are all here with me to bless you this day; and their children on earth, and their children's children, are growing up to bless you." "And I," said another, "was an unbeliever. In the pride of my intellect, I thought I could demonstrate the absurdity of Christianity. I thought I could answer the arguments from miracles and prophecy; but your patient, self-denying life was an argument I never could answer. When I saw you, spending all your time, and all your money, in efforts for your fellow-men, undiscouraged by ingratitude, and careless of praise, then I thought 'there is something divine in that man's life,' and that thought brought me here."

The man looked around on the gathering congregation, and he saw that there was no one whom he had drawn heavenward, that had not also drawn thither myriads of others. In his lifetime he had been scattering seeds of good around from hour to hour, almost unconsciously, and now he saw every seed springing up into a widening forest of immortal beauty and glory. It seemed to him that there was to be no end of the numbers that flocked to claim him as their long expected soul-friend. His heart was full, and his face became as that of an angel, as he looked up to One who seemed nearer than all, and said, "This is thy love for me, unworthy, O Jesus! Of Thee, and to Thee, and through Thee are all things. Amen."

Amen, as with chorus of many waters and mighty thunderings, the sound swept onward, and died far off in chiming echoes among the distant stars; and the man awoke.

We have called his name simply *John;* but this man hath long since been called to receive that "new name" which the Lord giveth to him that overcometh. Let us follow in his steps.

"He who marks from day to day
With generous acts his radiant way,
Treads the same path his Saviour trod,
The path to glory and to God."

The Church.

Murmurings and Disputings.

"DO ALL THINGS WITHOUT MURMURINGS AND DISPUTINGS."—Phil. ii. 14.

THIS passage instructs us as to the spirit which Christian brethren are to cherish and exhibit toward each other. Whatever objects the church may propose to accomplish, whatever business it may have to transact, no jar or strife must be permitted to disfigure or disturb its proceedings. From this sacred ground the spirit of the world must be studiously excluded. All selfish passions, all mean jealousies and suspicions, should be sternly resisted and positively forbidden to approach. Whatever the Great Master has enjoined should be fulfilled by all his faithful servants with an affectionate readiness. Let the followers of the Lamb cultivate his spirit, and towards "all that call upon the name of the Lord Jesus Christ, both their Lord and ours," cherish and display brotherly tenderness and generous consideration. Even toward the weak let a noble-minded charity be evinced, combating their very prejudices with patient meekness,—anxious for the edification of the entire body, for the individual comfort and growth in grace of all that compose it. Principle, truth, conscience, must not be sacrificed; but let us take care not to elevate to this high ground, or dignify with these noble titles, what, after all, is only a selfish object and aim, a mere caprice, a foolish conceit, a private end. In things essential, let there be firmness, by all means, grounded on the reason and propriety of things, and, above all, as ordained by Him who is "Head over all things to the church;" but let that firmness be maintained with candor and in all kindness. In things not essential, however desirable they may seem to be, let there be a preparedness for mutual concession, and an endeavor to "keep the unity of the spirit" paramount to all other feelings whatsoever.

In this way, a Christian church will shut out the fell demon of strife and division, "murmurings and disputings." When once the members of a church allow themselves to indulge complaints against their brethren, to harbor ill thoughts one of another, to betray a feeling of mutual distrust, "murmurings" are on the road, which will engender strifes, and open a breach, through which who shall say what foul and unclean spirits may not enter? "The beginning of strife is as when one letteth out water, therefore, leave off contention before it be meddled with."

"Murmurings" quickly grow into "disputings." While the evil temper lay pent up in thine own breast, whatever injury it may have caused thyself, it did not blast and scathe others; but, now that thou hast taken out the vent-peg of thy displeasure, there is no telling its issues. Thou hast given a tongue to thy suspicions, to thy jealousies; thou hast uttered thy complaints, be they never so groundless, and they have fallen upon other ears, and poisoned other minds; and, perhaps, only this was wanted,—only this first breath of discontent, to blow up a smouldering fire,—only this spark of foolish anger, to produce a conflagration which may rage for years, destroying what was once so beautiful and promising,—the work of long, tedious, trying days and nights of pains and patience, desolating the fairest scenes of Christian labor, and leaving ever after a dark, scorched spot, where no flower blossoms and no fruit can grow! All this thou hast done, with this reflection as thy solace, that thy discontented, querulous nature hath been revenged! "What shall be given unto thee? or, what shall be done unto thee?"

"Murmurings" stay not at home, but creep into other houses and work mischief there. Alas! for our fallen humanity, there will be always found more

than plenty, whether in the body politic, or even among the professed adherents of Christ's holy gospel, ready enough to entertain these complaints, be they true or false, and to form a party. Or, should this fail, it is not likely that such "murmurings" should awaken no feeling of resentment on the part of those against whom they are levelled; the ill-humor on one side provokes retaliation on the other. The collision has begun, war is proclaimed, and the combatants are closing upon each other!

"Murmurings and disputings!" Oh! better were it to endure any amount of dissatisfaction, or even wrong, than thus to prove an occasion of rending Christ's body, yea, of wounding his heart, grieving his people, and causing the enemy to blaspheme! Had there been, in reality, any thing objectionable, how easily might its removal or correction have been effected by a very few calm words in "the meekness of wisdom." Ah! but unhappily, such a peaceful, noiseless, innocent way of dealing with the differences of opinion, and whatever traversings besides may exist among Christian people, does not suit the taste or the purpose of those parties to whom "murmurings and disputings" are so agreeable. The gentle, smooth passage of the church through the various stages of its benign and hallowed duties, under the conduct of its own chosen officers, is death to the pride and self-importance of these complainers. But for the *noise* which they make, there would be nothing to distinguish them; it is their discordance that makes them marked men. No very enviable reputation this, every wise man will feel, to rise into notice only by means of a croaking dissonance that offends all pure, harmonious natures!

You shall find these "murmurings," moreover, proceed from excessively little minds—small, but very troublesome, as is so often the case in the animal world. If some whim of theirs—all the great world to them, in its turn—is not complied with, if some mark of attention due to their own estimated importance and worth should happen to be neglected; if a sentiment should be expressed not in unison with their shibboleth; if a course be adopted, solemnly and after due deliberation adopted, of which they do not approve, what, for at least the heated moment, are all the ties of Christian brotherhood, all the claims of Christian liberty and Christian charity, even all the interests of religion and the honor of the Saviour himself, in comparison with their rights overlooked, their dignity offended? Oh, brethren! *is this* what we might look for from the disciples of Jesus? from souls redeemed by his blood, forgiven and freed from faults innumerable, and "sealed" with the Holy Spirit of love? Who can discern any beauty, any power, any reality, in a religion which leaves its avowed subjects to be swayed by passions so low? How sad it is to observe those who rank with "the excellent of the earth," forsake the house of God, forsake the table of the Lord, forsake the fellowship of the church, renounce the most solemnly binding obligations which they have vowed to keep toward Christ and his people, and all for trifles light as air, if not magnified by inordinate vanity! Perish our names—let us say—perish our ambition, and self-will, and self-aggrandizement, rather than that His name, who suffered for our transgressions, should be dishonored, and his glory tarnished through our pride and foolishness!

Another thing very observable about these "murmurings" which generate "disputings" is, that those who indulge them do nothing for the *cure* of the evils, whether real or imaginary, of which they so loudly complain. Their only business in life, one might think, is to find fault, to detect imperfections in others. Very useful qualities, no doubt, if properly directed, but very unlovely ones where there is nothing else. It were, however, the greater charity, we ween,

to keep back your criticisms, sharp, caustic, envenomed as they are, unless you show also the more excellent way, ay, and in such a spirit and manner, as to commend it to the adoption of people around you. It is extremely discouraging to receive no help from you in reforming what is wrong, restoring what is turned aside, strengthening what is weak, and perfecting what is lacking. You complain that *this* is not done, that *that* is neglected, that *the other* is out of place, and, very possibly, that keen eye of yours has discovered something real; things may be too much as you say; but how much have you done or attempted with a view to their improvement? What assistance have you rendered to those who, deploring not less sincerely and deeply than yourselves that all is not in perfect order, *are*, nevertheless, making some effort toward amelioration? You complain that, in the church, all is so cold; that the people keep at such a distance from each other; that they evince no sympathy nor brotherly-kindness. I am indeed afraid that these charges are too true. But now, my friends, let me ask, in the name of candor and consistency, what have you done to dissolve this frigid atmosphere, and to induce a more balmy, genial state? Is the position you have taken up, in your isolation and self-satisfaction, (for, singularly enough, amidst all these complaints, not one modest syllable drops from your lips that would betray the least consciousness of imperfection in yourselves,) is this likely to infuse life and warmth, where, you say, there is, at present, so much chilling apathy and lukewarmness? How different might have been the condition of the community, and how much better that of your own heart, had you only with earnest good will helped on the work of correction, instead of pampering a malicious joy by brooding over defects and errors, which, at the worst, a morbid fancy has not failed to exaggerate! Oh! anything, anything is better than that everlasting, statue-like, motionless eye and pointed hand, always resting on the fault, but advancing not a step to minister healing or relief. The truth must be told: these "murmurers and disputants," like their prototypes of old, that "laid heavy burdens on men's shoulders, but touched them not with one of their own fingers," are the most useless class of the community, whose sudden annihilation would be no loss; but whose "transformation by the renewing of the spirit of their mind" would, indeed, be an unspeakable blessing both to themselves and to mankind also.

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Who can calculate the injury that has resulted to the interests of religion from this contentious and bitter spirit, of which, in one of its phases, our text has led us to speak—what minds it has alienated, what obstacles it has cast up, as the history of Christianity could mournfully testify! What can be more affecting and forcible than the exhortations with which the New Testament abounds to the contrary! "Let all things be done with charity." "Be kindly affectioned one toward another with brotherly love, in honour preferring one another." "Let nothing be done through strife or vainglory, but in lowliness of mind let each esteem other better than himself." "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment." "Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice; and be ye kind one to another, tender hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you." "A new commandment I give unto you, that ye love one another: by this shall all men know that ye are my disciples, if ye have love one to another." "Be ye therefore followers of God as dear children and walk in love." "Do all things

without murmurings and disputings, that ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom shine ye as lights in the world."

In fact, what arguments crowd upon us, from the entire plan and genius of the gospel—from the character and dealings of God—from the work of Christ—from our own necessities, failures, weaknesses, and imperfections—from the constitution and relations of the church—from the interests of a dark, distracted, perishing world—from the revealed designs of Infinite Goodness—from the prospects of a renovated creation—from the visions of future glory—from all the precepts, examples, invitations, and promises of Scripture—to the nourishment and display of sanctified dispositions and Christ-like tempers! "What manner of persons ought we to be in all holy conversation and godliness!" "The God of peace sanctify you wholly." "The sons of God, without rebuke!" "God is love." "Be ye therefore perfect, even as your Father which is in heaven is perfect." He is good—always good—good to all. Let us "honour all men." Let us "do good unto all men." Let us love all, as God loves all, in pity, if not in complacency. Let us "love the brethren," even as his is a special love. "If God so loved us, we ought also to love one another. Every one that loveth him that begat, loveth him also that is begotten of him."

What a responsibility, then, doth rest upon the church of the living God, that by it may be known his blessed nature and his wonderful works to the children of men! It is ours to illustrate his most adorable name, and to publish to remotest regions what he is, and what he has done:—what he has done by the Son of his love, and what he has done for us as the subjects of his regenerating grace, "that we might receive the adoption of sons." But how shall we declare this, except as we are His children in very deed, walking daily in his fellowship, growing in his likeness, made obedient from love to all his commandments, and "conformed to the image of his Son." Let the resemblance appear. Let His own spirit be cherished. Let Jesus Christ rule in our hearts. Let self be immolated upon that altar whereon the Savior offered himself a sacrifice. Let us live only unto him. Let our whole life give out a clear-toned testimony for our Master. Thus shall we, in our individual spheres, in our several homes, in the church, and the world, hasten on that blissful consummation, when all shall be "one;" when the spirit of unity and concord, of peace and love, shall once more visit our world; when the fruits of the Redeemer's agony and toil shall be gathered in, and the longings of his heart shall be satisfied, and God himself look down delighted to see his "will done on earth even as it is done in heaven!"

The Chinese Adam.

THE notions entertained by Chinese writers on the subject of the first man and the creation of the world, are very curious. They begin, like our Scriptural account, with a time when the earth was without form and void; from that they pass to an idea that was of old part of the wisdom of Egypt. Chaos was succeeded by the working of a dual power, Rest and Motion, the one female, and named Yin,—the other a male, and named Yang.

Of heaven and earth, of genii, of men, and of all creatures, animate and inanimate, Yin and Yang were the father and the mother. Furthermore, all these things are either male or female: there is nothing in nature neuter. Whatever in the material world possesses, or is reputed to possess, the quality of hardness (including heaven, the sun, and day) is masculine. Whatever is soft, (including earth, the moon, and night, as well as earth, wood, metals, and water), is fem-

inine. Choofoots says on this subject, "The celestial principle formed the male; the terrestrial principle formed the female. All animate and inanimate nature may be distinguished into masculine and feminine. Even vegetable productions are male and female; for instance, there is female hemp, and there are male and female bamboo. Nothing can possibly be separated from the dual principles named Yin and Yang, the superior and hard,—the inferior and soft." It is curious to find that the Chinese have also a theory resembling one propounded by Pythagoras, concerning monads and duads. "One," they say, "begat two, two produced four, and four increased to eight; and thus by spontaneous multiplication, the production of all things followed."

As for the present system of things, it is the work of what they call "the triad powers,"—Heaven, Man, Earth. The following is translated from a Chinese Encyclopædia, published about sixty years ago,—"Before heaven and earth existed, they were commingled as the contents of an egg-shell are." [In this egg-shell, heaven is likened to the yellow, the earth to the white of the egg.] "Or they were together, turbid and muddy like thick dregs just beginning to settle. Or they were together like a thick fog on the point of breaking. Then was the beginning of time, when the original power created all things. Heaven and earth are the effect of the First Cause. They in turn produced all other things besides."

Another part of the tradition runs as follows; "In the midst of this chaotic mass Pwankoo lived during eighteen thousand years. He lived when the heaven and the earth were being created; the superior and lighter elements forming the firmament,—the inferior and coarser the dry land." Again, "During this time the heavens increased every day ten feet in height, the earth as much in thickness, and Pwankoo in stature. The period of eighteen thousand years being assigned to the growth of each respectively, during that time the heavens rose to their extreme height, the earth reached the greatest thickness, and Pwankoo his utmost stature. The heavens rose aloft nine thousand miles, the earth swelled nine thousand miles in thickness, and in the middle was Pwankoo, stretching himself between heaven and earth, until he separated them at a distance of nine thousand miles from each other. So the highest part of the heavens is removed from the lowest part of the earth by a distance af twenty-seven thousand miles."

The name of the Chinese Adam—Pwankoo—means "basin-ancient," that is, "basined antiquity." It is probably meant to denote how the father of antiquity was nourished originally in an egg shell, and hatched like a chick. Among the portraits commonly stored up by native archæologists, we find various representations of Pwankoo. One is now before me that exhibits him with an enormous head tipped with two horns. His hair, which is of a puritanical cut on the brow, flows loose and long over the back and shoulders. He has large eyes and shaggy eyebrows,—a very flat nose,—a heavy moustache and beard. Only the upper part of his body is exhibited, and one can scarcely tell whether the painter represents it as being covered with hair, leaves, or sheepskin. His arms are bare, and his hands thrown carelessly the one over the other, as if in complete satisfaction with himself. Another picture represents him with an apron of leaves round his loins, holding the sun in one hand and the moon in the other. A third artist has pictured him with a chisel and mallet in his hands, splitting and sculpturing huge masses of granite. Through the immense opening made by his labor, the sun, moon, and stars are seen; and at his right hand stand, for companions, the unicorn and the dragon, the phœnix and the tortoise. He appears as a strong naked giant, taking pleasure in carving out of the mountains, stupendous pillars, caves,

and dens. During his eighteen thousand years of effort, we are told that, "his head became mountains, his breath winds and clouds, and his voice thunder. His left eye was made the sun, and his right the moon. His teeth, bones, and marrow were changed into metals, rocks, and precious stones. His beard was converted into stars, his flesh into fields, his skin and hair into herbs and trees. His limbs became the four poles; his veins, rivers; and his sinews formed the undulations on the face of the earth. His very sweat was transformed into rain, and whatever insects stuck or crept over his gigantic body, were made into human beings!"

The uneducated Chinese are careless, and the educated sceptical, about these things. As a people they are not easily induced to pay much regard to whatever has reference to more than everyday social wisdom. The sort of doctrine common now among the learned, is indeed found in a succeeding passage from a a Chinese author:—"But as every thing (except heaven and earth) must have a beginning and a cause, it is manifest that heaven and earth always existed, and that all sorts of men and beings were produced and endowed with their various qualities, by that cause. However, it must have been Man that in the beginning produced all the things upon the earth. Him, therefore, we may view as Lord; and it is from him, we may say, that the dignities of rulers are derived."

The Little Mendicant.

IN the year 1510, a lonely orphan boy of eight years old, who had no friend or means of support, went along the high road leading to the city of Paris, weary, hungry, and begging a morsel of black bread, of which, when the charitable added to it a scrap of cheese or a raw onion, he gladly made his repast. He was going to Paris, because he knew not where else to go; wandering on, as the poor and desolate often do, to the great and gay metropolis.

The child met a monk travelling the same way, with whom he joined company. The monk probably found him an intelligent little companion, and as they journeyed on he taught the boy the alphabet, and even the art of forming letters into words. The key of knowledge was thus presented to the poor little mendicant, and he soon made use of it. How little did the good-natured monk think, that while the instructor's name should be unheard of, that of the poor mendicant pupil should be recorded centuries afterwards!

On entering Paris, the boy fell among the students of the university, who were a rather riotous party; and, as it was the hour of recreation, they fancied little Pierre would prove a passive subject for their idle sport. But some of them, seeing he was faint with hunger and fatigue, interfered on his behalf, gave him some bread to eat, and made him up a bed of straw on the ground where they were amusing themselves. Pierre desired no more than to be allowed to live thus in fellowship with the students. An ardent desire to learn had been awakened in his mind by the first lessons he had received, and the result of this second accidental meeting was important to him also. He proposed to serve them as errand boy, or in any capacity he could, on condition that they should give him some food and some of the learning they possessed. The offer was accepted. Pierre Laramee—for such was his family name.—received from the students some daily bread and some lessons. He had no lodging, but slept on the straw or under an archway, and served his young masters or learned all day. Not to die of hunger, and to have the means of learning while he lived, was all the ambition which little Pierre, the future doctor of the university of Paris, then aimed at.

This went on for a year; there then followed four years of Pierre's life of

which there is no account extant; but at the end of that time, we find the same poor boy, then nearly thirteen years of age, a servant of the servants at the college of Navarre at Paris—that college where the famous king of Navarre, the hero of Protestantism in France, afterwards Henry the Fourth, also studied. Pierre had to wait on the classes. Thus he listened to the professors' instructions: he caught their lessons, as it were, flying; but they became fastened on a retentive brain. All day long he worked as a servant, but in the evening he had books; and in a blank one he recorded nightly the substance of the lessons he had heard given by the masters. Thus he continued privately to follow the regular course of instruction; he studied as the students studied, but with far greater zeal and more abundant success.

The young servant had filled many common copy-books with the matter of the masters' lectures, when these copy-books fell into the hands of one of the professors. He summoned the young man before him; and Pierre appeared, trembling at the fear of a dismissal. But he had not neglected his duties for his studies, and had therefore no cause for fear. The professor questioned him, and was astonished at the amount of learning he had so secretly acquired, and at the uncommon intelligence and talent that was unexpectedly brought to light. The hitherto unnoticed hard-working servant told him all honestly, and then begged to be allowed to undergo an examination, saying he could feel by no means satisfied that his self-acquired learning would enable him to sustain it. The professor, who experienced a lively interest in the poor youth, whose modesty appeared as great as his talents, consented to admit him to the examination; and its results were so creditable to Pierre that he was afterwards desired to prepare his "*These*" for the public exhibition, his success in which would entitle him to the rank of doctor. Pierre did so, and gained so much applause, that the honorable title was conferred upon him while he was yet a young man.

Henceforward, the once wandering mendicant boy became noted as one of the French *savans* of the age. Pierre Laramee is known to scholars as the learned Dr. Ramus, his family name having been latinized, after a fashion common to his age. Poor little Pierre has a claim also on the sympathies of our readers; for among the martyrs to Protestant principles, who were slaughtered at the terrible massacre of St. Bartholomew, was the young hero of our narrative. Does not his career show what triumphs perseverance can win when in union with rightly-directed ability?

Thoughts of Heaven.—If heaven doth not enter into us by way of holiness, we shall never enter heaven by way of happiness. If you would lay up a treasure of glory in heaven, lay up a a treasure of grace in your hearts. If your souls are rich in grace, they will be rich in glory. The more you do for God in this world, the more God will do for you in the world to come. As heaven is kept for the saints by Christ, so they are kept for heaven by the Spirit. In heaven all God's servants will be abundantly satisfied with his dealings and dispensations with them; and shall see how all conduced, like so many winds, to bring them to their haven; and how even the roughest blasts helped to bring them homewards. How can we expect to live with God in heaven, if we love not to live with him on earth? If thou lovest to worship God here below, God will take thee up to worship him above. Thou shalt change thy place, but not thy employment. Heaven is a day without a cloud to darken it, and without a night to end it. We would be seated in the heavenly Canaan, but are loath to be scarified with the briers and thorns of the wilderness.—*Mason.*

The Burning Place in Smithfield.

BY THE EDITOR.

THE lovers of ancient ecclesiastical architecture in visiting London, after examining St. Paul's Cathedral, enquire for the church of St. Bartholomew, and are sent to Smithfield. All that remains of a vast priory, founded by Rahere, about the commencement of the twelfth century, is the portion that formed the choir of the old pile. It is a gloomy structure, built in the ancient, Norman style of architecture, and frowns darkly over the execution square of Smithfield. In the days of Edward, the Confessor, a dank marsh covered the spot, on a little obtruding island of which was erected the common gallows for the strangling of malefactors. In later days this marsh was drained and became the burning place of the martyrs for Christ. Smithfield and St. Bartholomew, have become names, with which are associated indignation and loathing of Papal cruelty and honor and reverence for Protestant fortitude and faith.

An old painting was removed from the eastern wall of the building, a few years since, and the stone was discovered to have been painted in water color—a bright-red, spotted with black stars; a sort of unintended, prophetical representation of the bloodiness and blackness to which the vicinity was to be devoted.

Smithfield! name hallowed in the memory of all true hearted Protestants, as the spot from which the spirits of many of the martyrs went up, as in a chariot of fire, to the society of just men made perfect. John Rogers, the first of the martyrs, sacrificed to the brutal bigotry of Mary, the bloody, entered the square at Smithfield, reciting the liii. Psalm, passing by his beloved wife and eleven children, who were there to look their last heart-breaking farewell, which they were forbidden to speak, and then calmly putting away from him the Queen's pardon, signed and sealed his, on the condition of his recantation, he stretched out his hands unto the liquid flames, and with unmoved muscles, washed them as though in cooling water.

"I will pay my vows in thee, O! Smithfield," said John Philpot as he kneeled before the stake, and fervently prayed, like Stephen and his own Re-

deemer and Lord, for his murderous enemies. "And now" he concluded, "O dear Father give me grace to come to thee. Purge and so purify me in this fire, in Christ's death and passion through thy Spirit, that I may be a burnt offering of a sweet smell, in thy sight, who livest and reignest with the Son and the Holy Ghost, now and evermore, world without end. Amen."

In Smithfield on the 26th of June, 1555, at four o'clock in the morning a vast crowd of weeping friends and cursing foes gathered in the square to wait for the coming of the learned and eloquent John Bradford, and John Leaf, a tallow-chandler's apprentice boy. After five hours waiting, the martyrs were led forth and each prostrated himself in prayer at his own side of the stake. "Now" said Bradford to his humble companion, "be of good comfort, brother, for we shall have a merry supper with the Lord, this night."

But why should we continue the terrible catalogue of the victims at this British Calvary? Their names embalmed in the affections of the Christian church, are a perpetual protest against the power of Popery, and a warning to watch against the predominancy of its changeless spirit in our own happy land.

Among the saddest reminiscences of Smithfield, however, as well as among the most deplorable and accursed developments of blind bigotry and superstition, are the murders of women that were there witnessed. For no crime, but most generally for a right Christian truth, adduced directly from God's own word, and unobstrusively confessed, scorces of helpless women were tortured and burned to death in Smithfield. Among the noblest and best of these, was Anne Askew, whose limbs were wrenched upon the rack by the hands of her judges, because the executioner was too pitiful and refused to do his office; and then her disjointed and broken limbs were hurried to the flames. Her only crime was that she could not believe that the "body and blood, soul and divinity of the Lord Jesus Christ" were in the wafer of the mass.

The remembrance of these martyrs and confessors for Christ will do us good, if we seriously enquire of ourselves, whether our own love of the truth and firmness of faith, would endure such tests. Should we be ready to *die* for Christ? Alas! some of us in this day of religious freedom and peace, are not even consistent *living* for Christ!

Rev. Sylvanus Haynes.

THE following article from the pen of A. M. Beebe, L.L. D. the veteran editor of the New York Register, we find in the columns of the Recorder and Register, and deeming it well worth preservation, as a sketch of one of the pioneers who wisely laid broad and solid foundations, upon which a vast and beautiful structure has been reared, we transfer it somewhat abridged:—*Ed.*

"Rev. Sylvanus Haynes, originally from Vermont, certainly stood among the most eminent ministers of the day, and we must be permitted to express our regret that the church and the world have failed to receive a well prepared volume of his life. A richer contribution to our religious literature could not readily have been made. Scores of memoirs are found in the libraries of ministers, of quite inferior merit to what might have been furnished in this. The name of Edward Payson has been quoted for years with great admiration throughout the Christian world. As a man of superior powers, and singular devotion, and wonderfully favored in communion with God, he might well awaken intense regard. But we honestly think that, in point of natural endowments, unreserved consecration, godly living, and daily gracious elevating communion with the precious Redeemer, the pastor of Elbridge, N. Y., was not one whit behind the sainted pastor of Portland. The privilege we were

permitted to enjoy with him of familiar Christian intercourse in his own habitation, and also in our's, left the indelible impression that he was among the extraordinary men of the age.

His acquisitions were wonderful. Though encompassed with physical infirmities from infancy, he had read extensively, and his life was a grand illustration of what indomitable perseverance could accomplish, with a heart consecrated to God, amid the most appalling discouragements, and would be an admirable lesson for study by young men having the gospel ministry in view. He was impressed with the conviction of a divine call to the Christian ministry at the early age of seventeen. He had serious difficulties to encounter at the outset. His education was very limited, and the circumstances of his parents did not admit of any relief from this embarrassment. His only course was to do what he could by himself. He read with great avidity and great rapidity whatever books of value he could obtain. Such a man, with invincible energy, engaged night and day, could not fail to make important progress. Like the learned blacksmith, who seemed to bid defiance to difficulties, so did he. But he found himself hampered where he was not looking for it. His parents, who were pious and exemplary people, were Pædobaptists, and he was trained up accordingly. The examination of the New Testament brought him into doubt as to the authority for infant baptism; and the further he investigated the more his trouble increased, and he betook himself to fasting and prayer for relief, being deeply anxious to know the truth, and firmly resolved to follow and obey it, if once clearly made known. After repeated seasons of fervent prayer and fasting, the Lord liberated him from his trouble, and gave him to see that the only baptism authorized by the New Testament was that of believers, and, of course, he delayed not his joyful submission.

At the age of twenty-one, he received ordination; and among those who took part in the services, was the distinguished Elder Blood, subsequently a pastor in Boston. The want of a proper education sorely oppressed him. His incompetence for the great work of preaching the gospel, with such meager qualifications, led him at times almost to question the reality of the strong operations of the Spirit by which he had been prompted to engage in it. The work itself appeared glorious, the worth of souls precious beyond expression, and his anxiety for their salvation agonizing; but, O! how unfit he felt for the service! He ventured, however, on the Master's promise, "Lo, I am with you," and found his presence and support abundantly realized.

He was soon invited to the pastorate of the church in Middletown, Vermont, and the testimony of the Divine approbation was evinced in a powerful outpouring of the Spirit; numbers were brought into the kingdom, and the company of disciples was greatly enlarged. During his ministry here, which continued some twenty-eight years, he was greatly prospered. He had the precious privilege of witnessing six general revivals connected with his labors. The Lord favored him abundantly with his presence, and with the fullest assurance that he was in the very work in which he would have him to be. But his physical sufferings, amidst all his studies and labors, were almost insupportable. In addition to serious bodily infirmity from infancy, the severest headaches were an almost constant concomitant. Speaking of his sufferings, he said that if his severe headaches were all taken together, they would make five years of unremitted distress. At times they were so dreadful that he thought he certainly would lose his reason. When preaching, he would often suffer such agony as to make it difficult to maintain the arrangement of his thoughts. By repeated embarrassments of this kind, with serious

apprehensions of a failure of memory, he was first led to the preparation of a skeleton to protect him from a breakdown in the pulpit. From this commencement he continued on in the use of the skeleton to the day of his death. A short experience of its advantages forbade the idea of its abandonment.

Having gone through so long a course of ministerial labor at Middletown, he rather thought that his work might be more useful in some other part of the Lord's vineyard. The church in Elbridge, learning that he was at liberty, soon gave him a cordial invitation to become their pastor, which being accepted, it was with great tenderness of feeling that the parting hand was given to the dear people with whom he had so long and so successfully labored.

His settlement with the church in Elbridge appeared to be as signally blessed as that with the people of his former charge. During the comparatively short period of his labors, perhaps five or six years, there were three revivals; two neighborhood, and one general and very powerful, in which the church enjoyed a large accession of members. On the first of January, 1826, after a short illness, he finished his course in triumph, at the age of fifty-eight years, in the midst of his usefulness, and amid the tears of a sorely bereaved church, making a great breach in the circle of the ministry.

We have spoken of him as an extraordinary man, and some evidence of this, we think, has been already given, and now let us make some important additions. As a speaker, he delivered himself with great fluency and dignity. His tall, commanding person and solemn expression of face, gave him an advantage above his fellows. Strong sense was exhibited in all he said, and this he conveyed in the purest English, and with grammatical accuracy. He was the author of several considerable pamphlets; the *Register* was enriched with many important articles from his pen, and an address made by him at an anniversary of Hamilton Institution, to the young men preparing for the gospel ministry, for the wisdom of its counsels and the beauty and force of its composition deserved to be hung up in a gilt frame in the college, and to be read and pondered over by all the members of the theological department.

But all this is of little moment when compared with his uncommon devotion, and extraordinary spiritual communion with his Saviour. His frame of mind was such that he seemed always ready for his departure. In his discourses from the pulpit it was not uncommon for him to urge on his people the necessity of living so that death would be a privilege; and this he assured them might be done. The address would be full of meaning, and the exemplification of it was furnished in the life of the preacher. After he had finished his sermon, his conviction of the truth of his message, and of his own fidelity in delivering it, was frequently such that he was often heard to say that he was ready to step from the pulpit to the judgment seat.

No man seemed to enjoy the society of his friends and neighbors more than he. He loved his home, and was remarkably happy in the companion of his life; and yet it was no strange thing for him to say, when leaving the habitation of a Christian brother, that it was a matter of indifference whether he ever reached home again, if the Lord had nothing more for him to do. The rest beyond the grave absorbed his last desires, and when laid on the bed of death by a disease of the heart, from which he had suffered many years, and the question was put to him by the venerable Elder Wyckoff, who still survives—"How does the prospect appear to you, brother Haynes?" his reply was, "Glorious; and the love of Christ seems to be a vast ocean, and this heart like a little decanter into which it is pouring." Edward Payson died at forty-five, and Sylvanus Haynes at fifty-eight, and both in the same year—noble

and devoted souls, both of them, an honor to the Christian name and Christian ministry. If the former deserved the high eulogy he received, the latter deserved an equal measure of commendation, and we have accordingly given him that feeble testimony.

Indian Munificence

IN SUPPORT OF IDOL SHRINES.

THE Rajah of Sutteala, a district in Northern India, has lately paid a visit of ceremony to Calcutta, where he has been received with honors almost regal. The *Friend of India* gives some particulars of his journey toward the south, by which we learn that he was under covenant to the company to whom the steamers on the Ganges belong, to pay them, besides the ordinary rate of passage for himself and suite, £30 for every day's delay which happened on his pilgrimage, £5 per hour besides for every hour's delay. The reason of this strange contract will appear from what follows.

He stopped at several places, which hindered the vessel a considerable time, and first at Benares to visit the shrines there, and distributed £26,000 in gifts! He also turned aside to visit Gya, and Buddinath. At the former place, according to custom, he offered the funeral cake for fourteen generations of deceased ancestors!

A writer in the *Bengal Hurkura* observes, in relation to this occurrence, on the authority of the judge and pilgrim tax collector, now both dead, that the deceased rajah of Ragpore had been, for many years, urged by the Gywates, or pilgrim hunters, of the Gya shrine, to go there on a pilgrimage, and offer the funeral cake for the fourteen generations of his ancestors. It seems that the priest who accompanies the pilgrim gets the lion's share of the offering. One of these men at length persuaded the rajah to undertake the journey. He set out with a large retinue, and a full treasury. On reaching the temple he ordered the bags of silver to be spread out before the idol, and they became the perquisite of the priest who had been so fortunate as to conduct him hither. The sum offered exceeded £10,000, and the rajah, turning to him said, "Will that do?" "Maharajah," replied the priest, "that is only silver." "Then," said the prince, "let it be covered with gold mohurs till not a rupee can be seen." It is not said in what way the silver offering was laid on the shrine, or what space it covered. But a mohur is worth nearly £2. If enough was laid on the silver to cover it completely, the offering must have been immense. And in former times these gifts by the wealthy princes, and rich proprietors, and merchants, were by no means uncommon. Indeed, one hears, from time to time, of sums so enormous being thus offered to idols, that we should disbelieve the statements, if it were not for the undisputed testimony of the authority on which they are made.

We cannot read such facts without asking, how is it that the votaries of superstition evince a liberality so far beyond what is observable in the gifts of those who believe in the gospel of the Son of God? Now and then we are gratified, nay almost surprised, by the announcement of some princely act of liberality. But they are few and far between. And much the same sort of remark may be made in relation to those who are *not* wealthy. False religions, and the grossest superstitions, derive a far larger support from their victims than Christianity receives, in general, from the hands of her friends. How is this? A discussion of this question would lead us far beyond our limits. The more practical question is, ought it to be so? Every one of our readers will, we doubt not, say no! But is every one prepared to act upon that decision? We fear not. And yet every

one ought. What is required to induce them to act upon it? The reply is obvious—a deeper sense of our own obligations to divine grace—larger views of the love of Christ in relation to our own sin and guilt—a more habitual recognition of the fact that *money*, as well as all else we have, is a *trust*, to be used for the good of man and the glory of God—and a more diligent cultivation of spiritual religion in the soul.

The Flight of Human Hours.

WE are doomed to suffer a bitter pang as often as the irrecoverable flight of our time is brought home with keenness to our hearts. The spectacle of a lady floating over the sea in a boat, and waking suddenly from sleep to find her magnificent rope of pearl necklace, by some accident, detached at one end from its fastenings, the loose string hanging down into the water, and pearl after pearl slipping off for ever into the abyss, brings before us the sadness of the case. That particular pearl, which at the very moment is rolling off into the unsearchable deeps, carries its own separate reproach to the lady's heart. But it is more deeply reproachful as the representative of so many other uncounted pearls, that have already been swallowed up irrecoverably whilst yet she was sleeping, and of many besides that must follow, before any remedy can be applied to what we may call this jewelly hæmorrhage.

A constant hæmorrhage of the same kind is wasting our jewelly hours. A day has perished from our brief calendar of days; and *that* we could endure; but this day is no more than the reiteration of many other days—days counted by thousands, that have perished to the same extent, and by the same unhappy means; namely, the evil usages of the world made effectual and ratified by our own *lachete*. Bitter is the upbraiding which we seem to hear from a secret monitor—"My friend, you make very free with your days: pray, how many do you expect to have? What is your rental as regards the total harvest of days which this life is likely to yield?"

Let us consider. Threescore years and ten produce a total sum of 25,550 days; to say nothing of seventeen or eighteen more that will be payable to you as a *bonus* on account of leap years. Now, out of this total, one-third must be deducted at a blow for a single item—namely, sleep. Next, on account of illness, of recreation, and the serious occupations spread over the surface of life, it will be little enough to deduct another third. Recollect also that twenty years will have gone from the earlier end of your life (namely, about 7000 days), before you have attained any skill or system, or any definite purpose in the distribution of your time. Lastly, for that single item which, amongst the Roman armies, was indicated by the technical phrase, "*corpus curare*," attendance on the animal necessities; namely, eating, drinking, washing, bathing, and exercise; deduct the smallest allowance consistent with propriety, and, upon summing up all these appropriations, you will not find so much as four thousand days left disposable for direct intellectual culture.

Four thousand, or forty hundreds, will be a hundred forties; that is, according to the Hebrew method of indicating six weeks by the phrase of "forty days," you will have a hundred bills or drafts on Father Time, value six weeks each, as the whole period available for intellectual labor. A solid block of about eleven and a half continuous years is all that a long life will furnish for the development of what is most august in man's nature. After that, the night comes, when no man can work; brain and arm will be alike unserviceable; or, if the life should be unusually extended, the vital powers will be drooping as regards all motions in advance.

Editor's Garner of Gleanings.

American Baptist Missionary Union—Special meeting of the Board of Managers.—Pursuant to a call issued by the Executive Committee of the American Baptist Missionary Union, a special meeting of the Board of Managers commenced its sessions on Tuesday, March 13, 1855, in the lecture room of the Tabernacle church, New York, and continued in session six days.

We furnish in the Memorial the following synopsis, abstracted from the Rec. and Reg., of the doings of the Board for the information of our readers, and for future reference. The following are the topics that were discussed, at the request of the Executive Committee, and the results that were reached by the Board:

"1. The mutual relations of the Union and its missionaries, and the extent to which they are, or should be, subject to regulations or instructions proceeding from the Board or its Executive Committee; also, the regulations actually established and in force."

A paper on this subject, read by the Foreign Secretary, was prepared "for the use of the Union," in conformity with instructions to that effect passed at the last annual meeting, and the only action taken was to order that it be printed and presented to the Union in May. The remaining topics were the important ones, and we give them in the order in which they were finally passed upon.

"2. The doings of the Councils, convened at Maulmain by the Deputation, and of the Executive Committee thereon, with matters pertaining to the same."

To make the haracter and objects of these Councils intelligible, it is proper to say that soon after the Deputation left this country for India, charges against the Rev. Mr. Abbott were received by the Executive Committee from the Rev. Messrs. Kincaid, Vinton, and Beecher. In part, these were charges which bring before been raised and settled, and in part, they were allegations of other offences, rebutted by testimony voluntarily forwarded by a large number of missionaries. Under these circumstances the papers were immediately sent to the Deputation, with instructions that measures should be taken on the spot for a full inquiry. At the close of the Missionary Convention at Maulmain, a council for inquiry was accordingly called, consisting of all the Burman missionaries assembled in that city. This was the first Maulmain Council. In the course of its proceedings and findings, (which, while faithfully bringing out and condemning the real infirmities of Mr. Abbott, were a signal vindication of him against unjust aspersions,) it became a question whether Mr. Vinton had not pursued an erring brother in a spirit, and in methods, and to an extent, requiring consideration, as delinquencies on his part. For this inquiry the second council, composed of the former, was called. The results were adverse to Mr. Vinton, and were forwarded to the Executive Committee, with the results of the first Council, for the action of that body. In that action the "admonitions" and "censures" complained of by Messrs. Kincaid, Vinton, and Beecher, were embodied. The whole matter was laid before the Board at the late meeting, and occupied nearly all the time for four days. The result of their deliberations is found in the following Minute and Resolutions. The resolutions were adopted by votes of 23 to 4; the minute, we believe, unanimously.

MINUTE.

"Amid the divergence of opinion which prevailed at the formation of the Missionary Union, with regard to the more preferable of the forms proposed to be given it, there was yet a general agreement in this respect: that the Union was not an ecclesiastical body wielding church powers, but a voluntary society; the channel of intercourse, sympathies, aid and counsel between the churches at home and the infant churches, that they should be honored of God to plant in the wide waste of heathenism abroad.

"In any consideration of the grave questions now before this Board, we would not, therefore, be regarded as creating by the Executive Committee, or by any of its agencies, ecclesiastical councils abroad, which should trench on the just independence of our churches. The laborers in our missionary fields are, however, fully entitled to take counsel together as to their duties, their difficulties, and their collisions, should these in any event occur. These advisory meetings for fraternal deliberating co-operation, by whatever name described, the Board or its Executive Committee, or the agents of either, may justly suggest, whenever the Providence of God may seem to prescribe them, as re-

quisite for the interests of the churches abroad. It is in this limited and restricted sense that the term council is to be interpreted in the documents on which the Board would now pass, and in the resolutions which are at this time adopted."

RESOLUTIONS.

"*Resolved*, That this Board most deeply regret the manifestations of human infirmity that occasioned the Advisory Councils of Maulmain, and deplore the dissensions which preceded them, and which have since ensued respecting them. But that, after a protracted and saddened attention to the various complicated evidence and documents before this Board, the Board must record their opinion that the action of the two Advisory Councils at Malmain upon topics alike difficult and delicate, but in the circumstances of the case inevitable, ought to receive in the main the sanction and support of this Board.

"*Resolved*, That the Board do therefore sustain the general course of the Executive Committee, as growing out of, and as referring to, the results of such Maulmain Advisory Councils."

"3. The inquiry, as to what action ought to be had with respect to missions or missionaries disregarding their relations with the Union, and the instructions of the Board or its Committee."

Oral and written statements were laid before the Board, involving, particularly, the insubordination of two missionaries. The following preamble and resolution were passed unanimously, on motion of Dr. Cone:

"*Whereas*, The following inquiry has been submitted to this Board by the Executive Committee, viz: What action ought to be had with respect to missions or missionaries disregarding their relations with the Union, and the instructions of the Board or its Committee.

"*Resolved*, That the Board will sustain the Executive Committee in the full exercise of all the powers conferred upon them by the Constitution."

"4. The missionary policy and measures pursued by the late Deputation in Burmah, and adopted by the Committee."

This was undoubtedly the great question of the meeting. The final action was on a minute and resolutions, prepared by the Rev. Dr. Williams, as chairman of a committee, and unanimously passed, on motion of Rev. Dr. Cone. The minute and resolutions were as follows:

"The Committee of the Board, to whom was referred the paper "On the Missionary Policy and Measures pursued by the Deputation to Burmah, and (on their suggestion) adopted by the Executive Committee," would present the following minute and resolutions:

MINUTE.

"The appointment of a Deputation to visit the Eastern fields of our missionary toil was a measure, in the judgment of the Executive Committee, required by new and grave emergencies, no less than by some old and chronic difficulties. It was natural that the deputation should awaken some variance of opinion, alike as to its necessity, as to the extent of the powers that it was to wield, and as to the application of its influence actually made.

"Nor have these discordant judgments been yet brought into harmony. The Union of 1854 (Fortieth Annual Report, pp. 50, 51) coalesced, after long and close discussion, in the adoption of resolutions in reference to some of the questions; and to these your present Committee would call the attention of this meeting. The lapse of time, and the continued attention given to the topics by our churches, whilst they have, as yet, failed to attain the desired and entire harmony, have yet brought out that the more prominently, some points in which, as Christians and Baptists, we are fully and unalterably agreed.

"In the relations of the churches, dwelling quietly at home, to their missionary colonies on the shores of heathenism, and to the servants of our Lord who have gathered these clusters of converts, the bond of mutual and equal brotherhood has not been sundered on the one side, or surrendered on the other. We are, and must remain, '*members one of another*,' animated by the life, and united by the love, of a common Head, binding all to one work, one interest, and one law. In the pursuit of this work abroad, it is necessary for the symmetrical arrangement of the laborers, and their punctual support, that there should be at home some organization having executive power, advising, and appointing, and controlling—but doing all these in a spirit fraternal and devout, alike firm and kind.

"The very distance of the points, at which the pecuniary resources are gathered and expended, must make it necessary, after the most careful selection, alike of officers at home and missionaries abroad, that there should be much of mutual confidence, and,

at times, of large and trustful concession, or the collisions become frequent and grave.

"Even the brethren, laboring side by side in the thickest of the standing corn of the harvest field, to be gathered into Christ's garners, cannot always, from variety of character and temperament, and training, and tastes, judge alike as to the best modes of putting in the sickle and housing the sheaves. Even there forbearance is a mutual necessity: it must be accorded by the missionaries to their brethren, whose aid and prayers they ask on these shores, as, in turn by us, it must be, within proper and reasonable limits, indulged to them. We do not ask them to abate one jot of their just independence as men, as churches, as pastors; but, on the other hand, the churches at home receive, and were entitled to ask their pledges to a regard for the judgment and wishes of these home communities, to whose sympathies, and prayers, and membership they look for the continuance and expansion of their toils.

"All are agreed, it is believed, in admitting, and this Committee are united and earnest in acknowledging, the energy, the self-sacrificing zeal, the thoroughness and perseverence with which the honored brethren of the deputation discharged their duties. All are united in allowing that the example and law of Christ, the great fountain of wisdom and the centre of all power in heaven and earth, have made preaching—the oral utterance of his gospel—the foremost instrumentality for the conversion of the world. All agreed that the press, especially in its application to the multiplying of copies of the Scriptures, and the school, are to be used sedulously, but in all proper subordination to this, as Christ's own most honored instrument.

"All, too, unite, we believe, in the view that some power of executive strength must be possessed at home, fixing the locations, and, to a certain extent, assigning the relations and duties of the laborers in the missionary field.

"In the other points upon which there is not yet obtained that full accord that were desirable, your Committee would believe that time must be allowed for the more clear intelligence, on either side of the ocean, of the actual intent, and the working effect of the modifications suggested by the deputation, and which have received the sanction of the Executive Committee. They believe that a leisurely and fraternal interchange of views will prove, to the delight of those who have been most divergent, that the apparent variances far exceed the real. Your body would not be justified in overlooking the voice and wishes of a majority of the missionaries abroad, sustained by the judgment of the deputation, and by the best consideration that the Executive Committee have been able to give to the course of action so commended to them. The experiment is inaugurated: it is not in the view of your Committee to be slightly embarrassed. The honor of Christ, the interests of the churches, and the claims of the heathen ask alike that we give to it a prayerful, thorough and impartial trial.

"With these views the Committee would recommend, for the adoption of the Board, the following resolutions:"

RESOLUTIONS.

"*Resolved*, That, renewing the resolutions adopted by the Union at their session in 1854, on this topic of the deputation, and of the order and proportion to be assigned to the various branches of the missionary work and also in respect to our honored and trusted laborers in the missionary field of the East, this Board would express its decided judgment that the dissonances of feeling and divergences of opinion, are not of a kind which would warrant division in our missionary ranks; and that they rather call for the cultivation of a mutual and fraternal charity, which shall await, in time and Providence, the evolution of fresh light.

"*Resolved*, That in the renewed pledges of our common devotedness to the great Lord of Harvest, and in the interchange of our blending supplications for each other, we are likely soonest to see the littleness of our differences, and the vastness of the interests, and the blessed indissolubleness of the bonds that hold us together to an united service and a firm and brotherly concord.

"*Resolved*, That we recommend to the Union the paper, '*On the Work of the Deputation*,' elaborately and wisely drawn up by the Secretaries and presented by the Executive Committee, as in the main, a basis for fraternal co-operation; and trust the God whom we serve to bring out, in the more zealous pursual of our common taskwork, a blessed oblivion of our lighter and passing dissonances, as to some lesser details of the service."

All of which is respectfully submitted.

WILLIAM R. WILLIAMS,
SIMEON J. DRAKE,
EDWARD LATHROP,
LEMUEL PORTER,
J. H. KENNARD.

New York, 20th March, 1855.

Rev. Lampkin Vandivere, of Whitefield County, Georgia.—Bro. J. B. Bell furnishes us a brief biographical sketch of this brother, who has recently entered upon his rest. He was born in S. C., in 1792, and in early life, removed to Jackson county, Georgia, where he was converted and baptized. During the unhappy divisions among the churches, on the subject of missions, Brother V. was for a time identified with the anti-mission party, but was subsequently excluded by them for the crime of preaching to the churches favorable to benevolent effort. When he applied for restoration, it was refused him on the ground that if they gave him a letter, "he would go right off and join the missionary party." Removing to Whitefield county, he received testimonials of his unimpeachable Christian character, and united himself with the Mountain Spring Church, with which he continued until his death. In August last, while preaching at a protracted meeting, he was stricken with palsy, in the pulpit. Partially recovering from this attack, on the 4th of April, 1854, he attempted again to preach, and again fell in the desk, from which he was carried to a neighboring house, where, in a few hours, he "fell asleep in Jesus." Bro. V. was an exemplary Christian, and a faithful and successful minister of Christ.

Dedication of the Baptist Meeting House, Oldtown, Maine.—The new house of worship lately erected in Oldtown, was dedicated with appropriate services on Wednesday, March 7. The day being one of the fairest of the season, large numbers of the inhabitants of the neighboring towns were induced to attend this "feast of the sanctuary." The first sermon was delivered by the pastor of the church, the Rev. James Belcher, from Gen. xxviii. 17.

The building thus dedicated is one of the neatest and most beautiful in the county, and we do not know that it is surpassed by any of the same size in the state.

The style is an admixture of the Norman Byzantine with Italian; and the house with its steeple rising about 120 feet in the air, its entrances on either side, and its large central and flank windows of enameled glass, presents a very chaste and elegant exterior. Nor are the internal arrangements less attractive. Under the pulpit platform is a commodious baptistry; and in the rear convenient rooms for baptismal and other occasions. All the furniture is of the most modern fashion. Every seat is stuffed, covered and cushioned with damask of uniform color.

The cost of erection has been $6,500. The principal part was handsomely presented by Gen. Veazie.

Rev. James Tanner.—This Indian preacher, formerly under the patronage of the Am. Bap. Home Mission Society, has recently become a missionary of the American Unitarian Association. The Executive Board of the Home Mission Society give as the reason why the connection between the Home Mission Board and Mr. Tanner was dissolved, that it was because they had lost confidence in his executive and financial ability. He was not thought qualified to superintend efforts for Indian civilization, or to disburse with prudence and economy the contributions of the benevolent; it was because he disregarded their instructions, which he promised to observe; and because he refused to return to his field on the original proposition to preach the gospel, until he should have collected funds for civilizing the Indians, as a preliminary means of their conversion, and this last, after a second appropriation for his travelling expenses and an increased amount of salary, had been made.

The Board also says that he has, according to his own statements, been a Roman Catholic, a Methodist, and a Congregationalist; and was a missionary under the patronage of both the last named bodies. It was not till 1853 that he united with a Baptist church in Minnesota, and he labored as a missionary of the Home Mission Society about seven months.

The Freewill Baptists in the United States have 1,155 churches, 49,800 communicants, 891 ordained ministers, and 149 licientiates. They have two Mission Stations in Orissa, India; several missionaries at the West; a Theological School in New Hampshire, which has educated more than 150 men, most of them now in the ministry; and two Literary Institutions, with about 200 students in each. Another College is in progress at Hinsdale, Michigan.

Death of a Friend to Children.—Mr. George Moggridge, who has written many interesting works under the name of "Old Humphrey," "Grandfather Gregory," "Grandmama Gilbert," "Old Anthony," etc., recently died in England. He was the author of one hundred and fifty publications of the London Tract Society.

Episcopal.—The whole number of parishes connected with the Episcopal Church in the

United States is estimated at 1,700. The number of the clergy, exclusive of the bishops, is not far from 1,720. The bishops number 37, including 3 consecrated for the foreign field, and 2 suspended.

The Gospel Messenger and the New York Churchman are severely denouncing all such Episcopalians as see fit to go, or in any wise encourage social prayer meetings, where men and women pray without books.

PURCHASE OF AN EPISCOPAL MEETING HOUSE.—The Executive Committee of the Baltimore Baptist Church Extension Society have agreed to purchase the Episcopal Meeting House in Lee street, known as St. Stephen's. It is a neat edifice, 42 by 60 feet, with a recess pulpit and dressing rooms, and lecture room in the rear, 30 by 42 feet. It is furnished with gas, chandeliers, carpets, and organ, and, what is strange, with a *Baptistery* beneath the pulpit. Of the necessary funds, a large part have already been subscribed.

This house is in the very best location on Federal Hill, and its offer to the committee at a cheap rate, was a providential opportunity for advancing the Baptist cause in that vicinity, not to be lost.

ANOTHER JAIL TO LET.—The jail in New London, Connecticut, in which State a prohibitory law is in operation, is without a prisoner and the jail is to let, like the one in Windham county. But a few years since it was necessary to enlarge the jails both in Norwich and New London to accommodate the increasing number of prisoners.

VALUABLE BELLS.—In an account of a recent farce performed by a Roman-catholic bishop, who was himself born a Protestant, in baptizing and blessing a chime of bells in New York, the Freeman's Journal says, "Then the bishop blessed salt and water, saying afterwards the prayer that when the bells should be bathed therewith, whensoever they should sound, the power of the devils, the shades of phantoms, the attack of mobs, the striking of lightnings, the shock of thunders, the ruin of tempests, and every spirit of storms might be driven back."

MEXICO.—The Mexican papers have recently been publishing a census of that country. From it we gather that there are in that country 85 cities, 193 towns or large villages, 4709 villages, 119 missions, etc., 170 haciendas, and 6092 farms, etc. Population 7,853,395.

INTERVIEW OF BAPTISTS WITH THE KING OF PRUSSIA.—The N. Y. Chronicle contains an interesting account of a recent interview of Bro. Oncken and other Baptist brethren with the King of Prussia. When the brethren represented to him that in some places Baptists still suffered at the hands of Government officials, the King replied:

"I am amazed to find this matter not yet arranged, as I believed it to have been long ago. Religious persecution is entirely opposed to my convictions, and independently of my own convictions, I deem it unwise. Besides, it is contrary to the former procedure of Prussia."

When one of the deputation presented him with a pamphlet containing accounts of persecutions endured by Baptists in some adjacent kingdoms:

The King received the pamphlet with a friendly movement and turning over the pages said: "As I have already remarked, religious persecution is contrary to my principles, and it grieves me deeply to hear of the occurrence."

Bro. Lehmann—"A concession granted to us by your Majesty, would, doubtless, bring about the termination of much persecution beyond Prussia."

The King—"You may depend upon it, nothing shall be wanting to effect this. Your brethren in the faith stand high in my estimation."

The close of the interview is thus described:

The King—"I repeat my regret at the course pursued against you. I was first informed of these things by my ambassador, Chevalier Bunsen, in London; and of the amazement and indignation they called forth in England. It is a source of annoyance to me that things should be done so foreign to my convictions. I care not what judgment is passed upon my opinion, but I do not like to be held responsible for that which is entirely at variance with my principles. Well, I have your pamphlet and shall attend to it. I am astonished nothing further has been done in the matter, but I shall now make it my own care."

With such and similar gracious expressions they were then dismissed.

SWEDEN.—The Baptists are still suffering great persecutions. A brother writes: "I have been summoned before the court, and sentenced, according to the laws of Sweden, to leave the kingdom, 'because I have been re-baptized.' The brethren and sisters have the same fate to anticipate, unless a change

should take place in the laws, of which, there is at present, no indication. In the meantime, we are prepared to leave our country, if it is required, remembering that "whosoever will not forsake all that he hath, he cannot be my disciple."

Rev. Dr. Cone has addressed a letter to the Executive Committee of the American Baptist Home Mission Society, resigning his position as chairman of that Committee.

Rector College Destroyed.—The edifice of this institution, located in Western Virginia, was recently destroyed by fire. The building was erected at a cost of $10,000. The college library and a large collection of minerals and natural curiosities—worth about $2,000—were all destroyed.

Death of George Parks.—We notice, with much sorrow, the death of George Parks, in Charleston, S. C., on the 30th of March. He was a native of Passumsic, Vermont, and a graduate of Brown University, in the class of 1845, but removed to the South for the benefit of his health. To that insidious disease, consumption, he has at length fallen a victim. He was a man of generous nature, buoyant spirits, and warm attachments, enobled by a sincere piety. He has done good service in Charleston, in his connection with the Southern Baptist Publication Society, which is much indebted to him for its flourishing condition. His last hours were as happy as his brief life had been useful.

Rev. John A. Broadus, pastor of the Baptist church in Charlottesville, has been elected Chaplain of the University of Virginia.

The Cottage Hill Seminary, Poughkeepsie, N. Y., of which the lamented Miss Lydia Booth, a consistent and much-loved member of the Central Baptist Church, was for several years the Principal, has been purchased recently by Rev. Milo P. Jewett, Principal of the "Judson Female Institute," Marion, Alabama. It is reported that it is the intention of Mr. J. to remove to Poughkeepsie, and that he will commence his labors as teacher in the month of September next. With his eminent abilities, long experience and well-earned reputation, the Seminary will, doubtless, flourish.

The Baptist General Association of Virginia have in their employment fifty-one missionaries, who baptized nearly 1,000 converts during the past ten months.

Our Own Book.

He Stole a Dollar!—It was not a very large sum to be sure, but then it exhibits as mean a spirit, shows as clearly a want of moral principle, to steal a dollar as a thousand. And then the theft was committed in such a sneaking way, It was not a bold, open robbery, but a petty, hen roost sort of a theft. It was stolen in small sums, about eight cents a month. You would not have thought it of the man that did it either, for he was a member of the church. Reluctant as we may feel to believe it, the fact is incontrovertable, *he stole a dollar*. There is another strange thing about it; he stole the dollar for his *religious* instruction. Very singular, is it not, that a member of a church should steal for his *religious benefit*? The way of it was this: He subscribed for the "Memorial," took it regularly out of the Post office, read it with interest, and when the year was up, ordered it discontinued without paying for it. He chuckled as he put his hand on the publisher's dollar, and said to himself, "was'nt that done handsomely? I got my *religious reading* for a year, and I have got the dollar too?" Wasn't it a cunning trick, and worthy of a member of a church? Did'nt it show real genius? How quickly such a man would get rich if he only had free access to his neighbors' purses. Let him have all the credit which such a magnificent stroke of policy deserves, for the fact remains indisputable, *he stole a dollar*. Any one doubting it, may call at this office and we will show him the name of one man, a member of the church too, who in this way *stole three or four dollars*.

Biography of Rev. Elisha Tucker, D. D.—Rev. J. C. Burroughs, of Chicago, Illinois, has this sketch in hand. His pressing pastoral duties, and the fact that he has been compelled to wait for some important materials, has delayed its completion. It will be forthcoming before long.

We think the *American Baptist Memorial* might, with propriety, have given credit to this paper for the historical items pertaining to the Baptist church in Windsor, Vermont.—*N. Y. Rec. & Reg.*

Our "Garner of Gleanings," in which the brief article alluded to appeared, is what its name purports, a place where we gather gems and facts from all sources, partly originally written for us, partly gleaned from the papers. We assure our dear brethren of

the "Recorder & Register," that we would not wantonly pluck a leaf from the intertwined laurels and bays, that so luxuriantly encircle their brows, though they might well spare enough to crown a dozen humbler brethren, without perceptibly diminishing its fulness. Forgive the oversight this once, and we will keep a sharper eye on the cabalistic *Rec. & Reg.*, in the future. By the way, the article, "He is a Christian," going its second or third round of the papers, credited to the *"Southern Presbyterian,"* like some scores of others, that have lost the paternal name, is our child, originally adopted by the *Watchman and Reflector*.

Bills.—For the first time, this year, we enclose bills to some of our subscribers who are in arrears. Please don't get huffy; for we have faithfully earned our dollar, from every one of you. But be kind, and just, and enclose it in a note, with your name, Post office and State, and forward it to us.

Editor's Book Shelf.

Bessie, by Mrs. Bradley, pp. 232.—*By the American Baptist Publication Society.*—One of the sweetest, purest, freshest and most precious little volumes for children we have ever perused. We do not happen to know who Mrs. Bradley is, but she possesses talent and genius for writing of the very first order. Among the numerous works issued for children by our excellent Publication Society or any other society, so far as we have seen, "Bessie" has no superior, if an equal.

The Christian Parlor Book, *by J. T. Woodley*, published by Edward H. Fletcher, New York, is a bound volume of the Parlor Magazine, profusely embelished, and filled with sterling articles from some of our best writers.

Parley's Household Library, from the same Publisher, is a volume made after the same manner, and binds together prints and brief articles, well worthy of being so preserved, and furnishing for the little folks "a perpetual fund of instruction," interesting and wholesome.

Is it Possible to make the best of both Worlds?—*A book for young men, by T. Binney.*—This is a re-publication of an English work by R. Carter & Bro's., New York. We happened to stumble upon it in the hands of a friend, a few days since, and have been so charmed with its vivacity, terseness, and vigor of style, and with its excellence of matter, that we cannot refrain from commending it warmly as an admirable volume to be placed in the hands of our young men.

The Initials; A Story of Modern Life. —*Published by T. B. Peterson, Philadelphia,* is a tale beautifully illustrating the characteristics of German society. Several editions of it have been published in England, and it will doubtless be sought for by the lovers of belles lettres in this country.

Kate Aylesford, *A Story of the Refugees, by Chas. J. Peterson. Published by T. B. Peterson,* 102 *Chesnut street, Philadelphia, pp.* 356.—This is a tale of Revolutionary times. The style is natural and easy, and the plot interesting and well developed. It will find hosts of readers.

Harper's Story Books.—The 3d, 4th and 5th numbers, containing "The Strait Gate" "Little Louvre" and "Prank," by Rev. Jacob Abbott, beautifully illustrated, are worthy of being put into the hands of all the children in the land. Parents can make no more pleasant or profitable a present to their children than this series of books. They are published monthly, at $3 a year, and are sent through the mail at two cents per number postage.

The New Testament.—Published by C. G. Henderson & Co. An exceedingly neat pocket edition of this best of books, the lines running across the page, a decided improvement upon the usual method.

Household Words.—A re-publication of Charles Dickens' Journal, by J. A. Dix, of New York, is several grades above the ordinary magazine literature of the day. Some of its articles in every number are very valuable for the information they furnish, and all are written in a spirited, attractive style.

Pamphlets, Sermons, &c.—Among the pamphlets, piled upon our shelf, we can sincerely commend the following, as worthily instructively discussing the subjects of which they treat:

The End and Means of a Liberal Education.—An inaugural address of Rev. M. B. Anderson, L. L. D., President of the University of Rochester, N. Y.

A Plea for Colleges.—By Rev. Basil Manly, Jr., President of the Richmond Female Institute, Richmond, Va.

Discourse on the Fiftieth Anniversary of the First Baptist Church, Salem, Mass.—By Rev. Robert C. Miles, pastor.

Review of the Past Year.—A sermon by Rev. J. M. B. Breaker, Beaufort, S. C.

The Monthly Record.

Baptisms Reported.

Churches.	Counties.	Administrators.	No.
ARKANSAS.			
Bethel,	Independence,	M. Halliburton,	3
Des Arc,	Prairie,	J. P. Kern,	3
BRITISH PROVINCES.			
St. John's,	New Brunswick,		18
Lobo,	Canada,		37
CALIFORNIA.			
St. Francisco,	(Bush street),	W. Rollinson,	4
CONNECTICUT.			
New Haven,	(1st church)	S. D. Phelps,	2
Hartford,	(1st church)	R. Turnbull,	9
Hartford,	(2d church)	J. N. Murdoch,	2
Brookfield,	Fairfield,	W. Biddle,	22
Willimantic,	Windham,	E. Bell,	4
Branford,	New Haven,	R. H. Bowles,	9
Quinnebaug,	Windham,	C. Willett,	3
Danbury,	Fairfield,	W. S. Clapp,	*117
Bristol,	Hartford,	J. S. Smith,	7
Mystic,	New London,	Mr. Silliman,	22
GEORGIA.			
Salem,	Liberty,	J. M. Miller,	*50
ILLINOIS.			
Peoria,	(1st church)	H. G. Weston,	6
"	(2d church)	J. Edminster,	3
Troy,	Madison,	E. Dodson,	33
Delavan,	Tazewell,	S. S. Martin,	6
Canton,	Fulton,	S. G. Miner,	27
Chillicothe,	Peoria,	Mr. Poole,	10
Oxford,	(1st church)	C. D. Tinker,	5
Belleville,	St. Clair,	Mr. Morton,	4
Pittsfield,	Pike,	F. W. Ingmire,	6
Bethalto,			18
Rhoads' Point,		J. V. Rhoads,	18
Wilmington,	Green,	A J Whitescarver,	50
Hickory Grove,	"	S. B. Culp,	20
Shaw's Point,	McCoupin,	Mr. Redman,	14
INDIANA.			
Royal Center,	Cass,	Jno. Dunham,	6
Bloomingsburg,	Fulton,		8
Franklin,	Kosciusco,	A. E. Babcock,	3
Gosport,	Owen,	P. H. Evans,	5
Franklin,	Johnson,	S. Bailey,	2
Ladoga,	Montgomery,	F. J. Martin,	5
Kendallvile,	Noble,	D. S. Dean,	7
IOWA.			
Davenport,	(1st church)	S. A. Estee,	7
Burlington,	(1st church)	G. J. Johnson,	13
Washington,	Washington,	C. Thompson,	*15
Bonaparte,	Van Buren,	M. Sutton,	9
Blakesburg,	Wapello,	J. L. Cole,	22
KENTUCKY.			
Lexington,	(1st church)	W. M. Pratt,	*57
Louisville,	(Jefferson st.)	J. V. Schofield,	4
"	(1st African)	H. Adams,	12
Bardstown,	Nelson,	S A Beauchamp,	4
Whitesville,	Daviess,	J. Ellis,	28
Elk Spring,	Warren,	G Witherspoon,	30
LOUISIANA.			
Monroe,	Wachita,	J. A. Maguire,	30
New Orleans,	(Coliseum pl.)	W. C. Duncan,	*12

* Including former reports.

Churches.	Counties.	Administrators.	No.
MAINE.			
St. George,	Lincoln,	E. Turner,	72
Parkman,	Piscataquis,	R. Jones,	3
MARYLAND.			
Baltimore,	(7th church)	R. Fuller,	5
Newtown,	Worcester,	S. C. Boston,	15
MASSACHUSETTS.			
Groton Junction,	Middlesex,	J. M. Chick,	2
Malden,	"	W. F. Stubbert,	10
Weymouth,	Norfolk,	A. Dunn,	18
Lynn,	(2d church)	J. H. Fulton,	6
Lowell,	(1st church)	D. C. Eddy,	3
Fall River,	(2d church)	A. Bronson,	48
MICHIGAN.			
Detroit,	(Union Col'd ch.)	S. H Davis,	10
Medina,	Lenawee,	P. Stillwell,	17
Troy,	Oakland,	Jno. Ross,	15
Flint,	Genessee,	A. Handy,	2
MINNESOTA.			
St. Antbony,	Ramsey,	L. Palmer,	*13
MISSOURI.			
Fulton,	Calloway,	J. F. Smith,	10
St. I ouis,	(West ch.)	J. D. Fulton,	3
Lexington,	Lafayette,	E. S. Dulin,	30
St. Francis,	St. Francis,	F. Graves,	5
Marble Ceek,	Ralls,	G. T. Gray,	4
Louisiana,	Pike,	M. M. Modisett,	*22
Union,	St. Genevieve,	F. Graves,	12
La Grange,	Lewis,	J. M. Holt,	16
Peace,	Jasper,	G. Spencer,	44
	(Grand River Valley)	W W Walden.	71
NEW HAMPSHIRE.			
Sutton,	Merrimack,	G. W. Butler,	8
East Andover,	"		10
NEW MEXICO.			
Peralto,		S. Gorman,	4
NEW YORK.			
New York Churches,			67
New York,	(Tabernacle)	E. Lathrop,	9
"	Union,	D. S. Parmalee,	2
"	(Bloomingdale)	E. Clay,	34
Virgil,	Courtlandt,		22
Fort Edward,	Washington,	R. F. Parshall,	27
Albany,	(State street)	A. B. Post,	5
Unadilla,	Otsego,	E. Baldwin,	27
Pennyan,	Yates,	C. Morton,	*75
Horse Heads,	Chemung,	H. Mudge,	*61
Warsaw,	Wyoming,	J. B. Olney,	6
Frewsburg,	Chatauque,	E. Mills,	4
Avoca,	Steuben,	A W Sunderlin,	22
Reed's Corner,	Ontario,	J. G. Stevens,	20
Benton Center,	Yates,	A. C. Mallory,	10
Painted Post,	Steuben,	B. F. Balcom,	*10
Poughkeepsie,	(1st church)	T. Goodwin,	*16
Parma,	"	T. Green,	14
Bennetsburg,	Tompkins,	O. W. Gibbs,	14
Mecklenburg,	"	B. C. Townsend,	6
Fayetteville,	Onondaga,	J. B. Vrooman,	3
N'th Manlius,	"	O. Beckwith,	15
Mohawk,	Herkimer,	G. W. Harvey,	6
Frankfort,	"	N. Mumford,	19
Troy,	(1st church)	G. Baldwin,	70
Rosendale,	Ulster,	L. M. Mack,	7
Weltonville,	Tioga,	J. D. Jones,	16
Truxton,	Cortlandt,	N. P. Graves,	34

NEW JERSEY.

Churches.	Counties.	Administrators.	No.
Camden,	(1st church)	J. Duncan,	9
"	(2d church)	F T Cailhopper,	*12
Woodstown,	Salem,	A. Harvey,	10
Jacobstown,	Burlington,	J. M. Carpenter,	2
Scotch Plains,	Essex,	J. F. Brown,	6
Rahway,	Middlesex,	W. B. Tolan,	*44
Newark,	(German ch.)	A. Huni,	*18
Bloomfield,	Essex,		5

OHIO.

Cincinnati,	(1st church)	D. Shephardson,	2
"	(Welch ch.)	E. Jones,	2
"	(5th church)	J. Cooper,	6
Cleveland,	(1st church)	S. W. Adams,	8
"	(2d church)	J. H. Smith,	2
"	(3d church)	S. B. Page,	17
Walnut Hills,	Hamilton,		19
Washington,	Kosciusko,	J. M. Maxwell,	5
Center,	Muskingum,	B. Y. Siegfried,	9
Martinsville,	Clinton,	G. C. Sedwick,	10
Hebron,		J. Davis,	26
Zanesville,	(1st church)	D. E. Thomas,	4
Fairfield,	Huron,		*70
Chardon,	Geauga,	D. C. Sage,	8
Troy,	Miami,	W. W. Sawyer,	*25
Lima,	Allen,	J. C. Armstrong,	31
Granger,	Medina,		3
Marietta,	Washington,	J P Agenbroad,	*14
Ebenezer,	Perry,	B. P. Ferguson,	4
Celina,	Mercer,	S. M. Brower,	11
Brookfield,	Noble,	E. Jones,	2
Constantia,	Delaware,	P. Kelsay,	11
	Champaign,	Mr. Hawker,	6

PENNSYLVANIA.

Philadelphia,	(Calvary)	N. B. Baldwin,	17
"	(Broad st.)	H. Day,	2
"	(10th church)	J. H. Kennard,	3
"	(Spruce st.)	J. W. Smith,	2
"	(12th church)	B. C. Morse,	3
"	(Tabernacle)	M. G. Clarke,	2
"	(West)	E. M. Levy,	15
"	(North)	L. G. Beck,	17
"	(Frankfort)	W M Whitehead,	10
"	(Milestown)	J. M. Lyon,	2
"	(1st col'd ch)	R. Vaughan,	5
"	(Union ch.)	J. F. Boulden,	9
Lower Merion,	Montgomery,	L. Parmly,	*48
Chester Springs,	Chester,	A. J. Hay,	3
Northumberland,	Northumberland,	A K Bell,	10
Salem,	Westmoreland,	I. K. Cramer,	6
Terrytown,	Bradford,	J. R. Morris,	6
Williamsport,	Lycoming,	J. G. Miles,	8
Mahoning,	Indiana,	S. Furman,	8
Radnor,	Delaware,	J. Phillips,	*13
Hatboro,	Montgomery,	Geo. Hand,	12
Holidaysburg,	Blair,	D. J. Yerkes,	18
Abington,	Luzerne,	C. A. Fox,	21
Brownsville,	Fayette,	W. Wood,	9
	Lycoming,		10
Alleghany,	(Sandusky st.)	T. R. Taylor,	10
Pittsburg,	(Union ch.)	E. W. Dickinson,	6
Upland,	Chester,	W. Wilder,	4
Bridgeport,	Montgomery,	J. F. Carnahan,	*44
Shavers Creek,	Huntingdon,	A. B. Stlll,	4
Lewisburg,	Union,	I. Hayhurst,	7
Smithfield,	(Fayette)	J. D. King,	3

RHODE ISLAND.

Churches.	Counties.	Administrators.	No.
Niantic,	Washington,	J. P. Burbanck,	40
Providence,	(3d church)	J. B. Simmons,	*46

TENNESSEE.

Indian Ridge,	Grainger,	D. P. Morris,	10
Lost Creek,	"	"	9
Clinton,	Anderson,	J. W. Miller,	30
Indian Creek,	Washington,	D. Kitzmiller,	18

VIRGINIA.

Richmond,	(2d church)	R. B. C. Howell,	4
"	(Leigh st.)	R. Ford,	4
Goshen,	Monongalia,		14
Hopewell,	Marion,	H. F. Garrett,	4
Middlebourne,	Tyler,	W. C. Barrett,	5
South Fork,	Dodridge,	W. Wood,	3
Morgantown,	Monongalia,	G. F. C. Conne,	2
Waterford,	Loudon,	T. W. Greer,	2
Mt. Zion,	Wood,	E. Rector,	7
Fredericksburg,	Spotsylvania,	W F Broaddus,	53
			2,899

Churches Constituted.

Names.	Where.	When.	Memb.
Monroe,	Wachita, La.,	Nov. 2,	4
Rome,	Smith, Tenn.,	Jan. 9,	13
Petaluma,	Cal.,	Jan.	
Rot River,	(Swedes) Min.,	Jan.	
Strattonville,	Clarion, Pa.,	Feb. 4,	30
Friendship,	Sumner, Tenn.,	Feb. 16,	20
Taycheedah,	Fond du Lac, Wis.,	Feb. 20,	
Gosport,	Owen, Ia.,	Feb. 24,	10
Bloomingsburg,	Fulton, Ia.,	Feb. 26,	32
Terrytown,	Bradford, Pa.,	Feb. 28,	25
Aldenville,	Wayne, Pa.,	Mar. 1,	16
Rockland,	Lincoln, Me.,	Mar. 3,	
Adams,	Muskingam, O.,	Mar. 4,	20
South Verona,	Ill.,	Mar.	
Hinckley,	Medina. O.,	Mar. 7,	12
Newark,	(5th church), N. J.,	Mar. 26,	60
Chemung,	Chemung, N. Y.,	Mar. 27,	73
Newport,	Cumberland, N. J.,	Mar. 28,	66
Lebanon,	St. Clair, Ill.,	Mar. 31,	10

New Church Edifices.

	Where.	When.	Cost.
Argyle,	La Fayette, Wis.,	Dec. 22,	$1,200
Friendship,	Sumner co., Tenn.,	Dec. 30,	
Constantia,	Delaware, O.,	Dec. 31,	
Columbus,	Bartholomew, Ia.,	Feb. 5,	
Fort Edward,	Wash'gton, N. Y.,	Mar. 3,	
Macon,	Bibb, Geo.,	Mar. 18,	19,000
S. Framingham,	Middlesex, Mass.,	Mar. 21,	16,000
Baltimore,	(Franklin sq. Lec. Room)	Mar. 25,	
Pittsburg,	(Union ch. remodel'd) Pa.,	"	5,000
Lyman,	York, Me.,	Mar. 28,	
Philadelphia,	(4th church)	Mar. 29,	35,000
East Boston,	(Central sq.) Mass.,	Ap. 4,	30,000
Philadelphia,	(Frankford) Pa.,	Ap. 4,	5,000

Deaths of Baptist Ministers.

Names.	Residences.	Time.	Age.
D. Bemiss,	Garrettsville, O.,	Feb. 26,	37
Wm. P. Clark,	Mt. Alba, Ky.,	Mar. 17,	
Dan'l J. Glazier,	Providence, R. I.,	" 19,	27
Jno. Purify,	Harnett Co., N. C.,	" 17,	77

Ordinations.

Names.	*Where.*	*When.*
W. B. Prewitt,	Polk co., Tex.,	Dec. 5,
W. B. Trenairy,	New Bethel, Tenn.,	Feb. 4,
J. B. Appleton,	Newtonville, Ala.,	" 17,
C. B. Smith,	Brookline, Vt.,	" 22,
H. Fisher,	New Berlin, N. Y.,	" 28,
W. G. Denio,	Fowler, N. Y.,	Mar. 7,
C. C. Norton,	New York, N. Y.,	" 8,
J. Turner,	Milford, O.,	" 8,
Jno. Trivett.	S. Pittsburg, Pa.,	" 8,
Chas. A. Stanton,	Pine Level, Ala.,	" 11,
R. Foster,	Waltham, Mass.,	" 14,
D. D. Woodworth,	Holland, N. Y.,	" 14,
Burr Kenyon,	Blakely, Pa.,	" 15,
A. S. Dennison,	Cambridge, G.,	" 20,

Ministers Rec'd from other Denomin's.

Names.	*From what Body.*	*Where.*	*Time.*
Jas. Chandler,	Methodist,	Orion, Ala.,	Feb. 4.
P G Edmonds,	Campbellite,	Belmarte, Ala.,	Feb.
Mr. Harris,	Independent,	New Orleans,	Jan.
W W Stevenson,	Christian,	Stockton, Cal.,	Feb.

Clerical Removals and Settlements.

Names.	*Whence.*	*Where.*
Alvord, N.,	Chillicothe,	Tonica, Ill.
Ambler, E. C.,	Millington,	Weart's Corners, N J
Bailey, C. E.,		Speedsville, N.Y.
Ball. J. E.,	Dixon, Ill.	
Barnaby, J.,	Harwich,	Newburyport, Mass.
Bellamy, D.,		Mt. Morris, N. Y.
Bennett, O.,		McDonough, N. Y.
Bogert, W.,	Florida, Mass.,	E. Galway, N. Y.
Butler, P. P.,	Clouds Creek, Ga.	
Capron, B. W.,		Whitesville, N. Y.
Chapman, I. M.,	Wilmington, O.	
Clark, A. B.,	(Newton Inst.)	Bloomfield, Me.
Clarke, T. W.,	Milltown, Ct.,	Wheatland, N. Y.
Cunningham, C.,		Lebanon, Ct.
Curtis, W. B.,	Utica,	Newport, N. Y.,
Currin, Jos.,	Phœnixville,	Glen Run, Pa.
Dennison, A. S.,	Cambridge, O.,	Atalanta, Ill.
Dorrance, G. W.,	Webster, Mass.	
Dulin, E. S.,	Liberty,	Lexington, Mo.
Dunn, A.,		Weymouth, Mass.
Everts, M. M.,	Masonville,	Guilford, N. Y.
Fairbanks, G. G.,	Medfield,	Somerville, Mass.
Farrar, Chas.,	Northboro', Mass.	
Fuller, G. W.,	Ashtabula, O.	
Garrett, V. L.,		Branchport, N.Y.
Going, E.,	Wales Centre,	Hinsdale, N. Y.
Goodno, W. S.,	Philad'a, Pa.,	Bordentown, N. J.
Guild, J. E.,		Holmes Hole, Mass.
Hall, W. S.,		Phœnixville, Pa.
Hedden, W. D.,	Cato, N. Y.	
Hodges, J.,	N. Oxford, Mass.	
Holmes, B. F.,	Rowsburg, O.	
Hunt, J. B.,	Reidsburg,	Corsica, Pa.
Jones, J.D.E.,	Bennington, Vt.,	Worcester, Mass.
Joslyn, A. J.,	Elgin, Ill.	
Kelly, J,,	Belleview, O.,	Cambria Mills, Mich.
Kone, W. W.,	Eckhard, Md.,	Murfreesboro, N.C.
Latham, A.,	Philadelphia, Pa.	
Mason, J. S.,	Campbell,	Pamplin's Depot, Va.
McKean, J. A.,	New York,	Philadelphia, Pa.
Milne, A.,	Sand Lake,	Marcellus, N. Y.
Morton, C.,	Penn Yan,	Agt. A. B. Union.
Newman, J. M.,	Tuskegee,	Cross Keys, Ala.
Newton, B.,	N. Leverett,	Mass.
Osborne, E. H.,	Memphis,	Bolivar, Tenn.
Palmer, N.,		Harlem, N. Y.
Pease, W. A.,	Shutesbury,	N. Leverett, Mass.
Post, A. B.,	Albany, N. Y.	
Rhodes, C.,	Providence,	Phœnix, R. I.
Robbins, E.,		Shirley, Mass.
Robertson, T. N.,	Orleans, Ia.,	Milledgeville, Ill.
Rogers, T. S.,	Perth Amboy,	Elizabetht'n, N.J.
Roney, W.,	Willist'n, Pa.,	Allowayst'n, N. J.
Russell, D. L.,		Hannibal, Mo.
Sargeant, Jos.,	Northfield,	Bethel, Vt.
Sawin, A. A.,	Bristol, Vt.,	Stillwater, N. Y.
Sawyer, W. W.,	Troy, O.	
Sprague, O. L.,	Sardinia,	Dansville, N. Y.
Smith, L.,	Charlotte, Vt.,	N. Granville, N.Y.
Smith, J. H.,	Cleveland, O.,	Buffalo, N. Y.
Stark, J. F.,	McDonough,	Killanoy, N. Y.
Stowe, Wm.,	Coleraine, Mass.,	Westerly, R. I.
Stowell, A. H.,	Saratoga, N. Y.,	Providence, R. I.
Teeple, J. G.,	Adams Center,	Skeneatles, N. J.
Thurmond, J. H.,	Dyer co., Tenn.,	Tex.
Turner, E. B.,	Rapids,	Welshfield, O.
Turner, I.,	Milford, O.,	Equality, Ill.
Votey, C. A.,	Edenton, N. J.,	Ovid, N. Y.
Vrooman, J. B.,	Fayettville, N. Y.	
Wade, A. J.,	W. Danby,	Tioga Center, N.Y.
Wakeman, L. H.,	Three Rivers, Mass.,	West [Woodstock, Ct.
Williams, J.,	Rockport,	Machias, Me.
Winter, J.,	Wheeling, Va.,	Knoxville, Ill.

Associational Record.

RETURNS OF 1854.

NEW YORK.

Black River,	34	26	194	2,964
Broom & Tioga,	22	18	139	2,370
Buffalo,	21	14	147	2,425
Canisteo River,	14	12	11	694
Cattaraugus,	21	17	172	1,415
Cayuga,	18	17	82	2,150
Chenango,	29	22	183	2,670
Chemung River,	18	12	152	1,739
Cortland,	22	14	133	2,029
Duchess,	19	13	23	1,472
Essex & Champlain,	15	7	90	1,151
Erie,	21	21	52	1,237
Franklin,	28	19	119	2,413
Genesee,	17	20	141	1,824
Genesee River,	16	18	54	1,401
Harmony,	17	21	60	1,611
Hudson River N'th,	30	30	176	4,399
Hudson River S'th,	39	53	432	7,753
Lake George,	15	9	46	735
Livingston,	13	7	23	832
Madison,	20	23	61	2,474
Mohawk,	11	10	20	894
Monroe,	25	28	329	3,291
Niagara,	14	14	78	1,361
New York,	33	29	155	4,748
Oneida,	24	26	50	2,482
Onondaga,	20	15	118	1,752
Orleans,	11	11	21	1,116
Ontario,	18	19	30	1,556
Otsego,	17	17	94	1,512
Oswego,	17	13	53	1,563
Rensselaerville,	13	11	147	1,428
Saratoga,	26	22	38	3,060
Seneca,	16	13	65	1,958
Steuben,	18	16	60	1,935
Stephentown,	12	13	27	1,007
St. Lawrence,	24	19	69	1,913
Union,	15	14	174	2,172
Washington,	21	16	186	3,133
Wayne,	16	15	77	1,600
Worcester,	18	15	85	1,234
Yates,	9	9	32	752
	828	741	4,358	86,242

AMERICAN BAPTIST MEMORIAL.

JUNE, 1855.

Ralph Redigifer,

THE LIBERAL CHRISTIAN.

BY THE EDITOR.

HAVING been a pretty close observer of the manner in which the claims of benevolence are met by different individuals of my acquaintance, and being in the habit of taking notes and watching the influence and results of different methods, I propose giving a few sketches from which your readers may be able to classify themselves. It is now a settled principle, that the professed disciples of Jesus Christ, shall have opportunities furnished them, and motives urged upon them, to contribute "as the Lord hath prospered them," for the various objects of Christian benevolence.

Some deem this system of things among the churches, a hateful infliction, some a necessary though grievous evil, some a positive wrong, destructive of Christian enjoyment and comfort, and some a blessed privilege, in the exercise of which they can "make friends of the mammon of unrighteousness," and become "workers together, with God."

Mr. Ralph Redigifer is a member of the church in Glen Place. He is a mechanic who, by his own energy and industry, has become a master workman, with a large establishment, and a number of hands in constant employment. When a few years ago he was converted and baptized, he entered into a solemn covenant with God, to live to *His* glory, and to make his service, the extension of the kingdom of Christ, and the spiritual good of his fellow men, the chief business of his life.

Now, perhaps some reader will pause and say, "there is nothing peculiar or remarkable in that; every Christian makes the same vow, signs the same covenant." True, my friend! but has it ever occurred to you that many do not seem, in actual life, to comprehend the full import of that covenant of consecration, or if they comprehend it, often forget its obligations just at the time they should not. I hope it has not been so with you, but just pause a little longer! glance back over your own personal experience for the last year, question your own heart and deeds. If you have met these solemn vows, voluntarily and sincerely made, how happy and grateful will be such a retrospect. If you have not—but I must proceed with the sketch.

Soon after Bro. Redigifer's union with the church, the question of the erection of a new house of worship was agitated. It was necessary, for it was a new church, just organized, and without a meeting-house, that he had joined. This young brother was then in very moderate circumstances, for he had just entered into business for himself with a very small capital, and was sometimes quite closely pressed to meet his engagements. But after earnest prayer for light on the question of duty—for he made every transaction both in his business and in his religion subjects of prayer—he subscribed $100 towards the proposed

building. This was a liberal subscription under the circumstances, and it had a most beneficent influence, as an example, on the minds of the brethren with whom he was associated. He was a little uneasy at first, as to how he should raise this amount, but faith triumphed, and before the year passed he had doubled it, and before the house was completed, had increased it tenfold. Indeed! God's providence seemed to bless all his efforts, and his business prospered in an extraordinary degree. Though

—"some folks did think him mad,
The more he gave away, the more he had."

He began to believe that Jesus revealed a truth, when he said, "give and it shall be given to you, good measure, pressed down, shaken together and running over, shall *men* (mark that, not God merely, but *men*,) give into your bosom."

Bro. Redigifer soon began to comprehend that in benevolence was happiness and prosperity. I need scarcely add, that now, after several years of experience, this brother is habitually a charitable man. He has always a cheerful, encouraging smile for the agent who solicits his charities for any worthy purpose. It is true he does not always give, for limited resources and a large family render that impossible. But he is never rude or churlish, or impatient, and even when he declines, it is with such evident reluctance, and sometimes even grief at his want of ability, that the solicitor understands that he is a good, kind-hearted man, and feels more encouraged by the manner of declining, than he does by the actual donations of some others.

"Bro. Redigifer, I am trying to collect something for Home Missions this morning. The Secretary has written me that the treasury is exhausted, and that some of our faithful missionaries in the West are really suffering for want of the little salaries that have been promised to them. You have something to give to this object this year, I hope!"

"Certainly, my brother; I saw the appeal in the paper yesterday, and I have been thinking how I should send my contribution to the Treasurer. I am very glad you have called." And he drew a check for $20.

"Is this Mr. Redigifer?"

"That is my name, sir."

"There is a poor suffering family in the neighborhood. The man is very sick, and cannot live long, and his wife and children are really in a starving condition. I am going round trying to make up a little purse for their relief. Here is a note from Rev. Mr. S. assuring that they need and deserve aid, and that the money collected will be faithfully applied."

"I am glad you called upon me. It is a pleasant duty to help the worthy who are suffering. Here is five dollars. Please tell me the place where they are residing and I will call upon them, and see if I can do any thing more for their comfort."

"Mr. Redigifer, I have called to see if you would make a contribution for our Foreign Mission Society."

"I am happy to see you so worthily employed, sir! I contribute regularly through a society formed in our church for that purpose. I expect to be called upon for my annual subscription in a few weeks, and I shall have it ready. But I wish you would call upon Mr. L., and Mr. F., and Mrs. W. I think they do not feel as much interest in this cause as they ought, and probably it would be well if you should stir them up a little."

"Bro. Redigifer, I am collecting the annual subscriptions for the Sabbath school."

"Well, I am sorry to trouble you to call again, but really, I have no money by me. You will be passing by my house to-morrow evening. Call, and I will have it ready for you."

"Mr. Redigifer, will you give me a donation to help build a meeting-house out in Barren county?"

"My dear sir, I am sorry to decline,

but truly, I am drained dry. I think I should be willing to build a meeting-house in every destitute neighborhood if I only had the means. But you know necessity prescribes limits to liberality. I do not like to say no, to any benevolent application. Believe me, it is painful for me to refuse you; my heart is well inclined to aid you, but my purse is empty."

And so is it always with good Brother Redigifer. Every week he has some calls, and he never gets out of patience, though he does sometimes get out of money. Always kind, and pleasant, he seems to be glad that there are so many ways of doing good, that Christian enterprise is so ingenious and so active in devising and prosecuting measures for the good of man, and the extension of the kingdom of Christ. He never snarls and grumbles, or petulantly asks, "Shall I never have done giving?" In truth, he never expects to be done, nor does he wish it, because he finds a real pleasure in the assurance that he is aiding a good work. Some professors sneer at his liberality, and say that he does it just to get a name, or that he is very foolish to squander his money so profusely, but often such speeches are caused by the reproaches of conscience, enlightened and shamed, and yet struggling with covetousness, under the influence of his noble example.

Blessed day will it be for Zion, and for the world, when all our church members shall manifest the same spirit as Bro. Ralph Redigifer.

Rev. Thomas Brown.

A MEMOIR.

BY ONE WHO KNEW HIM.

NEARLY a quarter of a century has elapsed since this servant of God rested from his labors. Many of his fellow laborers in the vineyard, have also ceased from theirs, while some yet abide in the flesh, looking forward with a lively hope to that inheritance, where they too shall be made perfect, and rejoice together with exceeding joy. In compliance with the wishes of the latter, as well as to place on record some account of a good minister of Jesus Christ, we here throw together the leading events of his life, with some of the more prominent features of his character.

Thomas Brown, the only child of Thomas and Sarah Brown, was born Nov. 1, 1779, in the town of Newark, N. J. When two years old, his father, a respectable citizen and magistrate of that town, was removed by death, leaving him sole heir to a considerable estate. Out of this he was wronged by mismanagement or fraud, and at a suitable age, he was apprenticed by his surviving parent, to the shoemaker's trade, under the direction of Mr. David Ayres, a member of the 1st Presbyterian church of Newark. It is, perhaps, here worthy of note, that about this time, was laid the foundation of an intimacy between him and a fellow youth, and apprentice at the same business—Obediah Bruin Brown,* which grew with their growth, ripening into an affection even more than fraternal, and was terminated only by the death of the former. Both, we doubt not, are reunited in heaven.

At the age of eighteen, Thomas made a profession of religion, and united with the church of which Mr. Ayres was a member. In his diary, however, we find that he dates his conversion about two years before this time. By the superior tone of his piety and zeal in religious duties, he gave promise, at this early age, of much future usefulness. Soon after he attained his majority, he was induced by clearer views of divine truth, to become a Baptist. He accordingly united with the 1st Baptist church in Newark, of which the Rev. Charles LaHall was at that time pastor, and by whom he

* Rev. O. B. Brown, for more than 40 years pastor of the 1st Baptist Church in Washington city, died there in April, 1852, in the 72 year of his age. In clearness and discrimination of mind, and sound Biblical knowledge, he had few superiors.

was baptized. Here he found a congenial home and much Christian sympathy; and, in return, his naturally warm heart fastened upon these friends with a strength of affection, which the lapse of time never impaired. Some years afterwards, he alludes in his diary, to his "superior attachment to this people" and to the pain he experienced in terminating his connection with them, and fervently asks God for resignation to His will. We refer to this, his memorial of their mutual affection, not that it is in itself of much importance to our readers, but that it forcibly reminds us of that greater unity of feeling, which subsisted among Baptists in a day when they were comparatively obscure, and unnoticed by the world, while it also suggests to our churches in this day, the importance of extending to the younger members, and especially to candidates for the ministry, their warm sympathy and fostering care.

This church was not long in discerning in Mr. Brown, suitable gifts for the ministry, and soon after his connection with it, he was regularly licensed to preach the gospel. His whole soul, however, recoiled at the thought of entering upon this great work with his limited attainments in literature. He "thirsted after knowledge," as he wrote in his diary at this time; but how to acquire it without pecuniary resources, he knew not. No education societies then existed, to which he could appeal for aid. He was in a great strait. The exertions of his mind at this time were exceedingly painful. "O for more knowledge!" he cried out, as he looked abroad over the vineyard and heard God's voice bidding him enter it. Shortly afterwards, when a ray of light broke in upon the darkness that overshadowed his path, and he could look hopefully to the consummation of his wishes, he gave vent to the warmest expressions of gratitude to God. "His goodness had enabled him measurably to triumph over difficulties." It appears, however, that these difficulties were not wholly removed, for we soon find him adopting an expedient often resorted to in similar emergencies at the present day—that of teaching a private school, hoping thereby to secure the means for resorting to some literary institution. Perth Amboy was the seat of his efforts in this capacity. In this place he remained several months, teaching, and occasionally exercising his ministerial gifts. He appears also to have devoted every spare moment to the reading of the best authors in literature and especially in theology. At this period too, he was much exercised in reference to the work of missions in Asia. The "periodical accounts relative to the Baptist missions in India," he perused with intense interest, and became so deeply impressed with the importance and "moral grandeur" of the work in which Carey and his associates were engaged, that his very soul panted to go and join them. "I am ready to go and join their number," he writes in his diary, "but I must first be better qualified." Thus he felt and spoke in reference to the foreign missionary enterprise, nearly ten years before the organization of the triennial convention, and before any one in America was known to entertain the idea of devoting himself to eastern missions. So ardent were his feelings at this period, so devoted his piety, that had he possessed what he considered the requisite qualifications, and the way been opened, he would have consecrated himself to this great work. God ordered otherwise.

After remaining in Amboy a few months, he entered the academy at Pennepack, Pa., of which the Rev. Dr. Samuel Jones was principal. Under this eminent instructor he remained more or less of the time, till 1805, when he was invited to take the pastoral charge of the Baptist church at Salem, N. J. He accepted the invitation, yet with no little self distrust, arising chiefly from his native diffidence, and in part from misgivings as to his being as "thor-

oughly furnished unto this good work" as he thought desirable. Early in the year 1806, he was regularly ordained by Dr. Staughton, Rev. Henry Smalley and Rev. H. G. Jones, the last of whom had just before retired from the pastorate of the same church. Dr. Staughton delivered the charge from the words, "Come follow me, I will make you fishers of men." Mr. Brown was now fully inducted into the holiest and noblest office assigned to sinful men, and which he regarded as one of fearful responsibility. In his diary under the same date, he wrote, "How solemn has this day been to my soul! How faithful the charge addressed to me by Br. Staughton! And now, O Lord, mercifully vouchsafe wisdom, grace and every qualification, that I may make full proof of my ministry, and be able to feed thy sheep and thy lambs. I dedicate myself to thee with tears. Accept me and my offerings, O Lord God." They were "tears" of gratitude, that after a long and disciplinary struggle, in which hope and fear had alternately prevailed, God had put him into the ministry. Tears of anxiety, too, they were, lest he might not finish his course with joy, and this ministry which he had received under such solemn circumstances.

With the church at Salem, Mr. Brown remained nearly three years. God owned his ministry. A goodly number were converted and the church was edified and strengthened in the Lord.

In the year 1808, the church at Scotch Plains, N. J., one of the oldest and most respectable churches in the State, from which the Rev. William Van Horne had recently retired after a pastorate of 22 years, unanimously invited Mr. B. to succeed him. He accepted, and removed to that place in June, 1808. With this church he remained, just twenty years and four months. They were years of usefulness and honor. The church, during all this time enjoyed unbroken peace and prosperity. Brotherly love abounded, and the bond of union between pastor and people seemed to strengthen with the lapse of years. His ministrations were eminently blessed in the enlargement and efficiency of the church, and in awakening and fostering a sympathy for objects of Christian benevolence in general, and especially for the foreign missionary enterprise. In this great work, Mr. Brown always felt a lively interest. He prayed, wept and labored for it, at a time, too, when many pastors and brethren around him, as well as elsewhere, stood aloof from it, viewing it only with cold suspicion. And no one hailed with livelier satisfaction and joy, the formation of the triennial convention. Of its board of managers, he was a member from New Jersey for several years.

Our limits will not allow us to notice particularly, his varied experiences, trials and joys, while pastor of this interesting church. In the autumn of 1828, he removed to Pennsylvania, and took the pastoral charge of "the Baptist church in the great valley of Chester county." We need scarcely say that to effect this removal, cost him a sore and agonizing struggle, with the tenderest feelings of his heart, and only the strongest convictions of duty would have allowed him to tear himself away from an ardent and devoted people, the most of whom were his children in the gospel, and with whom the dearest associations of his life were connected. No other thought, no other wish was in their hearts, than that he should end his days with them. This was natural. He, under the Great Shepherd, had led them into green pastures, and beside the still waters, and oft refreshed their spirits. They beautifully confided in him as their friend, counsellor and spiritual guide. Sweet were the ties that held them. Must they be indeed severed? They only, who have been called in the providence of God, to undergo a similar trial, can appreciate what it cost this revered pastor to decide this question in the affirmative. God, as he believed,

called him to leave at whatever sacrifice of personal feeling, and he obeyed. Pastor and people wept together at that sad parting.

With the church at Great Valley, Mr. Brown was also happily situated, temporally and spiritually. His sphere of labor was somewhat enlarged, but not too much so for the activity of his mind or the devotedness of his heart. The church enjoyed a large measure of spiritual prosperity, and warmly appreciated his able and faithful ministrations. His deep-toned piety, intelligence, and arduous labors, both in and out of the pulpit, secured, in no ordinary degree, their confidence, gratitude and fervent esteem. In the midst of his usefulness, and after a pastorate of a little over two years, he was struck by a disease which no medical skill could rebuke, and after some weeks of suffering, terminated his life, Jan. 17th, 1831, in the 52d year of his age. It is almost needless to say that death had for him no terrors. "He knew whom he had believed and was persuaded that He was able to keep that which he had committed unto Him against that day." The upward pointing of his hand during the last strife, and the exclamation, "all is well! all is well!" which broke from his fevered lips, proved him more than a conqueror, through the grace which is in Christ Jesus.

His funeral sermon was preached by his warmly attached friend, Rev. Dr. Dagg, then pastor of the 5th Baptist Church, Philadelphia, from 2 Tim. 4: 6–8. "For I am now ready to be offered and the time of my departure is at hand," &c. His intimate friend and brother-beloved, Rev. David Jones, of Lower Dublin, and Rev. Charles Moore, of Chester Springs, also took part in the services.

The whole church and community were deeply afflicted by his death, as were all indeed in every place, who had ever enjoyed his acquaintance, for "none knew him but to love him, none named him but to praise." The church at Scotch Plains, equally with that at Great Valley, was smitten with grief. In both places, his memory yet lives, and is as fragrant as it was a quarter of a century ago. The "good name" which, "better than precious ointment," was nearly all he bequeathed to his family, they have prized more than any earthly patrimony. He left a wife and nine children to mourn their irreparable loss, all of whom yet live. Two of his sons are ministers of the gospel, one of whom was recently settled with the church at Great Valley, and now occupies the pulpit at Scotch Plains, from which his father retired, nearly thirty years ago. The other son, the eldest of the children, is pastor of the Seventh Day Baptist Church at Little Genesee, N. Y., and associate editor of the "Sabbath Recorder," published in New York.

Having thus hastily sketched the life of Mr. Brown, which was in no degree eventful, it becomes us briefly to notice him as a man and minister of Christ.

He was a man of devoted piety. He lived near the throne, habituating himself to converse with God. He kept himself pure and unspotted from the world. No spot rests upon his fair name. Indeed, we think it may be said without exaggeration, that he was eminently distinguished for "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely and of good report." Yet no one, perhaps, was ever more prone to depreciate himself. Deeply sensible of the indwelling presence and power of sin, he bewailed it and mourned over it in bitterness of spirit. Conscious of the imperfection of all his services in the sight of God, he based his hope of salvation solely on the perfect righteousness of Christ.

In the social circle Mr. B. was cheerful, without any approach to levity. Sprightly in mind, fluent in conversation,

and possessed of large information, he was exceedingly companionable. Rich was his enjoyment when in the society of those brethren in the ministry whose sentiments were harmonious with his own. We may here mention that during the greater part of his ministry at Scotch Plains, there were few pastors in that vicinity holding kindred doctrinal views. His own accorded chiefly with those of Fuller, though he called no man master. Of course he preached to the impenitent as well as to the "elect," and "reasoned with them on righteousness, temperance, and judgment to come." On this account, he was regarded with some suspicion, if not with serious misgivings, by the self-styled *defenders of orthodoxy!* How grateful to his heart was communion in those days with such brethren as Webb and Jones, of New Brunswick and Newark, respectively, and, at a somewhat later period, with Winter, of Lyons Farms.* Of this trio, the two that yet survive, will long remember the hours that glided so rapidly away in delightful converse within the old stone parsonage at Scotch Plains.

He was a good minister of Jesus Christ. His views of divine truth were remarkably clear and comprehensive. Nor did he ever shrink from advancing what he believed to be in accordance with the truth, however unpalatable to others. In the pulpit he was fearless of man. He often preached with great power, always with earnestness and tenderness of spirit. The oft-trickling tear told his hearers that the heart felt what the lips uttered. He used no notes in the pulpit, but seldom preached without careful preparation, often writing his sermons in full.

He gave himself wholly to the work. And though a small salary always kept him in straightened circumstances, he never allowed himself to become entangled in the affairs of this life, believing that the magnitude of the work demanded a consecration of his entire energies to it. What time, therefore, was not given to pastoral duties, was conscientiously devoted to study and mental culture. The well-thumbed pages of the works of Owen, Flavel, Poole, Watts, Edwards and Fuller, show to this day with what minds his own was in daily communion.

As a pastor he sought the welfare of all his flock. His visits among them were never allowed to degenerate into those of mere ceremony or profitless conversation. They were strictly pastoral, religion itself forming the staple of conversation, while the prayer was *not* omitted. He had a happy tact in introducing the subject of religion in whatever society and in pressing its claims on the individual conscience; and many now living and devoted Christians can trace their first serious impressions to his personal appeals to them, however much they inwardly shrunk from those appeals at the time. It was his habit thus to do good. Would that there were many more of like habit. The world would be sooner converted to Jesus Christ.

In conclusion, we perhaps do well to state that the mortal remains of Mr. Brown lie in the cemetery of the Great Valley Church, which in testimony of its esteem, erected over his grave, shortly after his death, a neat and tasteful tablet of marble, and the transient visitor will have his attention arrested by the beautiful yet truthful preface to its inscription, with which we close this hasty sketch.

"Stay, stranger, stay and drop a tear
Where many a tear has flowed;
A man of worth lies buried here,
A holy man of God."

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*Now of Roxboro' Church, Philadelphia. The writer cannot but here express his deep regret that this excellent brother, than whom no man living was more intimately acquainted with Mr. Brown or knew more of his inner life, could not be induced to prepare this article. It would have been more worthy of its subject as well as of this journal.

The Sanctified Dream.

BY THE REV. P. H. CORNFORD.

THE narrator of the following dream was, at the time of its occurrence, about twenty-two years old. At a very early age he had given evidence of considerable preaching talent; but was dissuaded from entering upon a course of academical study, upon which he had resolved,—his friends asserting that, being already qualified by God for the high vocation, it was needless, if not wrong, to seek for qualifications under the teachings of man. Listening to the evil counsel, which was at that time earnestly enforced by many godly people, he accepted the pastorate of a church at Sheerness, before he had attained the age of twenty years. Here his ardent manner and glowing style never failed to draw around him crowds of wondering admirers. He was ensnared by popularity, and labored with all his might to maintain it. At this time he had an abundance of that which he estimated as his "reward." But his sentiments were Antinomian; and he shrank not from proclaiming his principles in all their length and breadth. In addition to these things, his pulpit ministrations were often made to gleam and flash with the shafts of wit. He would *play* with the sentiments he despised, would impale them upon an imaginary dilemma, would pour contempt upon them, and reap delight from the applauding smiles he did not fail to win. Led on by the doctrines in which he gloried, he would sometimes ridicule the sorrows for sin, and the trembling self-abhorrence, and fear of falling, of which the children of God are often not unconscious. But his own heart was *only* ill at ease. He had, amidst all, an undefined fear of death and judgment. Secret prayer he neglected. His soul was far from God, and far from peace. It was in vain he sought to fall back upon the plea, that holiness was the sure result of belief in the doctrines he preached. He was conscious in his own person that it was not so. He felt the powers of sin. From open iniquity he was mercifully preserved; but in soul he was a great backslider. Egyptian darkness filled his mind. Icy death held fast his spiritual powers. His creed was a dreary dungeon and a heavy chain. Poor prisoner! for months he was low and miserable—a conscious captive whilst boasting that to him was given an exclusive liberty.

At this time, Death stole away his first born son. His fond and gentle heart had reveled in the bright blue eyes and glittering countenance of that treasured child. Never had his breast been filled with such emotions as that lovely boy had kindled. But he *died!* Then the flood of time seemed suddenly contracted; and the shores of either eternity appeared drawn together, as if he could not fail to gaze on them. Then a deep, mysterious feeling settled down upon his soul. He felt that something was indispensable, but as yet he knew not what. In this bewildered and anxious mood he once preached from the words, "*Give diligence to make your calling and election sure.*" The chief portions of this sermon were devoted to the discussion of "*Election*" and the "*Calling*" of the saints; and, at the conclusion, the importance of personal religion was *glanced at*, rather than enforced. *Secret prayer, self-examination, watchfulness against sin*, and one or two other particulars, were referred to; the preacher's conscience all the while writhing under the unwonted infliction to which, as in the sight of God, and in the near view of eternity, it was subjected. He, for a long while, had found no time for secret prayer. He had shaken off his strong convictions, instead of humbling himself before God. He had "*feared the Lord*, and served his own gods." And now he preached his own condemnation;—timidly, it is true; nevertheless, "the iron entered into his soul." The *text* haunted him. In the solitude of his study it met him. In the streets, and lanes, and fields, everything seemed vital

with it. When he looked into the deep blue sky, when he gazed upon the far-off stars, when he watched the thunder-storm, or sat and marked the fading tints upon the summer evening cloud, in every thing, on every hand, he seemed to hear the solemn words, "*Give diligence to make your calling and election sure.*" He did not fail at this time to make solemn resolutions. But the events of each succeeding day destroyed them. When next awakened by the sounds of the dreadful words, conscience was calmed by their repetition. But procrastination became the master power. The alarming thought became more faint, and he was in danger of losing altogether the contrition and fear which were so intimately blended with his renewal unto life. It was now that "God in a dream, in a vision of the night, in slumberings upon the bed;" and that with such overwhelming power and solemnity as left a life-long impression, and rendered him thenceforward a holy, prayerful, devoted, laborious, and eminently successful minister of Christ. After his death the following record of this memorable dream was found. He says:

"I here record it at full length, and if there should appear to be in it anything trifling, it must be remembered that I am not inventing to excite interest, but narrating a dream as it actually occurred.

"One night in my sleep I thought intelligence had been sent from heaven to the world that the next day was to be the 'day of judgment.' Conscious of my own unprepared state, the announcement threw me into the greatest confusion, and I hurried home to inform my wife of what I had heard. Whilst shortly afterwards, pacing to and fro in my room, lamenting that I had little or no hope of being accepted by the Judge of all, I received further information, that on account of the extraordinary importance of the occasion, any person desiring to speak to the Judge, the day preceding the final one, might gain access to him. It seemed late in the day when I received this intelligence; and as there was no time to be lost, I immediately set off for the purpose of inquiring '*if I might hope to be numbered with those on whom the Judge would confer everlasting happiness?*' I was deeply sensible of having neglected the state of my own heart, and deferred attending to personal piety, though preaching to others against all the vanities of doctrine with which England abounds; except that species of fatalism which I had chosen to extol as the very element of truth. Still I tried to encourage myself with the thought, that I might after all be right *as to the main*, though I had been suffered, perhaps for some wise purpose, to backslide so criminally.

"On my way to make the important enquiry I was sad and anxious. At length I reached a kind of stone tower, within which was a long spiral ascent, leading up to the temporary residence of Him who was, the next day, to be the arbiter of the destinies of all mankind. Without delay I began to ascend the long flight of stairs; and although numbers were moving, some in the same direction with myself, others descending, having finished their conference with the Judge, I took no notice of any, 'saluted none by the way,' but hastened upward, bitterly distressed, and reproaching myself with not having given *all* 'diligence to make my calling and election sure.' After a while I found myself at the top of the ascent, in the entrance to a spacious apartment; and looking right before me I saw, as I thought, the Son of God. His countenance was serene and placid; his hair white; and before his throne stood a multitude doing him homage, and receiving his commands. I pushed my way through the crowd till I had gained the open space in the interior, and immediately fell prostrate, with my hands clasped over my head, and exclaimed in an earnest manner, '*Lord! am I interested in thy love, or am I not?*' After this burst of anxious enquiry I lay silent,

expecting a reply. But no answer was given me. After a little time, continuing in the same posture of humiliation, I asked again, '*Lord! are my sins forgiven, or are they not?*' but with as little success as before. I now became perplexed to know what to do; when the case of the Syrophenician woman occurred to me, and, thinking I might succeed the third time, I arose, and resting on one knee and one foot, I clasped my hands, and looked the Judge anxiously in the face, while I repeated my first enquiry, '*Lord! am I interested in thy love, or am I not?*' I thought he turned gently towards me, and with a steadfast gaze replied, '*I have always told you to give all diligence to make your calling and election sure,*' (repeating the very words which had so much affected my mind), '*and you have neglected to do so, though you knew the means you ought to have employed. And now do you come to me to depart from the ordinary course of my administration, and afford you the satisfaction which your indolence has prevented your attaining by the appointed means? No!*' said he, with a look which sufficiently spoke the inflexibility of his purpose, '*I shall do no such thing. Go, you—till to-morrow decides your everlasting state!*' As he concluded this fearful sentence, he slightly moved his head, making signs for me to quit his presence, and at the same time turning himself from me.

"The dejection and disappointment I now felt cannot be told. Comfortless and dispirited I arose and returned home to relate to my wife how ill I had sped. She tried to comfort me, and reminded me, that 'though the day of salvation was *nearly* closed, it was not entirely.' She requested, also, that I should kneel down and pray with her before the use of prayer ceased for ever. I did so; and on rising said, '*Well, there is nothing like prayer, after all! I feel somewhat disburdened; but, oh, how madly I have I acted in neglecting, as I have done, my own eternal concerns!*' I then walked about, exclaiming, '*Where* shall we be—where shall I be—by this time to-morrow evening? This house, and all the furniture we have collected with such care, will be destroyed; but now I can think of that without the slightest emotion! *But where shall I appear?* What will become of *me?* Oh, God, thou knowest my foolishness, and my sins are not hid from Thee! Have mercy on me, and save my soul!' After praying again, I thought we retired to repose. I imagined that I slept soundly until about four o'clock on the following morning, when I awoke, astounded with the thought that the *last day* had really dawned upon the world. I hastily arose, and was quitting the room, when my wife awoke, and perceiving my intention, she cried out, '*Where are you going? You must not leave me!*' '*I do not know,*' I replied, '*whither I am going, or whither to go!* I am in a most unhappy state. Here is the *last day*, and I at a loss as to my eternal condition!' 'But you must not leave me,' she replied; and at once hastily arose and prepared our last meal. We soon concluded that, as may be supposed, and that in a state of excitement so great, it is astonishing it did not awake me. However it did not. I yielded to the proposal to pray *once* more, and then went to the door to depart. '*You must not leave me!*' was again sounded in my ears by her who had not many months been the desire of my eyes. But I regarded it not, nor could I feel moved by her importuning manner. I felt too deeply interested in the approaching judgment to feel any power in the cries or entreaties of a fellow-mortal. My own eternal interests seemed now everything to me. And what I had of late almost entirely neglected for high-flown doctrinal speculations, and the applause of men, now appeared the only thing worth caring for; so that it is not to be wondered at, I should pursue my first intention and quit the house. But here a high embankment covered with brambles obstucted, as I thought, the passage from

the door. This I made little difficulty in stalking through; but my wife, in attempting to follow me, became entangled among the thorns. 'You do not assist me,' she cried; 'you care nothing about me!' 'My dear,' I answered, '*it is the day of judgment!* You have often heard, that at the last day all the ties of natural affection will be cut in sunder, and I feel this to be the fact. Nothing do I regard but my own condition. No creature under heaven can now be a subject of any concern to me, but myself only; so I *must* leave you to do as you can.'

"Absorbed in contemplation of the immense importance of eternal things, and the vanity of all that was earthly, I walked away, and pursued the road which led to a village up the island in which I dwelt. Residing at the time in Mile Town in the isle of Sheppey, I imagined that I took the road leading thence towards Minster. The view from that neighborhood is extensive; and I was struck, in getting out to an open place, to see the glory and calmness of the morning. Not a cloud appeared in the ample concave above. The sun had not yet risen, but was near upon it, throwing his golden beams through the eastern portals. All things appeared lovely and glorious. But thus, I thought, it might have been on the morning of the destruction of the cities of the plain. And I well remember adverting in my mind to that passage: 'The sun was risen on Sodom when Lot entered into Zoar.' All the passages of scripture I had been accustomed to consider as descriptive of the events of the last day now forced themselves upon my mind. The conflagration, the resurrection, the descent of the Judge with his holy angels, the process of the judgment, and its final issues, filled me with solemnity, while the thought of my unprepared state drove me almost to madness. I walked towards Minster, reproaching myself in the severest terms, for such guilty neglect of the great salvation, when the sound of distant thunder reached my ear. It was then, as I thought, about five o'clock. I looked round me, and saw the small tops of billowy clouds just rising above the horizon, which on one side was bounded by the Kentish hills, and on the other, by the coast of Essex, and before me, by the expanse of waters. My heart was oppressed with despondency, by the upbraidings of conscience, and the prospect of condemnation. Without regarding who might be passing, I knelt down in the road, and looking up to heaven, poured forth my whole soul in confession and prayer, nearly, if not exactly, in these words: 'Lord, thou art my only refuge. Thou art rich in mercy to all them that call upon thee. I have, indeed, acted madly. I have dreadfully wandered from the way of peace. Oh, God, thou knowest my foolishness, and my sins are not hid from thee! Yet the life I have lived in the flesh has been a life of faith in the Son of God, inasmuch as I have grounded my hope on Him alone. Spurn not a sinner from thy feet!

> 'Myself into thine arms I cast,
> Lord, save! oh, save! my soul at last!'

"I arose somewhat relieved, thinking that there was, even to the last, nothing like prayer for relieving the mind. Yet, when again I adverted to my neglect of secret devotion, I stamped on the ground for very anguish, calling myself the greatest of fools, and bitterly mourning that I had suffered time to pass away as I had done.

"While my mind was thus occupied, I thought some one said to me, 'Have you seen that ship?' I replied, that 'I had observed no ship particularly—to what did he allude?' 'Why,' he said, 'she is a seventy-four. The sailors have found out that this is the last day; and they say she will not be wanted any more, so they are knocking in the casks, and drinking the liquors, and have set her on fire'! All the officers can do, they cannot keep them in restraint.' Just then

I thought the marsh to my left was covered with the sea. The vessel came riding in with the crew, all in tumult, hallooing and dancing, with cans of spirits in one hand, and hats in the other, shouting with the utmost vehemence of gesture. The flames too, I thought, were rushing up the hatchways, and through the port-holes, whilst the sailors were leaping from her sides, as the flames approached them, and making for the shore. As they got to land, they seemed to exult in their liberty, swearing they 'did not care for judge nor jury either!' All this seemed horrible to me, and I exclaimed, 'How shocking! These men are hardened to the very last; and for all that appears will go intoxicated and undaunted to the very judgment seat itself. Who is he that maketh thee to differ?' This reflection gave me momentary relief; though only momentary, for the thought occurred, 'But these men have had no opportunities. I have had a religious education, and have been favored with the best means of salvation. Had they been thus privileged, I doubt if one among them all would have acted *so madly* as I have done.'

"As these things were passing, the day grew darker. The clouds had risen far above the horizon, and what with the terrors of my own mind, the hurry of passengers, the gloomy aspect of the world, and the loud and incessant bursting of the thunder, which had rapidly increased in fearfulness, it is amazing that I still slept on. My impression was, that the clouds would continue to rise, till they closed in the centre, over my head, when their conjunction would cause such a violent thunder-clap as would rend the vault of heaven and reveal the descending Judge, with his mighty angels; shaking the universe to ruin, and awaking the dead to come to their final account. Anticipating all this, I pursued my walk, not knowing why, till I had reached the village of Minster. And from that elevation I looked around me, expecting in unutterable terror the events of the next hour. Now the clouds nearly met. The darkness was fast increasing. But a small opening remained, just above me, through which the light could reach the earth. Here I knelt down again, repeating my former words of confession and prayer, and rose again, moving on in silent trembling forboding. Immediately some one caught me by the arm, and cried, '*Have you heard the news?*' 'I am in too much trouble,' I replied, 'to be interested in any news;' and as he repeated the question, I pulled away, wishing to pass unnoticed. He still urged it on me, and would not be shaken off. 'Don't trouble me, my friend,' said I, 'I have been a preacher of the gospel and have not been cautious to make my own calling and election sure. In all probability I shall become a cast-away, and be before night lifting up my eyes in torments!' He replied, his eyes glistening with joy, '*But, I say, have you heard the news? the news!* THE NEWS!' Roused by his earnest manner, I enquired, '*What news?*' 'Why,' said he, 'Mercy has prevailed with Justice to put off the judgment day a little longer, that the professing people of God may have a little longer time to '*make their calling and election sure.*'

"I could hardly have felt so relieved if a mountain had been lifted from off me, as I was by these words. The crashing thunders ceased. The blackened clouds dispersed. The light of heaven streamed again in glory round me; and with an overflowing heart I knelt down, and raising my clasped hands to heaven, I thanked God, and vowed most solemnly, that whatever I might forego, whatever I might suffer, and whatever else I might neglect, I would, from that hour, never more neglect to give the needful diligence to attain a full assurance of hope in his loving kindness, even unto the end; the value of which, I had, as I thought, been so painfully and so effectually taught. Arising from my knees, I car-

ried home the delightful tidings, and soon awoke, greatly affected by what had thus singularly occupied my mind while asleep."

The immense influence of this dream upon the mind and spirit of the subject of it, it remains for eternity fully to disclose. He has now entered into his everlasting rest. After a life of remarkable usefulness, he died triumphantly, his eyes gleaming with rapture, his hand waving as if it had already grasped the palm. His dream not only seemed never to lose its vividness—it retained its power. The alarm from on high was not vainly given. It shattered his Antinomian theories. It seemed to have driven him so close to the throne of grace, that the enchantments of holy love retained him there. It was the means of bringing him into the very atmosphere of that truth which needs but to be known and felt as it is, to constrain multitudes, who are now indifferent to their eternal safety, to "give all diligence to make their calling and election sure."

Oh, could we carry with us those piercing convictions which the word of God sometimes imparts, those stern and holy resolutions which the invasions of disease sometimes awaken, those awful feelings which the judgments of God in the earth have created; could we ever bear these with us into life, how "soberly, and righteously, and godly," should we live! Yet these are the seasons when we see *truth* with undimmed eye, see it as it is, and see it as we must at length see it again! Are we not, then, really acting "*madly*," are we not worthy to be ranked with "*the greatest of fools*," if we allow our lives to pass without "giving all diligence to make our calling and election sure?"

If heaven doth not enter into us by way of holiness, we shall never enter heaven by way of happiness. If you would lay up a treasure of glory in heaven, lay up a treasure of grace in your hearts.

Baptist Churches,

PHILLIPS COUNTY, ARKANSAS.

From the "Arkansas Baptist History," now in course of preparation,

BY REV. P. S. G. WATSON.

This county lies on the Mississippi river, and by the census of 1854, contained a population of 7,682; 3,842 whites, and 3,840 blacks—three of the latter were free.

There were in cultivation 28,952 acres of land, upon which were raised 11,300 bales of cotton, 399,010 bushels of corn, 80 bushels of wheat, and 6,473 bushels of oats, &c., &c.

LIBERTY.

This is the oldest *missionary* Baptist church in the county, and was organized on the 25th of June, 1848, on the St. Francis road, north-west from Helena, 25 miles. Elder James M. Cox was the only minister present.

D. W. Obarr, who had been licensed to preach, was recognized as a licentiate by this church.

The majority of the above members had but recently come from Mississippi.

Pastors. Elder James M. Cox served as pastor from the organization to September, 1852, with the exception of fourteen months; during this interval there was no regular pastor. Elder A. W. Ellege was invited but declined, he however, preached a few sermons for them. From the last date to March, 1853, they were again destitute; since that, the writer has served them.

Ministers; Deacon W. J. Bowdon was licensed to preach in October, 1853, and ordained in April, 1854, by Elders James M. Cox, Ezekiel Holland and P. S. G. Watson. He soon after moved to Texas, where he yet resides.

Revivals: The first and only revival worthy of note, was in the fall of 1850. The church was without a pastor, but a meeting was conducted for nine days by Elders A. W. Ellege, James M. Cox and the writer. Before the close, the news had spread, and some came from

twenty miles distant. On the last day, Elder Ellege baptized ten persons. Others, at subsequent meetings were received, as fruits of the revival. Many persons from New Hope church, attended this meeting, and by request, after a day's rest, the labors were resumed at that church.

There have been a few other seasons of deep interest, but not sufficient to justify a particular notice.

This body being composed of those holding the principles dear to missionaries, sought for an Association of like faith to which they could unite themselves. This they found in the "Rocky Bayou," distant 160 miles. Elder Cox and R. J. Thornton were dispatched as messengers in the fall of 1851, and were received in behalf of their church. On account of the distance, a letter of dismission was obtained the ensuing fall, through the delegate, Elder Cox, and in the fall of 1853, the "Mt. Vernon" Association was formed,—this church being a constituent member.

This church also belonged to the *eastern portion* of the "White River Arkansas Baptist Convention," and to the "General Association of Eastern Arkansas," during the short existence of those bodies.

This church has Pedo-*ism* on one side, and Anti-*ism* on the other, to contend with, yet the Lord has been with them, and preserved them hitherto.

This church owns an acre of ground, and a small log house, altogether worth about $150. Much has been said about building, but feeling unable, they have not undertaken.

No Sabbath School. Occasional prayer meetings; monthly preaching.

Of the forty at present members of the church, four are colored. P. S. G. Watson, *Pastor; William H. Williams* and *James M. Shepard,* Deacons; and *Henry L. Cordell, Clerk.* P. O. Mariana, Arkansas.

NEW HOPE

Is the second in age in the county, and was formed on the 9th of July, 1848, on the St. Francis road, 13 miles from Helena. Ministers in attendance, J. M. Cox, and M. M. Wallace. The latter was general agent of the Domestic Missionary Board, Alabama, and took up a collection at this time of $60 in behalf of the Board.

The constituents were seven, three males and four females.

Pastors. Elder Porter Clay, (brother of Hon. Henry Clay, of Ky.) by letter from Shelbyville, Kentucky, united with this church in the fall of 1848, and labored as pastor six months, preaching two Sabbaths at this place, and the remainder elsewhere. In the spring of 1849, he went into the southern part of the State and died. In 1850, Elder A. W. Ellege, from Missisippi, united with this church, and served them regularly about one year; and occasionally during 1851. Early in 1852, Elder John Bateman, of the Helena church, was called as pastor half his time, but from various hindrances, came but few times. March, 1853, P. S. G. Watson, of the Batesville church, in this State, was chosen, which relation is still sustained. He subsequently united by letter.

It is proper here to remark that immediately after the organization, and at various other times, Elder King, whose membership was part of the time in this church, was called to accept the pastoral oversight, but as often declined. However, when without a pastor, he often preached to them with much success.

Ministers. Thomas P. Boone, a licentiate from Mississippi, is a member of this church, and his ordination set for the fourth Sabbath in April, (inst.) 1855.

Revivals. This flock has enjoyed three delightful revival seasons; the first in the fall of 1850, which was a continuation of that in the Liberty, mentioned before. Elders T. S. N. King, A. W. Ellege, J. M. Cox and the writer, were pre-

sent. The services lasted seven days, and besides fifteen baptized by Elder Ellege, at the close, many more joined soon after, and a spirit of love appeared to pervade the entire community. From this, the revival spread to Sterling. The second revival was in the fall of 1853, and was the most powerful of the three. Between twenty and thirty were added to the church. Elder King was the principal laborer, assisted by Elders Cox, Lea, and toward the last, by the writer. The third, in the fall of 1854, at the session of the Mt. Vernon Association. The work was deep and powerful, yet without undue excitement. The principal laborers, were Elders R. Jones and T. S. N. King, of Helena, Elders Cox and the writer were also present during the whole time, and Elder Ezekiel Holland, during the first part. At the close, the pastor baptized sixteen; others were converted also who joined churches nearer their homes.

For the past two years, this church has met semi-monthly; the forenoon, for the last few months, has been devoted to the whites, and the afternoon to the blacks. Large congregations attend upon all occasions; and much interest is felt by all.

Such has been the success of the gospel here, that it may be said, with but few exceptions, that this is "Baptist ground." But few sermons are preached in this neighborhood by any but Baptists.

In the fall of 1851, two-thirds of the number that formed the church in Helena, were dismissed by this body; and in 1854, four of the seven, that formed the Sterling Church. In assisting Helena, this church lost three officers, Elder King and Deacons Hall and Hicks.

A Union Sabbath School with a small library, was established in the house in which this church meets, in the spring of 1854, and has been irregularly kept up since. Prayer meetings ebb and flow; somewhat controled by the season of the year, and the temperature of the atmosphere, religiously as well as naturally.

This church was a member of the two missionary bodies mentioned before, and also assisted in constituting the Mt. Vernon Association, to which it now belongs.

The "Ministers' and Deacons' meeting for Eastern Arkansas" was organized at this place in the spring of 1854.

In the fall of 1853, a subscription of sixteen hundred dollars was raised, to build a house of worship, but not reaching twenty-five hundred, the desired amount, the whole business was dropped. The church meets in a house used for school and preaching purposes.

A beautiful lot of two acres, immediately on the St. Francis road, 13 miles from Helena, with comfortable country buildings for a small family, belongs to the church, and is the residence of their pastor. The whole is worth about $400.

Since the organization 122 have been added, 85 being the present total. Of this number 10 are colored.

Pastor. P. S. G. Watson. *Deacons:* A. H. Hopkins, John C. McCrary, and John A. Gilbert. *E. St. J. Martin, Clerk. P. O. Lagrange, Arkansas.*

HELENA.

This church is in a very important locality. Helena is the county seat of Phillips, the largest town in the eastern part of the State; is a place of much commercial consideration, and in many other respects, second to no place in the State. Notwithstanding all this, no effort had been made prior to the fall of 1851 to constitute a church in the place. An occasional sermon had been preached here by Baptists, the first of whom was Elder James P. Edwards, of Kentucky. Elder Edwards informed me some months ago, that he was preparing a work for the press, that would give a detailed account of his early travels in this State, which, I am sorry to say, I have not yet seen.

In the fall of 1851, the "White River

Arkansas Baptist Convention" met in Helena, and this was the occasion of a visit from Elder J. R. Graves, of Nashville, Tennessee. Elders A. W. Ellege, T. S. N. King, and J. M. Cox were also present. Elder Graves did the preaching, and after the meeting had progressed with absorbing interest for twelve days, he took the vote of the congregation "*whether they would hold a protracted meeting?*" which was, of course, decided most anxiously in the affirmative. And a "protracted meeting" they held. About seventy persons professed hope in Christ during the meeting. Twenty-seven united with the church that was organized while the meeting was in progress, and some others afterwards.

On the 12th of October, the church was organized, with sixteen members, all whites, four males, and twelve females.

Pastors. Elder John Bateman, from Tennessee, was chosen pastor the following month and continued a year—interrupted, however, by absence from the State a few months. In January, 1854, Elder Reuben Jones, from Norfolk, Virginia, became pastor, which relation yet continues. Elder Bateman received a salary of six hundred dollars, one hundred of which he gave to assist in building the meeting house. Elder Jones receives one thousand per annum. To the present time this church has received from the Board in Alabama, three hundred and fifty dollars; one hundred and fifty for the former pastor, and the remainder for the present. During 1853, the church had no pastor. Elder King, whose membership was with them, supplied them, and with much success, but desired them to choose another.

Ministers. Abner Morrel was licensed in February, 1852, and soon after went to Tennessee. In July of this year, by request of the Mt. Vernon church, for convenience, a presbytery was called by *this* church, to ordain as minister, N. P. Moore, whose membership was in *that* body. The request was complied with. Elders King, Bateman and Wm. M. Lea officiating.

Revivals. While there have been occasional ingatherings, there is nothing to record as a revival. Being surrounded by conflicting views, feelings and interests, this church must contend for every foot of ground it obtains.

Immediately after its organization, a suitable lot was purchased, and a house of worship erected upon it within a few months. The following description was furnished by Elder R. Jones.

This edifice was erected in the year, 1852. It is a neat, wooden structure, 40 feet in width, and 60 feet in length, with three large windows in each side, shaded by venetian blinds;—a portico fourteen feet wide, supported by four large, square columns, and surmounted by a tower, and a bell of 700 pounds in weight. The entrance to the main building is from the portico, through a large center door. The seats are divided by two aisles, and a middle partition, into four rows; and will accommodate about 600 persons. The pulpit and aisles are neatly carpeted. The entire cost, for building and fitting up complete, was about $3000, exclusive of the bell, which cost $300.

A large sized organ melodion has been recently purchased for the use of the choir. It is in contemplation to build a baptistry and dressing room.

A good Sabbath school is kept up by the members of this church. There is a fine library, and a sufficient number of competent teachers, and as a matter of course, a large number of scholars.

Prayer meetings are regularly observed, also the monthly concert for prayer.

There have been received, since the constitution, by baptism, 51; by letter, 20; total, 71; in the constitution, 16; grand total, 87. Of this number, 79 at

present remain,—all whites but two.

REUBEN JONES, *Pastor*, John H. Hicks, Spence Hall, John Q. Taylor and Wm. D. Jones, *Deacons*; and C. C. Bliss, *Clerk*, Helena, Arkansas.

STERLING.

The village of Sterling is situated at the entrance of the St. Francis river into the Mississippi, upon a tongue of land, being surrounded on all sides but the south, by water. A few years past, it was a place of considerable trade, but on account of the frequent caving of the banks, all the good houses have been torn down, and the spirit of improvement has fled. It is, however, a place of some religious consequence. Many boatmen, raftmen, and other transient persons, often spend several days, and sometimes weeks here, and it is not unfrequent that half the congregation is of such characters.

Previous to the fall of 1850, this place had been noted for its wickedness, taking its character, in a great measure, from the dissolute morals of a *floating* population. But at the time mentioned, the *revival* from the New Hope church had spread to this place, and an almost entire revolution took place. The ball room was given up to be used as a meeting place, and several previous *dancers* were converted, and became zealous advocates for the principles they had once *despised*. The ministers who labored in this revival, and that again in the spring of 1851, were A. W. Ellege, J. M. Cox and P. S. G. Watson.

There were no regular appointments for preaching in this place, until March, 1853, when the writer undertook to serve them monthly, and has attended them ever since.

In February, 1854, seven persons were constituted into a church, three males and four females.

In 1854, the church united with the Mt. Vernon Association.

Prayer meetings occasionally observed. A very interesting Sabbath school was kept up until January 16, 1855, when by fire, their house of worship and their library were entirely consumed. Worship is now held in what was recently a *grocery*. Steps are on foot to rebuild.

Ministers of no other denomination preach here; it is given over to the Baptists. There is a story sometimes told of a *brace* of Methodist preachers who went into Sterling in 1847, intending to do "great things!" Walking along the treacherous Mississippi bank at night, they lost their steadfastness, and without time to consult their *wills*, they were *"immersed"* beneath the yielding waves. They soon after left, and have not ventured again to trust themselves where the very banks favor immersion. Present number 24,—all white but one.

Pastor, P. S. G. WATSON; *Deacons* L. B. Dunn, Jesse Tidwell and Wm. B. Sisk; *H. F. Tewksbury, Clerk,* Sterling, Arkansas.

HICKORY RIDGE.

This church is on the Little Rock road, twenty miles from Helena, in the south-western part of the county, and was organized on the 28th of May, 1854, by Elder J. M. Cox and P. S. G. Watson. There were but five in the constitution,—all whites.

The church united with the Mt. Vernon Association in the fall of 1854.

This little body is in a fertile region of country, good society, and in short, an interesting field, but the Baptists have greatly neglected it.

Pastor, EZEKIEL HOLLAND; *Isaac D. Mooney, Clerk*, Spring Creek, Ark.

SALEM.

This church is distant eight miles from Hickory Ridge, and about 25 from Helena, and is immediately on Coffee creek. It was formed on the 31st of May, 1842, by some anti-missionary Baptists.

For a few years, the church had a name to live, while it was almost literally dead. In this condition, Elder Ezekiel Holland undertook the pastoral oversight of the flock, in 1852, and has labored with them monthly since.

In September, 1854, they joined the Mt. Vernon Baptist Association, having discarded their old *anti* views. Hence they are placed as the youngest *missionary* church in Phillips county, though in reality, they were organized six years before the Liberty, which takes precedence in age amongst the missionary churches.

Elder John A. Baker was ordained in this church, while it was an anti-missionary body, but he soon came over, and having labored with his effort-brethren a few years, he died in Lawrence county, in 1852.

The number of members in this church has never at any one time, exceeded 30; but for several years it has not been above the present, *eight*; about half males; two colored. Nothing else is known worthy of record.

Pastor, EZEKIEL HOLLAND; *Deacon*, *Richard Brown*, who also is the clerk. Spring creek P. O., Ark.

RECAPITULATION.

Six churches, 250 members, 19 of whom are colored. Four ordained ministers, one licentiate; one minister to every 1,536 of the population. This has reference to the *missionary Baptists* alone.

The Father's Promise.

A FATHER of a family was going for a long journey. He was going to France, and Spain, and Portugal, and would not return for many months. He had long been in ill health, and now that winter was coming on, the doctors told him that he must go and pass the cold months in a warmer country than England, else he would surely die. Very sad was the parting in prospect, and no one could speak of it with a dry eye, for he was a loving father, and had trained his little ones in the love and fear of their Father in heaven.

October was over, and on a windy night on the 1st of November, the children gathered round the hearth, where so soon the honored place would be vacant, to listen to the parting words of the dear parent; the mother, pale and sad, looking on with a heart aching with grief, and yet full of trust in his God and in her God. But the father strove to cheer the little band. He spoke hopefully and tenderly to them, and bade them remember how good it was of God to give him the means for so long a journey. He reminded them of poor Bill Parsons, in their own village, who was dying of consumption, and who had no money to take him even to the hospital at Brompton, where the doctor had said he might have been benefitted. He would write to them, too, he said, sometimes to one, sometimes to another, to mamma every time, of course; and how much there would be to tell if he came back well in May! Young hearts are more given to hope than to fear, and soon the cloud passed away.

"And what shall I bring you from Lisbon, Children?' he asked. "Come, make your requests known. I know you are reasonable children—you four elder ones at least; as for little Kate and baby, I must choose for them."

"Bring me a rocking-horse," said Kate.

Papa smiled, and said, "Too large, Katy; think of something else, or trust me."

Kate was very willing to trust, and nurse coming in, she lay her tired head on papa's shoulder, and heard his last good night,

"But you must each write down your wishes on a piece of paper, my dears, and give it to me at supper. Now go; mamma and I have still much to talk about. Come back in an hour."

Edward and Horace, Edith and Emily now sat in grave consultation as to what their requests should be. The three elder had the utmost faith in their father's promise. They knew that he meant what he said; they were sure that he would give them what they asked for if it were good

for them to have; if not, they said, like wise, trusting children, he would give them something better, but still they would *ask*.

Edward was nearly fourteen, and very earnest was his boyish longing for a watch; so he put that down, with the very humble postscript to this request, "Pray do not give me a watch, papa, if you think it will cost too much money, or that I am not old enough. It is the thing in the world I most wish for, and I know you will give it to me if you think it right I should have it; if not, choose anything else, and I shall be just as pleased."

Horace, with less preamble, but faith quite as strong, begged his papa to buy him a bird of some sort, or a dog, but he should like a bird better than anything, and some flower seeds for his garden of rare plants; he would contrive to rear them somehow. "But I forgot, papa," he added, "whether I may have more than one thing; yet you said, 'Ask for for what you wish,' so I don't think I am wrong."

Edith, the twin sister of Horace, now wrote her petition at the end of her brother's slip of paper. She must see his petition, she said, of course; the others might keep theirs secret. Of course, indeed, she might; they were thoroughly one, those lovely twin children. "I should like a whole set of a Portuguese girl's dress, papa, a common Portuguese girl I mean. 'Costume,' Horace tells me I should say. And if I might have a little gold chain to wear when I am old enough; I should like it better than any I could get here. But I am only twelve, and perhaps I love dress too much; so if you don't think it good, don't give it to me, though I *do* wish it *very* much."

"Now, Emily, where is your slip?" asked the children.

"I don't intend to ask for anything," said Emily; "I think it is mean; papa can choose me anything he likes. I wonder you have not more spirit than to fix on a present—to ask for one indeed?"

"But papa said 'Ask,' and it looks as if we did not believe him if we do *not* ask."

"Oh, nonsense! I want nothing, and that is the truth."

"No, you *want* nothing, I dare say, Emily; but can you say you do not *wish* for anything?"

"I don't like to ask, at any rate, for what I really do wish for, and I shall not, so I tell you plainly; for I should not like to be refused, and I don't believe papa would give it to me."

"But he said, '*Ask*,' Emmy; would he have said so if he did not mean to give? Is that like our papa?"

But Emily colored and would not answer.

The bell rang for supper, and the children went into the dining-room. The last meal is a sorrowful affair before a parting, the last prayer yet more so; and the children's hearts were full again as they thought of the vacant chair on the morrow. But strong was the faith of the good man as, with calm voice and manner, he besought his Heavenly Father to protect and to restore, and pleaded his own promise, "Ask, and ye shall receive;" nevertheless he added, "Not as I will, but as thou wilt."

The little slips of paper, which, by the bye, were not to be looked at till the morrow, were placed in the pocket-book, and the father looked inquiringly for the fourth. Edward answered the look by saying, "Papa, Emmy does not *like* to ask for something she much wants." There was something touching in the father's look, as he said, "Cannot you trust in my love?" The child hid her face. She had not that firm confidence in her parent's affection that her brothers and sister had. She had been brought up hitherto by an aunt, and the parents, in receiving their child to her home again, felt that the little heart was somewhat estranged.

The next day there was a blank, a sad stillness in the house—the father was gone.

PART II.

The first weeks of separation passed slowly enough; little was thought of but the absent one, and the greatest jubilee was the postman's visit. The children, deep as was their grief, soon be came reconciled to their privation; the mother wept and sorrowed in secret.

But week by week brought good tidings. The cough, and the hectic, and the weakness grew less, then less still. The physician at Lisbon gave hope; and with thankfulness, though with trembing, the faithful wife opened the door of her soul to admit the visitant that had been long banished from it.

The long-expected May came at last. It was at the close of a bright evening that the mother and her four elder children stood on the Folkestone pier to await the arrival of the French steamer, which was to bring the father home. Dear young reader! did you ever thus await the arrival of a beloved one? Did you ever strain your eye for the distant wreath of steam, and watch the vessel ploughing the waters, with all the impatience of love that it came no quicker? I cannot tell you, if you have not, how those hearts beat on that May evening. At last the boat entered the port. The father's hat was waved, and the shout of welcome which the little band had threatened to give died away in the depth of quieter and holier feelings. Thanks and praises were on the wife's lips, and almost silently they pursued their way to the lodging which the family had been occupying in anticipation of this glad event.

In the joy of a father's presence the gifts were forgotten until the next morning at breakfast, when the slips of paper —how carefully had the traveller hoarded these, how often had he kissed them when wandering in a far-off land—were produced, and the presents, which papa and mama had unpacked hours ago, were placed in the hands of the petitioners. He had exceeded their desires, and joy knew no bounds.

Emily alone received no gift. Mamma's eyes were full of tears. She had pleaded hard for one; but no—thanks to Him who in the training of our households, has given the firmness of a man, loving even in severity, to temper the oftimes too yielding tenderness of the mother—the father did not retract. "My dear wife," he said, "it may be a *life's* lesson to our child. How will she trust her heavenly Father's word, if she does not rely on the promise of her earthly one? Be content; this is not *hardness*, but *love*."

Emily's eyes overflowed, her cheek was flushed, and at length she burst into passionate weeping.

"Papa! papa! you have brought me nothing then?"

"Nothing, dear child."

"*Nothing!* papa, and so much to the others?"

"But, Emily, you did not ask."

"I know, papa, but I thought you would never have forgotten me. Oh! I know you don't love me as you do the rest." And she sobbed aloud.

Her father gently led his weeping child into an adjoining room, and seating her beside him, said: "Emily, no gift that your brothers and sister have received has cost me so much as the act of withholding one from you; but, dear dear child, it is a proof of love."

Still Emily sobbed passionately, and refused to look up. "To bring me nothing! if it had only been a bonbon, even such a little thing; but to forget me quite!"

"I did not forget you, my dear. In the busy streets of Paris, on my way home, I have more than once been tempted to enter the gay shop and buy some article I fancied you would like; but you did not ask for any thing, and your not asking, so proved your want of

trust in me, that I determined to give you this lesson."

There was a silence; the angry sobs ceased, and the weeping was gentle and subdued.

"I am sorry that I did not ask, papa; but what I wished for was so much that I did not like to ask."

"Did you doubt my willingness?"

"I didn't like the thought of being refused."

"You were too proud, that is to say, to bear my judgment."

"Yes, and I didn't like to ask at all; I thought you would give me what you pleased without that."

"What, when I said, 'Ask!'"

"Yes."

"And so it will be in a higher matter, Emily. This is the very spirit which prevents man from asking the greatest of all gifts of his heavenly Father—unbelief and pride. You did not believe that I could or would grant your request and you were so proud you would not make the trial. I wonder if you have ever asked God, with the full confidence that He will grant your petition, to give you salvation, to grant you the Holy Spirit, and a hope, through his grace, of heaven."

"No, papa."

"Yet God says, 'Ask, and ye shall receive.' You would wish to be saved, surely. Once when you were ill, how frightened you were; how much you felt your unfitness for heaven. Do you remember?"

"Oh yes, papa."

"And do you think that if I, being evil (or sinful,) am willing to give good gifts to my children, that our kind and gracious God, who spared not his Son, will deny any good thing from them that ask it? This, my dear Emily, is the grand point of the lesson I wish you to learn. May you never forget it. God *will* be enquired of. It is his will that we should ask for those blessings which we need. For this end you were taught to pray, and unless you pray, the great gift of eternal life will not be yours."

The child was humbled, and kneeling down before her father, she said, "Ask God to teach me to pray, papa." The father gladly consented. The prayer was a fervent one, and was echoed in Emily's soul. It was a family lesson; and besides Emily, more than one child began from that day to ask of God in faith, believing that they should receive.

May every one who reads this be fully persuaded of the good-will of God his Saviour towards him; that he only waiteth to be gracious; that he is willing and ready to save freely, and to save at once; and that his own words are, "He that asketh receiveth, and he that seeketh findeth;" but the *asker* and the *seeker* only. From those who will not ask and will not seek, the greatest of his gifts will be withheld, even as Emily's father withheld his present from her. Ask, then, and it shall be given you.

Sunday at Home.

BRITAIN AND THE PROPHECIES.—A Latin poet, who lived at the commencement of the Christian era, speaks of the barbarous Britons as almost divided from the whole world; and yet, although far more distant from the land of Judea than from Rome, the law which hath come out from Jerusalem hath taken away by its influence the name of barbarous from Britain; and in our distant "Isle of the Gentiles" are the prophecies fulfilled, that the kingdom of the Messiah, or knowledge of the gospel, would extend to the uttermost parts of the earth; and, in the present day, we can look from one distant isle of the Gentiles to the other—from the northern to the southern ocean, or from one extremity of the globe to another—and behold the extinction of idolatry, and the abolition of every barbarous and cruel rite, by the humanizing influence of the gospel.

Keith.

Editor's Garner of Gleanings.

Anniversaries.—The season of the anniversaries of our great religious organizations is over. We will furnish, in our next number, a carefully arranged synopsis of the operations of each.

Fifteen Karen churches declared self-supporting.—The following gratifying and hopeful intelligence should give new impulse to missionary zeal.

Since the time when the native preachers consented to rely mainly upon their churches for support, we have constantly cherished the hope that the day was not far distant when these churches would undertake the entire support of native preaching, both among churches and the heathen. That day has dawned. It was Tuesday, October 24. Believing that the funds of the Home Mission were such as to warrant such a measure, a committee was appointed on the previous Saturday, to take the subject into consideration, and report their decision in the form of a resolution. Ample time was thus given for entering upon the measure deliberately and with a full understanding of its nature. Myat-keh was the chairman of the committee, and presented a resolution, of which the following is a translation:

"We, brethren, Myat-keh, Shway Bau, Oo Sah, and Tootanoo, are agreed that, for preachers, pastors, and ordained ministers, we shall expend no more of the money of our American brethren. So far as there is occasion to help to support them, we will do it ourselves. But for books and schools we greatly need help, and request that our dear brethren in America will continue to aid us in these things."

(Signed) Myat-keh,
Shway Bau,
Oo Sah,
Tootanoo.

Rev. John Kingdon.—The following sketch of a worthy and most useful minister of Christ, written by Rev. Dr. Fuller, we extract from the Baltimore "True Union."

John Kingdon was born 10th of June, 1802, in Frome, Somersetshire, England. He was the second son of the late George Kingdon, Esq., and grandson of Rev. John Kingdon, for 46 years pastor of the Baptist church in Babcock's Lane, in Frome. He went to Jamaica on the 16th of December, 1831, and labored there until the 10th of May, 1845, at which time he returned to England. He sailed from England, August 17th, 1845, for Belize, Honduras; where he was sedulously engaged in translating the Bible into the Indian language, and preaching among the Spaniards, until the Missionary Board considered it best to abandon that station. On the 1st of May, 1850, he arrived in the United States, and became a resident of Baltimore, where he opened a school. He was beloved by all whose privilege it was to know him. His intelligence, his purity, his gentleness, won upon all hearts. But his soul yearned irrepressibly for some field of missionary labor. Frequently has he said to the writer of this obituary, "it is glorious work, my heart longs and pines for the salvation of souls, and some where and some how I must find work as a missionary." In the year 1854, he was requested by the Board of the Southern Baptist Convention, to visit Africa and survey the Missionary stations there. On this enterprise he at once embarked, sailing from Philadelphia for Africa, by way of England, on the 22d of July, 1854. In England he rendered very important service to the Board; and, arriving on the field in Africa, he was indefatigable, allowing nothing to retard his journeyings, and devoting himself with unremitted zeal to his duties. Such incessant fatigue and constant exposure were too much for his feeble frame. In January last, he was attacked by disease, and on the 16th of that month he fell asleep, peacefully and triumphantly, at Monrovia. He has left a diary, which, with his letters, will form a valuable accession to our missionary archives. Many eyes will weep at this sad intelligence, many hearts will melt in sympathy with his bereaved widow and children. The loss to our Board of Missions is most grave and serious, to his family it is wholly irreparable. For years I have been intimately acquainted with this meek and holy man, and seldom have I known one who, in his last moments could with such propriety, have uttered the exulting exclamation, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.

THE MAINE LAW.—The rise and progress of laws, in various States, prohibiting the sale of intoxicating drinks is exhibited in the following abstracts:

1851—Passed by the Legislature of Maine.

1852—Passed by the Legislature of Minnesota.

1852—Passed by the Legislature of Rhode Island.

1852—Passed by the Legislature of Massachusetts.

1852—Ratified by the people of Minnesota.

1852—Passed by the Legislature of Vermont.

1853—Passed by the Legislature of Michigan.

1853—Ratified by the people of Vermont.

1853—Ratified by the people of Michigan.

1853—Its submission to the people pronounced unconstitutional by Supreme Court of Minnesota.

1853—Pronounced unconstitutional by United States Supreme Court in Rhode Island.

1853—State Supreme Court equally divided in Michigan.

1854—Pronounced unconstitutional in Massachusetts.

1854—Passed by the Legislature of New York.

1854—Vetoed by the Governor of New York.

1854—Passed by one branch of Legislature of New Hampshire.

1854—Passed by one branch of Legislature of Maryland.

1854—Passed by Legislature, but the two branches failed to agree, in Pennsylvania.

1854—Voted for by the people of Wisconsin.

1853—Passed by the Legislature of Ohio.

1854—Pronounced unconstitutional in Ohio.

1854—Passed in a modified form by the Legislature of Rhode Island.

1854—Passed by the Legislature of Connecticut.

1855—Passed by the Legislature of New York.

It will be observed that it has passed the Legislatures of seven States and a Territory. It has fallen, through legislative disagreement, in four. It has been submitted to the people and retained by them in four. It has no where been repealed by the Legislature, though it has been four times set aside by Judiciary, and in one re-enacted in a modified form.

FIRST CHURCH IN KANSAS.—On the 25th of March was organized a small Baptist Church at Bloomington, on Wakarusa River, Kansas Territory, the first Baptist Church constituted in that territory. A large proportion of the people in the place, who profess religion, are Baptists, and a goodly number more of Baptist church members are expected soon.

THE OLDEST CHURCHES IN MASSACHUSETTS are the following: Salem Church was the first that was organized in the colony of Massachusetts Bay. Dorchester Church was organized in Plymouth, England, in March, 1630, immediately before embarkation to America; this Church migrated to Windsor, Connecticut, in 1636. Watertown Church was organized July 30, 1630. The first Church of Boston was organized in Charlestown, August 27, 1630, and a few weeks afterwards moved over to Boston. The Church of Lynn was organized June 8, 1632. The Church of Roxbury was organized July, 1632. The present first Church of Charlestown was organized Nov. 2, 1632. The Church of New Town, Cambridge, was organized October 11, 1633.

DISCONTINUED.—The publishers of the New Hampshire *Baptist Observer* announce the discontinuance of their paper, and the transfer of the list to the proprietors of the *Watchman and Reflector*.

THE HOLLIS PROFESSORSHIP.—The Hollis Professorship at Harvard College, Cambridge, is likely to be filled by a Baptist. There has been recently a meeting of the Board connected with the College, when it was voted that the Plummer Professorship be filled by Rev. D. F. Huntingdon, of Boston, on condition that the Hollis Professorship be filled also. Ex-Senator Winthrop and other distinguished members of the Board urged that Hollis was a Baptist, and that the Professorship endowed in part by him should be filled by a Baptist. This will probably be the result.

A BAPTIST DEPOSITORY has been established at St. John's, New Brunswick. It is intended for the supply of colporteurs and the accommodation of Baptists in that region.

REV. B. MANLY, D. D., for several years President of Alabama University, has accepted the pastoral care of the Wentworth street Baptist church, Charleston, S. C. Dr. M. was pastor of the First Church for several years previous to his removal to Alabama,

and returns to Charleston again to labor with the Second Church.

Rev. Thomas B. Curtis has been elected Professor of Theology in the University at Lewisburg, Pa. Mr. Curtis has been, for some months, officiating as the minister of the Amity Street Baptist Church, New York, during the absence of their pastor, Rev. Dr. Williams, in Europe. He has ample qualifications for the post.

First Baptist Minister in New York City.—One William Wickendam, so far as the records show, was the first person who exercised the office of Baptist preacher in this colony. An itinerant minister, with no regular support in his vocation, but working at his trade of shoemaker, he found on Long Island both ready listeners and good customers. "Having dared to hold conventicles at the house of William Hallett, Sheriff, at Flushing, in the year 1656, and there to explain and comment on God's Holy Word, to administer sacraments, though not called thereto by any civil or clerical authority, and to dip people in the river," he was fined one hundred pounds, and banished from the Province. In consideration of his poverty, and of his being burthened with a wife and family, the fine was remitted, but the remainder of the sentence was put in force.

D. Valentine.

The Right Spirit.—The Baptist Church in Burke, N. Y., had the misfortune recently to lose a fine house of worship, which was destroyed by fire. The Recorder says:

"At the late Council in Burke, when they were considering the feasibility of erecting a new house upon the ashes of the old, a good farmer suggested that the new house be built on a 'corner of his farm.' The matter was discussed, and the final conclusion, in which he acquiesced, was 'since they would not put the new house on the corner of his farm, he would put a corner of his farm on the new house!'"

Cherokees.—During the year past, one hundred and five persons have been added to their churches by baptism; of these, five were colored persons, and the rest Cherokees; forty-six males and fifty-four females.

Three Pastors in 162 Years.—In the Congregational church at Troed-rhiw-dalar, Breconshire, Wales, the venerated pastor, Rev. David Williams, has lately entered upon the sixty-second year of his pastorate. His health and vigor promise additional years of effective service. During his ministry over 1500 persons were admitted into the Church. His predecessor, Rev. Isaac Price, was pastor for 50 years, preceded by the Rev. Thomas Magans, whose ministry numbered 50 years. Three pastors in 162 years. This old and highly favored church was established by the celebrated Walter Cradoe, an ejected minister, who, for conscience sake, abandoned "his living," and labored for Christ among the mountains of South Wales. And his work abideth.

Newspapers.—From statistical tables recently published, we learn that in 1850 the number of papers in the cities of Boston, New York, and Philadelphia, was as follows, to which the annual circulation is annexed:

Boston,	113 papers;	circulation	54 mils.
New York,	104	"	"	78 "
Philadelphia,	41	"	"	48 "

Milwaukie, the big town of Wisconsin, is only twenty years old, and has a population of forty thousand. It was laid out in 1835. In 1838, the population was 700; in 1847, 14,000; in 1850, 20,000; in 1855, 40,000. Banking capital amounts to $750,000; but they say the business requires $3,000,000. The manufactures last year amounted in value to $4,600,000, against $2,100,000 in 1853, showing that the amount has doubled in two years. The imports were $11,000,000; the exports $7,769,000.

No Sabbath Cars.—"Not a car runs on the Sabbath in the State of Maine." "Honor to whom honor." Happy would it be for the community at large, for railroad stockholders, and for all who remember not the Sabbath day to keep it holy, could it be said of every state in the Union.

In the Slough.—A gentleman gives the following illustration of the fondness of negroes for allegorical writings. When one of them was listening to the reading of Bunyan's Pilgrim's Progress, and following Christian on his way from the city of Destruction, and his escape from the slough of Despond, he interrupted the reader with the exclamation, "He's safe through, is he, massa? Bress de Lor! Me been dar, and me know ebery inch of de road."

The Louisville (Ill.) Association covers a large territory, embracing the counties of Clay, Effingham, Marion, Wayne, and Richland. Its first church (at Louisville) was

constituted in the spring of 1842, under the labors of Rev. Thos. Vandiver. There are now twenty-two churches, about seven hundred communicants, eight ordained ministers, and six licentiates. The Association has spread south to Franklin, west to Vandalia, and east to Palestine.

Prize Essay.—It will be remembered that some time ago proposals for a prize essay were announced by the Congregational Board of Boston, the subject being "The more perfect exemplification of the doctrines of the Gospel in the lives of Christian professors, with special reference to the conversion of sinners," and the premium named being $200, with a contingent addition. The adjudicators have announced their decision, and we are happy to say that our friend, the Rev. H. C. Fish of the First Baptist Church, Newark, N. J., is the successful competitor. It is expected that the essay will be published soon in a 12mo. of from 200 to 250 pages. The title of the work is "Primitive Piety Revived, or the Aggressive Power of the Christian church."

Revivals in Colleges.—The following are a few of the instances of answers to the prayers offered for Colleges, subsequent to the last concert.

Franklin College, Indiana.—Ten or twelve students have been converted, and many others are inquiring.

Shelburn Falls, Mass.—Some twenty of the students are indulging hopes, and are laboring "like missionaries" for the salvation of sinners. A large portion of the students are now pious, efficient, and very promising. Quite a number are looking forward to the ministry.

Williams College, Mass.—A revival commenced at the annual concert, the 22d of February. Numbers have been happily converted, and every day the work advances.

Bowdoin College.—A religious interest exists in Bowdoin College. The College Fast was observed with very marked solemnity, and has been followed up with extra services of prayer, conference and preaching. Several students are thoughtful and a few are indulging hope.

Academia, Junlata County, Pa.—A very interesting revival of religion is in progress in the male and female literary institutions in that place. Several hopeful conversions have occurred, and a very large number of the youth are under serious impressions.

Amherst College, Mass.—A very powerful revival of religion progresses among the students of Amherst College—perhaps the most so that has ever visited that favored institution. In the upper two classes alone, fifteen or more have become Christians, and scarcely any in the college are unaffected. Some of the best minds in the college have experienced the "great change."

University of Mississippi.—Rev. Dr. Waddell, one of the professors, communicates the gratifying intelligence that a precious revival of religion has been enjoyed both in the village (Oxford) and in the University, as the fruit of which fifty have made a profession of religion. Of the converts, one is an accomplished and valued Professor, and thirty-two or three are students in the University.

Danville, Ky.—Thirty-three persons united with the two Presbyterian Churches in Danville, Ky., on the 1st of April. Fifteen were students of Centre College.

Richmond, Va.—Thirteen of the students of Richmond College have recently made an open profession of religion. Some twenty-five of the pupils of the Richmond Female Institute, have given themselves to the Lord and to his people, by the will of God.

Columbian College.—Prof. C. C. Jewett, late of the Smithsonian Institution, has been chosen Professor of Rhetoric and Belles Lettres; and Prof. Wm. E. Jillson, formerly of Brown University, chosen Professor of Modern Languages.

The College will open the ensuing season, on the last Wednesday in September next, with the following Faculty:

Rev. J. G. Binney, D. D., President and Professor of Intellectual and Moral Philosophy.

William Ruggles, LL. D., Professor of Mechanical Philosophy and Astronomy.

Rev. A. J. Huntington, A. M., Professor of the Greek and Latin Languages.

Charles C. Jewitt, A. M., Professor of Rhetoric and Belles Lettres.

Lewis H. Steiner, A. M., M. D., Professor of Chemistry and Natural History.

E. T. Fristoe, A. M., Professor of Mathematics.

William E. Jillson, A. M., Professor of Modern Languages.

R. C. Fox, A. B., Tutor in the Greek and Latin Languages.

Teacher of the Preparatory Department.

Death of Dr. Scudder.—The Rev. John Scudder, for thirty-five years a missionary of the American Board in India, died at

Wynberg, near Cape Town, Africa, on the 13th day of January last, of apoplexy. He had left Madras, and taken up his residence near Cape Town, for the benefit of his health. Dr. Scudder was a minister of the Dutch Reformed Church, and was a most useful missionary, combining in one person the skillful physician and zealous preacher. Of his large family of nine children, three sons and one daughter are now missionaries in India, two sons are under appointment to go out as missionaries, and one son and daughter are in course of training for the same field of usefulness.

Death of Rev. Daniel Poor.—This devoted missionary, who has been nearly forty years a laborer in the mission field, departed this life in the confidence of faith, on the morning of Saturday, February 3rd. His disease was the cholera, with which he was attacked on the morning of Saturday, February 2nd. Medical attendance was promptly secured, and all proper remedies made use of, but he gradually yielded to the power of disease, and on the morning of the 3rd, at 4½ o'clock, his happy spirit ascended, to be forever with Christ and the blessed in heaven.

Rev. Mr. Poor was born in Danvers, Massachusetts, June 27th, 1789; graduated at Dartmouth College, 1811, and at Andover Theological Seminary in 1814. He was one of the second company of missionaries sent out from the American churches, and embarked from Newburyport, Massachusetts, October 23, 1815.

A Young Preacher.—The English correspondent of a Methodist paper speaks of a young minister of the Baptist denomination who is at present attracting much attention in London. His name is C. F. Spurgeon, and he is only 20 years of age. He has preached to the "congregation worshipping in the New Park Street Chapel, of which Rev. Drs. Rippon and Gill were formerly pastors, Of late years, not a minister of the denomination could be found to fill it. Mr. Spurgeon, however, has wrought a great change. At every service the place is crammed, and numbers are sent away. The deacons and managers of the chapel have resolved to enlarge their borders. While the work of enlargement goes on, Exeter Hall has been hired for Mr. Spurgeon's Sabbath services; and this remarkable young man is attracting thither from three to four thousand persons at every service. There are some who call him a second Whitfield, and others regard him as a second William Jay, while not a few question the genuineness, and therefore the permanence of his popularity.

New Missionary Enterprise.—It is said that an African Exploration Society has been formed in England, designed to promote the exploration and evangelization of Africa. The plan of the founders of the society is to establish an African school at Tunis, and thence to gradually extend their influence southward, endeavoring, by the circulation of Bibles, and by the co-operation of native agents and missionaries, to drive out the Mohammedan religion, and establish in its stead the religion of the Gospel.

Evangelization in Belgium.—The Semeur Canadian mentions, as an instance of remarkable success in evangelization, the Flemish Church at Brussels, in Belgium. This Church was founded eleven years ago, with twenty members; it now has a membership of a thousand persons, nearly all of whom have gone out from the Roman Catholic Church. This work of evangelization has made considerable progress in other parts of Belgium.

China.—At the close of last year, seventeen Societies had missionaries in China. Of these, eight were American; six English; two German, and one Swiss. The number of missionaries employed was 75; American, 46; English, 24; German, 3; Swiss, 2. At Canton there are 11; Hongkong 10; Amoy, 6; Fuhchau, 7; Ningpo, 14; Shanghai, 18. During the year, five died, two ordained missionaries and three females. Twenty-two missionaries and assistant missionaries left China, and forty-five arrived, of whom nine were persons returning to their fields of labor.

Romanists in China.—By the latest official estimates, it is said there are three hundred and twenty-six churches, under eighty-four European and one hundred and thirty-five native priests, with 315,000 native Romanists.

Religious Denominations.—The number of religious sects in the United States is twenty, without counting the Chinese Budhists in California or sundry minor Christian denominations. The whole number of edifices of worship is about thirty-six thousand, capable of accommodating fourteen millions of people. The total value of church property held by these twenty denominations is $86,416,839. The average value of each church and its appurtenances is twenty-four hundred dollars.

Live not to Thyself Alone.

BY FINLEY JOHNSON.

Live not to thyself alone,
  For from the realms above
The voice of God is bidding us
  To live a life of love;
And like the sweet refreshing dews,
  Our blessings to impart;
While binding hope's pure rainbow round
  The weary wounded heart.

Why hangs the rose upon its stem,
  In blushing beauty there;
If not to scatter its perfume
  And fragrance to the air?
It lives not to itself alone;
  For, let it bloom or fade,
It shows to man the hand of God,
  By whom its leaves were made.

The tree that in the highway stands,
  We say must stand alone;
But no, we hear a voice reply,
  From reason's holy throne;
Within the bosom of that tree
  Young birds have found a nest,
And there, when loud the tempest roars,
  Have found a place of rest.

The mountain stream that gushes on,
  With sweet and gentle song,
Repeats, I live not to myself,
  As swift I glide along;
Down in the valley now I leap,
  Where, on my margin's brink,
The birds may sing, while those who thirst
  May of my waters drink.

Then live not for thyself alone,
  Is wrote on every thing—
Upon the rose that scents the air,
  And on the breeze of spring—
Upon the raindrops as they fall,
  Which for our good are given,
And on the silver lamps that hang
  Upon the walls of Heaven.

EVANGELIZED BY NATIVE PREACHERS.—Dr. Dawson passed a Karen village of about a dozen houses, all Christians and baptized believers, except one house. But what is remarkable, they had never seen the face of a white missionary in that locality.

STATISTICS FOR THE PEOPLE.—The population of New York is 600,000, of which 30,000 may be classed as a floating population. Of the 6,000 persons who are criminals, or in charge of the governors of the Almshouse, three-fourths of the whole number are foreigners, and almost every one of these foreigners is a Roman Catholic. In the year 1853, there was committed to the prisons of this city, for 93 specified offences, 28,405, of whom 22,291, or nearly four-fifths, were foreigners. Of 7,075 liquor-sellers, 5,597 are foreigners.

Our Own Book.

NEW ORLEANS CHURCH.—We had expected to embellish this number with a fine engraving of the new edifice of the New Orleans Church, but have been disappointed in receiving the plate in time. It will appear in a future number.

REV. J. S. REYNOLDSON.—An excellent steel-engraved portrait of this lamented minister of the gospel, who was lost on the steamer City of Glasgowwill appear in our next number. A memoir is promised us by Rev. Dr. Wheeler of Murfreesboro,' N. C.

STUPID.—Please discontinue the American Baptist Memorial.

Yours, very respectfully,
S. J. THOMPSON.

The above is a note received at this office some time since, without any P. O. or State given. We beg leave to say to Mr. Thompson that we have entirely too much business on hand, to turn over the pages of our subscription book of thirty states, leaf by leaf, in order to find his name. Had he given us his Post office and State it would have been done in a moment. Occasionally we get a number of the "Memorial" sent back thro' the Post office with "Please Discontinue" written on it. None but a thoughtless simpleton would expect us to know from what part of our wide Union such a number comes. We wish it could be understood once for all that unless the name of the individual, his Post office and State be distinctly given, we pay no sort of attention to such missives; and that he who sends such only exhibits his own stupidity and leaves himself liable to a dun for the next year's subscription.

BILLS DUE.—On the first of August we shall sell to a company, organized for collecting, our bills due in New York and the Eastern States. They must thus necessarily pass out of our hands. This is done at a large loss to ourselves, and yet we cannot help it. If our subscribers who know themselves to be in arrears, only felt as much interest in sustaining us, as we do in pleasing and informing

them, we should receive every dollar of indebtedness during the month of June.

A Steel Portrait for every Month.—If our friends will secure for us 2500 more good, paying, permanent subscribers by the 1st of October, we promise them a fine steel-engraved portrait or plate with every number. Our present subscription will not afford this outlay; but we hope to be able to do it next year.

Editor's Book Shelf.

Memoir of Mrs. Lucy T. Lord, of the Chinese Baptist Mission, with an introduction by Rev. Wm. Dean, D. D. This is one of the last issues of the American Baptist Publication Society, and ought to have a wide circulation among those who love the cause of Christian Missions. The spirit of consecration to Christ exhibited in such Memoirs, and which should be cherished by all, is stimulated and encouraged by their perusal. We can but be humbled, that we have done so little when we learn that others, under no greater obligations than ourselves, have sacrificed so much.

Ironthorpe, the Pioneer Preacher.--Published by Phillips, Sampson & Co., Boston. A tale of early border life, showing the trials of emigrants to the far west, when the far west was yet in New York, and especially the labors of those noble men who carried the gospel ever in advance of civilization. It is a captivating book and will be read with interest and profit.

The Voyage of Life—Manhood.—By Rev. W. W. Everts, D. D. Published by Hull & Bro., Louisville, Ky. An excellent treatise on the duties and responsibilities of manhood, discussing in a clear, well illustrated style, the duties which man owes to himself, to his family, to his country, to his kind and to his God. It is a treasury of good practical thoughts.

The Bible Prayer Book, by the same author, published by Ivison & Phinney, New York.

Jesus our Lord gave us a form of prayer. The prayers of many godly men are written for our study and instruction in the Bible, and we therefore feel no scruple in commending a prayer book. Not that we would be hampered or limited by any, or adhere to any stereotyped form, in our worship of God. But we believe that the heart may pray in words that are printed as fervently as in words that are uttered by another, in the social meeting or the pulpit. The work before us contains selections of scriptures on various subjects suitable for family reading, with an appropriate well expressed prayer annexed to each. It may be used with profit.

Ellen Norbury, or the Adventures of an Orphan.—By Emerson Bennet. Published by T. B. Peterson, Philadelphia. A tale of crime and its fearful consequences, the scene of which is laid in the city of Philadelphia.

The Philosophy of Sectarianism, by Rev. Alexander Blaikie of Boston. Published by Phillips, Sampson & Co., Boston; and for sale by J. Woodhouse, Richmond, Va.

This book is a literary and theological curiosity, written in the spirit of the Philosopher Diogenes. As far as we can comprehend its object, it seems to be to prove that all religious sects are wrong, in just so far as they differ from the creed of the Scotch Associate Reformed Church, and decline using Sternhold & Hopkins metrical version of the Psalms.

Emma, is No. 6 of Harper's charming Story Books for children.

The Pickwick Papers and the New Stories, by Charles Dickens, being volumes in the series of T. B. Peterson's uniform edition of Dickens' Works, are very neatly "gotten up" and are sold for 50 cents a volume.

Leonard Scott & Co. of New York, continue their re-publication of the Foreign Quarterlies. They are among the most necessary publications to a literary man of all that are issued. The four great Quarterlies and Blackwood's Monthly are furnished for $10 per annum.

The Baptist Preacher has furnished several excellent sermons in its issues for the present year, by Rev. T. W. Sydnor of Virginia, Rev. T. G. Keen of Alabama, and Rev. H. H. Tucker of Georgia. Published by Rev. H. Keeling, Richmond, Va., at $1 a year.

Graham Magazine for its rich embellishments and American articles, occupies a place on the right of the column in the front rank of our Monthlies. Published in Philadelphia at $3.00 a year.

Putnam's Monthly Magazine, published in New York, is filled with good articles, many of them richly instructive and all entertaining.

The Monthly Record.

Baptisms Reported.

Churches.	Counties.	Administrators.	No.
ARKANSAS.			
New Hope,	Phillips,	P. S. G. Watson,	4
BRITISH PROVINCES.			
Windham, C. W.,			20
Simcoe, C. W.,			15
Grand River, C. W.,	(Indians,)	J. N. Cusick,	13
Digby Neck, C. W.,			51
Grand Ligne, C. W.,			2
Harvey, N. B.,		L. H. Marshall,	45
Frederickton, N. B.,		Mr. Sealey,	11
Keswick, N. B.,		T. Saunders,	4
St. Johns, N. B.,			8
Acadia, N. S.,		Dr. Cramp,	50
Tusket, N. S.,		Mr. Martell,	5
Beaver River, N. S.,		Mr. Delong,	30
Salmon River, N. S.,		L. H. Marshall,	6
Woodstock, N. S.,		Thos. Todd,	5
Yarmouth, N. S.,		Mr. Davis,	7
Ponds, N. S.,			40
CONNECTICUT.			
Greenville,	New London,	D. D. Lyon,	13
Stamford,	(Bethesda,)	H. H. Rouse,	24
Groton,	New London,	W. Cathcart,	38
Hartford,	(1st church,)	R. Turnbull,	5
Hartford,	(2d church,)	J. N. Murdock,	4
Bristol,	Hartford,	J. T. Smith,	*11
Middletown,	(1st church,)	L. Lewis,	5
Windham,	Windham,	P. Bennett,	6
Plainville,	Hartford,	N. Wildman,	8
East Lyme,	(1st church,)	P. G. Wightman,	16
New Haven,	(1st church,)	S. D. Phelps,	2
DISTRICT OF COLUMBIA.			
Washington,	(E street,)	G. W. Samson,	3
GEORGIA.			
Lumpkin,	Stewart,	E. W. Warren,	21
Macon,	Bibb,	S. Landrum,	20
ILLINOIS.			
Paris,	Edgar,	G. W. Riley,	46
Metamora,	Woodford,		6
	Wayne,	C. J. Kelley,	34
Fall Creek,			8
Lacon,	Marshall,	S. S. Mahan,	6
Aurora,	Kane,		50
Brighton,		J. E. Moore,	4
INDIANA.			
Hartsville,	Bartholomew,	E. Sneed,	19
Madison,	Jefferson,	C. Blood,	44
Heltonsville,	Lawrence,		39
Valparaiso,	Porter,	H. Smith,	40
Lawrence,	Marion,	J. S. Gillespie,	32
Nicawza,	Miami,	T. C. Townsend,	12
	Lawrence,	R. M. Parks,	20
IOWA.			
Coal Ridge,	Jasper,	Mr. Everett,	7
Ottomwa,	Wapello,	J. L. Cole,	10
Davenport,	(2d church,)	E. Miles,	8
Liberty,	Davis,	Mr. Dooley,	3
North Fabius,	Davis.	Wm. Seemster,	6
KANSAS.			
Delaware,	(Mission,)	Mr. Pratt,	8
KENTUCKY.			
Danville,	Boyle,	V. E. Kirtley,	8
Wytheville,			27
Maysville,	Mason,	J. W. Warder,	41
Maysville,	(African church,)	E. Green,	24
Harrodsburg,	(African ch.,)	Geo. Pasmore,	31
Harrodsburg,	Mercer,	A. W. Larue,	50
	Boone,		21
Louisville,	(1st African,)	H. Adams,	*76
Campbellsville,	Taylor,	G. W. Roberston,	10
Sandersville,		S. S. Perry,	14
LOUISIANA.			
Hepzibah,	E. Feliciana,	S. Hillhouse,	7
MAINE.			
Portland,	(1st church,)	W. H. Shailer,	7
Friendship,	Lincoln,	C. Glidden,	12
Cushing,	Lincoln,	F. L. Farnham,	3
Eastport,	Washington,	N. Butler,	17
Biddeford,	York,	J. Hubbard,	*10
Sedgwick,	Hancock,		19
Bangor,	(2d church,)	C. G. Porter,	44
Canton,	Oxford,	L. Bradford,	2
MASSACHUSETTS.			
Boston,	(Union,)	P. Stowe,	3
Ware,	Hampshire,	G. E. Fuller,	21
Shelburn Falls,	Franklin,		30
Danversport,	Essex,	A. W. Chaffin,	5
Weymouth Landing,	Norfolk,	A. Dunn,	8
Boston,	(Bowdoin Square,)	W. H. Wines,	3
Cambridge,	(2d church,)	A. F. Spalding,	2
Charlestown,	(1st church,)	A. M. Hopper,	5
Charlestown,	(2d church,)	H. Hutchins,	9
Somerville,	(Perkins street,)	N. M. Williams,	2
West Amesbury,	Essex,	S. T. Thatcher,	8
Fall River,	(1st church,)		15
Fall River,	(2d church,)	Asa Bronson,	48
West Medway,	Norfolk,		9
MICHIGAN.			
Dowagiac,	Cass,	S. H. D. Vaun,	40
Cold Water,	Branch,		100
Troy,	Oakland,	Jno. Ross,	*41
Highland,	Oakland,		30
MINNESOTA.			
Hudson,		Mr. Gibson,	4
St. Paul,		A. M. Torbet,	6
MISSOURI.			
Booneville,		Wm. Thompson,	47
Friendship,	Lawrence,	W. B. Taliaferro,	18
Mt. Pleasant,	Pike,		12

*Including former reports.

Churches.	Counties.	Administrators.	No.
NEW HAMPSHIRE.			
Concord,	(1st church,)	C. W. Flanders,	3
Braintree,		A. M. Swain,	3
NEW JERSEY.			
Newark,	(5th church,)	D. T. Morrell,	13
Camden,	(1st church,)	J. Duncan,	*59
Hamilton Square,	Mercer.	W. Paulin,	3
NEW YORK.			
Jamestown,	Chatauque,	J. G. Breed,	40
Williamsburg,	(1st church,)	S. Baker,	7
Williamsburg,	(2d church,)	P. Church,	2
Williamsburg,	(German,)	Mr. Fasching,	3
Utica,	(Bleecker street,)	D. G. Corey,	10
Brooklyn,	(Bedford avenue,)	S. Remington,	*45
Keesville,	Essex,	J W. Eaton,	22
New York,	(Bloomingdale,)	Mr. Clay,	15
Akron,	Erie,	L. C. Pattengill,	4
Truxton,	Cortlandt,	W. G. Dye,	*54
Marion,	Wayne,		31
Yates,	Orleans,	A. Haskell,	23
Lafargeville,	Jefferson,	D. Dye,	8
Durhamsville,	Oneida,	A. Virgil,	21
Poughkeepsie,	(1st church,)	T. Goodwin,	21
Weedsport,	Cayuga,	Mr. Bennett,	9
Staten Island,	(North church,)	J. Seage,	10
Nyack,	Rockland,	Mr. Martin,	6
Williamsburg,	(3d church,)	L. Black,	2
Troy,	(1st church,)	G. Baldwin,	*111
New York,	(6th street,)	C. C. Norton,	80
Westfield,	Chatauque,	L. Rathbun,	4
NORTH CAROLINA.			
Berea,	Buncombe,	T. Stradley,	5
French Broad,	Buncombe,	T. Stradley,	
OHIO.			
Findley,	Hancock,	J. D. Oviatt,	31
Peru,	Huron,	J. Williams,	16
Mt. Vernon,	Knox,	G. E. Leonard,	*40
Owl Creek,	Knox,	N. Martin,	44
Martinsburg,	Knox,	N. Martin,	9
Mill Brook,	Wayne,	J. W. B. Tisdale,	8
Kirkersville,	Licking,	J. W. Heistand,	13
Little Muskingum,	Washington,	J. D. Riley,	11
N. Fairfield,	Huron,	D. Corwin,	11
St. Mary,	Auglaize,	J. B. Conyer,	16
Mill Fork,		T. G. Whitaker,	13
Delaware,	Delaware,	Mr. Wood,	10
Blue Rock,	Muskingum,	Mr. Herbert,	8
Salem,	Guernsey,	B. Wharton,	11
Sandusky,	Erie,	L. Raymond,	7
Hamilton,	Butler,		15
Covington,	Miami,	T. P. Childs,	7
Risdon,	Wood,	W. M. Bassell,	10
PENNSYLVANIA.			
Philadelphia,	(10th church,)	J. H. Kennard,	2
"	(Schuylkill Falls,)	M. Watkinson,	3
"	(Manayunk,)	W. E. Watkinson,	2
"	(Union)	J. Boulden,	3
Williamsport,	Lycoming,	J. G. Miles,	8
Mill Creek,	Huntingdon,	J. B. Williams,	9
Pursely,	Greene,		5
Yorkston,	Wyoming,	E. A. Francis,	5
Clinton,	Alleghany,	H. Curtis,	33
Aldenville,	Wayne,	N. Callendar,	17
Davisville,	Bucks,	A. Earle,	9
Brownsville,	Fayette,	W. Wood,	50
Alleghany,	(Sandusky street,)	T. R. Taylor,	14
Hollydaysburg,	Blair,	D. J. Yerkes,	21
RHODE ISLAND.			
Central Falls,	Providence,	J. Blain,	16
Westerly,	Washington,	W. Stow,	16
Providence,	(High street,)	G. R. Darrow,	27
SOUTH CAROLINA.			
Edgefield,	Edgefield,	E. L. Whatley,	80
Aiken,	Barnwell,	A. T. Spalding,	60
TEXAS.			
Sumpter,	Angelina,		18
VIRGINIA.			
Richmond,	(African church,)	R. Ryland,	16
Richmond,	(1st church,)	J. L. Burrows,	8
	Wetzell,	A. Haines,	18
Cheat River,		D. B. Purinton,	4
	Jackson,	T. W. Cain,	14
Webster,	Goochland,	A. B. Smith,	60
Fredericksb'g,	Spotsylvania,	W. F. Broaddus,	52
Bethesda,	Caroline,		12
County Line,	Caroline,	L. W. Allen,	5
WISCONSIN.			
Otsego.	Columbia,	N. Wood,	10
Buena Vista,	Richland,	H. P. Bowen,	14
Pheasant Branch,	Dane,	M. L. Wisner,	4
Total,			3,368

Churches Constituted.

Names.	Where.	When.	Memb.
Strait River,	Min.,	Feb. 2,	9
Mt. Vernon,	Campbell, Ky.,	Mar. 17,	
Girard,	McCoupon, Ill.,	Mar. 17,	
Horicon,	Dodge, Wis.,	Mar. 17,	32
Bethel,	Campbell, Ky.,	Mar. 17,	
Otsego,	Columbia, Wis.,	Mar.	14
Ottawa,	Io.,	Mar.	17
Bloomington,	Kansas,	Mar. 25,	13
Lacon,	Marshall, Iil.,	Mar. 31,	9
Wheeling,	(Welch church,) Va.,	Apr. 1,	14
Onondaga,	Canada West,	Apr. 6,	
Thamesford,	Canada West,	Apr. 7,	
Manston,	Wis.,	Apr. 8,	11
De Soto,	Jackson, Ill.,	Apr. 9,	17
Mill Brook,	Wayne, O.,	Apr. 14,	25
Chappell,	Fayette, Tex.,	Apr. 14,	
Portsmouth,	(2d church,) Va.,	Apr. 16,	57
Cottage Inn,	Lafayette, Ill.,	Apr. 17,	19
Heltonsville,	Lawrence, Ia.,	Apr. 23,	41
Oasis,	Waushara, Wis.,	Apr. 24,	
	Carroll, Ia.,	Apr. 28,	32
Charlotte,	Mich.,	May 1,	10
Richmond,	(Belvidere Hill,) Va.,	May 6,	70
Baltimore,	(Lee street,) Md.	May 7,	
Litchfield corners,	Kennebeck, Me.,	May 10,	

Deaths of Baptist Ministers.

Names.	Residences.	Time.	Age.
John Kingdon,	Monrovia, Africa,	Jan. 16,	53
Jacob Rogers,	Hardin co., Ky.,	Mar. 21,	65
John Holman,	Carrol, co., Miss.,	Mar. 25,	71
Uriah Cauffman,	Dividing Creek, N.J.	Apr. 17,	28
Thos. Richie,	West Union, Io.,	May 1,	65

New Church Edifices.

Where.		*When.*	*Cost.*
Horicon,	Ill.,	Mar. 18,	$600
Valparaiso,	Porter, Ia.,	Mar. 19,	
Brighton,	Macoupin, Ill.,	Apr. 8,	
Cleveland,	(1st church,) O.,	Apr. 10,	30,000
Portsmouth,	(2d ch. chapel,) Va.,	Apr. 15,	1,200
Galena,	Jo. Daviess, Ill.,	Apr. 22,	6,000
New York, Harlem,		Apr. 25,	
Philadelphia,	(Manayunk,) Pa.,	Apr. 26,	5,500
Wilmington,	(2d church,) Del.,	May 3,	12,000
Dundaff,	Susquehannah, Pa.,	May 3,	
Brooklyn,	(Atlantic st. chapel) N Y	May 6,	6,000
Chapel Hill,	Orange, N. C.,	May 7,	4,000
Cincinnati,	(High street,) O.,	May 9,	7,000
New Salem,	Macoupin, Ill,	May 20,	725

Ordinations.

Names.	*Where.*	*When.*
Isaac Newton,	Hurricane Creek, Ga.,	Feb. 10
Sam'l Hillhouse,	E. Feliciana, La.,	Mar. 11
J. W. Mitchell,	Christiansburg, Ky.,	Mar. 23
Jno. Benney,	Jeffersonville, Ia.,	Apr. 2
Philo Griffis,	Wayne, N. Y.,	Apr. 11
A. D. Bullock,	Palmer Depot,	Apr. 11
Uriah McKay,	Freemanton, Ill.,	Apr. 14
A. B. Smith,	Harrodsburg, Ky.,	Apr. 14
T. D. Gwynn,	York District, S. C,,	Apr. 21
W. D. Rice,	Sumpterville, S. C.,	Apr. 21
Calvin B. West,	Defiance, O.,	Apr. 21
Richard King,	Clermont co., O.,	Apr. 21
T. P. Boone,	New Hope, Ark.,	Apr. 22
Wm Cool,	Weasaw Creek, Ia.,	Apr. 29
Leonard Cool,	Weasaw Creek, Ia.,	Apr. 29
A. Howard,	Boone county, Ia.,	Apr. 29

Clerical Removals and Settlements.

Names.	*Whence.*	*Where.*
Atkinson, L.,	St. Anthony,	Anoka, Min.
Bailey, J. A.,	Essex, Ct.,	
Beck, L. G.,	Philadelphia,	Doylston, Pa.
Benedict, A.,		New Millford, Ct.
Bennett, —,	Ct.,	Cold Spring, N.Y.
Binney, J. G.,	Angusta, Ga.,	Washington, D.C.
Blount, E. C.,	Clayton,	Adams Center, N.Y.
Brownson, I.K,	Chittenango, N.Y,	Greenfield, O.
Chase, J. N.,	Deerfield, N. H.,	
Childs, T. P.,		Troy, O.
Converse, O.,	Athol,	Worcester, Mass.
Corey, W.,		W. Meredith, N.Y.
Cornwall, W.,		Greenville, N. Y.
Crane, E. F.,	Alleghany,	Olean, N. Y.
Crawford, W. B.,	Woodland,	Madison, Ga.
Curtis, T. C.,	(Prof. at Lewisburg, Pa.)	
Cutting, G. W.,	Lyme,	Mason Village, N.H.
Darby, C.,		Homer, N. Y.
Doolittle, H. D.,	Hoosic, N. Y.	
Drane, E. T.,	Nicholsonville,	Shelbyville, Ky.
Dye, D.		Three Mile Bay, N.Y.
Farrar, C.	Northboro',	Athol, Mass.
Freeman, A. W.,	Waupun, Wis.,	
Frey, Jas., Sr.,	Olive Green,	Ashley, O.
Fuller, M. L.,	Moors, N. Y.,	Metamomora, Ill.
Gawthrop, J.,	Taylor co.,	Phillippi, Va.
Goodman, J. W.,	N. Liberty,	Van Dykes Mills, Ky
Goodwin, Wm.,	Hinsdale,	Chester Village, Mass.
Greene, H. K.,	Poughkeepsie,	Buffalo, N. Y.
Grenell, Z.,	Honesdale, Pa.,	Port Jervis, N. Y.
Gross, A.,	Toulon,	Brimfield, Ill.
Guilford, W. M.,	Roxbury, Mass.	
Hawley, D. S.,	East Bethel, Me.	Ill.,
Holman, J. H.,	Norwich, Ct.,	Bloomingdale, N.Y
Homes, W. T.,		Warren, O.
Howe, G. W.,	Roseboom,	Middlefield, N. Y.
Hunt, S. G.,	Indianola,	Knoxville, Io.
Jackson, Wm.,	Phil'a, Pa.,	N. Bedford, Mass.
Jencks, E. N.,	Brimfield,	Farmington, Ill.,
Jennings, J.,	Fitchburg, Mass.	
Jones, J. W.,	Pawlings,	Hyde Park, N. Y.
Jones, R.	Milo,	Woodville, N. Y.
Jones, W. R.,	Blossburg,	Summit Hill, Pa.
Knight, B.,	Stratham, N. H.,	Beverly, Mass.
Lamb, Jas.,	Union, Logan co., Ky.	
Leach, Wm.,	Hanson, Mass.,	Kansas.
Leet, Wm.,	W. Salem, Pa.,	Alliance, O.
Lewis, H. J. S.,		Stillwater, N. Y.
Mahan, S. S.,	Wethersfield,	Lacon, Ill.
Mears, Wm.,	Jefferson, O.	
Miner, E.,	Cold Spring, N. Y.,	Monmouth, Ill.
Moore, J. G.,		Manchester, N. Y.
Northrop, W. R.,	Granville,	Euclid, O.
Parker, S. S.,	Patterson, N.J.,	Southbridge, Mass.
Peacock, John,	Plaistow,	Amkeag, Me.
Perkins, N. M.,	Waterbury, Ct.,	Brookline, Mass.
Price, Wm.,	New Albany,	Ia., Weston, Mo.
Rathbun, L.,	Westfield,	W. Springfield, Pa.
Reed, Jas.,	Castile,	White's Corner's, N. Y.
Robert, J. T.,	Portsmouth,	Zanesville, O.
Rockwell, M.,		Wellsboro, Pa.
Seger, J. G.,	Mendon,	Basco, Ill.
Simmons, W. M.,	Cornwall,	Falls Village, Ct.
Smith, H.	Danville,	Warsaw, N. Y.
Smith, J. L.,		Tioga, Pa.
Thomas S.,	Bardstown,	Shelbyville, Ky,
Tisdale, J. W. B.,	Dalton,	Franklin, O.
Turner, E. B.,	Monroeville,	Portageville, O.
Virgil, A.,		Durhamsville, N. Y.
Webster, J. D.,	Warren, Pa.,	Greene, N. Y.
Wheeler, B.,	Caldwell,	Athens, N. Y.
Wheeler, L. W.,	Lyme, Ct.,	Centerville, R. I.
Whitaker, R. R.,		Yankee Ridge, O.
White, E. J.,	Jefferson,	Weeks Mills, Me.
Wilder, J.,	Stockholm,	Russell, N. Y.
Williams, G.,	Indianapolis,	Ladoga, Ia.
Willis, S. B.,	Athens,	Saugerties, N. Y.
Willoughby, B. C.,	Sheriden,	Eden, N. Y.
Wood, J. E.,	N. Tewksbury,	Mass.,
Wood, Wm.,		Brownsville, Pa.,
Wright, J. A.,		Reedyport, Va.
Young, W. M.,	Shoulder Hill,	W'msburg, Va.

Associational Record.

RETURNS OF 1854.

As rapidly as we can secure full returns from the several States, we will give them a place in these tables. We hope to have full reports from all the Associations in the United States for 1854. We beg our brethren in the different States to aid us.

CONNECTICUT.

Associations.	*Churches.*	*Ord. Min.*	*Bap.*	*Total.*
Ashford,	18	15	52	1,917
Fairfield,*	13	15	58	1,186
Hartford,	15	17	33	2,611
Litchfield,	8	5	8	459
New Haven,	14	19	123	2,615
New London,	26	29	126	4,422
Stonington Union,	17	13	127	3,082
Total,	111	113	527	16,292

FLORIDA.

Alachua,*	22	8	149	938
Florida,	42	27	216	2,391
West Florida,	17	6	23	493
Total,	81	41	388	3,822

IOWA.

Central,	14	8	98	384
Davenport,	22	16	73	1,022
Des Moines,	21	14	247	1,099
Eden,	10	4	–	320
Fox River,	17	9	69	628
Oskaloosa,	16	7	32	512
Total,	101	58	519	4,465

LOUISIANA.

Concord,	20	13	162	1,217
Eastern Louisiana,	19	7	17	456
Grand Cane,	14	6	86	754
Louisiana,	13	6	48	869
Mississippi River,	13	9	110	700
Ouchita,	18	6	35	403
Red River,	35	13	191	1,547
Sabine,	16	8	83	435
Total,	158	68	732	6,381

MINNESOTA.

Minnesota,	8	5		202

NEW JERSEY.

New Jersey,	39	40	263	5,534
East New Jersey,	40	42	454	5,141
Central New Jersey,	18	19	123	2,445
Sussex,	8	6	11	889
Unassociated chu'es,	2	1	–	65
Total,	107	108	851	14,074

* 1853.

OHIO.

Associations.	*Churches.*	*Ord. Min.*	*Bap.*	*Total.*
Auglaize,	22	12	44	586
Cæsars Creek,	12	6	14	481
Cleaveland,	15	11	103	1,089
Columbus,	13	22	89	1,198
Coshocton,	16	9	87	891
E. Fork Lit'e Miami,	18	11	112	1,025
Geauga,	11	9	11	535
Grand River,	16	18	7	1,078
Huron,	11	15	18	868
Lorain,	15	12	29	795
Mad River,	27	18	231	1,981
Maumee,	9	5	7	294
Meigs Creek,	22	13	141	1,913
Miami,	15	20	88	1,853
Mohican,	11	9	175	725
Mt. Vernon,	21	15	121	1,290
Ohio,	29	15	238	1,926
Portage,	10	14	21	596
Salem,	11	6	66	404
Scioto,	16	10	183	767
Seneca,	10	9	57	378
Straight Creek,	10	9	27	566
Trumbull,	6	6	19	299
Upper Miami,	11	9	65	785
Union, (Colored,)	18	7	119	1,296
Wills Creek,	21	12	123	1,296
Wooster,	17	9	73	753
Zoar,	11	7	64	658
Total,	424	318	2,332	26,326

VIRGINIA.

Accomac,	10	4	54	1,017
Albemarle,	29	27	308	5,363
Appomattox,	30	11	399	3,926
Broad Run,	40	19	122	1,349
Columbia,	19	10	158	2,132
Concord,	18	5	194	2,305
Dan River,	14	8	136	1,461
Dover,	43	30	818	16,069
Goshen,	41	21	654	9,443
Greenbrier,	25	7	207	1,696
James River,	16	11	292	3,239
Judson,	28	15	123	1,297
Lebanon,	17	9	84	717
Middle District,	24	10	142	3,895
Parkersburg,*	23	10	106	1,066
Portsmouth,	45	26	780	9,966
Rappahannock,	36	24	421	11,373
Roanoke,	22	13	153	2,242
Salem Union,	21	10	121	1,844
Shiloh,	27	13	281	3,679
Strawberry,	32	15	212	2,249
Teays Valley,	32	19	218	2,264
Union,	22	10	84	1,339
Valley,*	24	14	117	2,677
Total,	638	341	6,184	92,608

AMERICAN BAPTIST MEMORIAL.

JULY, 1855.

Obedience Essential to Salvation.

BY THE EDITOR.

THERE seems to be in many minds the impression that salvation is so wholly of grace, that we have nothing to do for ourselves in order to be assured of it. Upon such passages as "Ye are saved by grace," "We are justified by faith," the changes are rung so often and so loudly, that we are sometimes likely to forget the sound of such passages as this: "He is the author of eternal salvation to all them that *obey* him."

There is such a thing as a presumptuous reliance upon the grace of God, an unauthorized trust upon the work of Christ, such as the old Universalism pretended, when it asserted that because Christ had died for sinners, therefore all would be saved without any reference to a godly life; such as antinomianism cherishes when it assumes that the moral law of God is not the rule of living for Christians. And this proposition is not contradictory of the doctrine that salvation is of grace and by faith. We might argue that they must harmonize, from the fact that both are taught by divine inspiration, and that therefore, as God is of one mind, they must accord. But we do not think it will be difficult to show this accordance.

There is no contradiction between salvation by grace and salvation by obedience. Why is not man saved by the law? Simply because he has not kept the law. Had he rendered a strict and constant obedience to the commandments of God, heaven would be awarded him, for God has said "he that doeth these things shall live by them." But he has not kept them, and God displays His grace, in saving him though he has been a sinner. And is it any less grace because He requires of the sinner a subsequent obedience? Would there be any more grace or favor to the sinner in saving him without obedience, than there is in saving him through his obedience? Which is best for us? Which is most in harmony with God's character? Does His grace encourage rebellion and sin? Can it rest upon one who loves sin? It is the very nature of grace to induce submission and obedience. It is as much a display of mercy and grace to save a sinner through a submissive, obedient spirit, as it is to save him at all. And we may add that in no other way, so far as we can conceive, could God save him, for there can be no salvation to a sin-loving soul. His love of sin is itself a hell, from which heaven could not free him. There is no contradiction between salvation by grace and salvation through obedience, to any one who has ever sinned.

But then there are certain passages of scripture that seem to obtrude an objection to this doctrine, such as these: "We are no longer under the law but under grace;" "Not of works lest any man boast;" "By the deeds of the law shall no flesh be justified." What then is the import of such passages, if obedience is still essential to salvation? They teach us that the old Mosaic ritual is no longer binding; that a better covenant, established upon better promises, has taken its place, and that under this new dis-

pensation, the reason for our salvation is not found in the observance of the law, but in the sacrifice of Jesus our Redeemer. We are no longer under the Mosaic law but we are under law to Christ. The moral precepts of the law as contradistinguished from the ceremonial law, have never been abrogated; not a jot or tittle of them shall pass away. Think not that Jesus came to destroy the law. He came not to destroy but to fulfil. The Christian is under as strong obligation to obey all the moral precepts of the law as was ever the Jew. Nay, he is under stronger obligations, for to him has been given clearer light, and richer exhibitions of love.

The idea that we need not be obedient because Christ has died for us, that the law of God now releases us because Christ has obeyed it for us, is an impious idea, "turning the grace of God into laciviousness," and making the gospel of Jesus Christ more lenient to sin than was the law of Moses. Where is there an intimation in the sayings of Christ, or in the writings of his inspired followers, that obedience to the precepts of the gospel (and what are they but the perfection of the precepts of the law, applied to the heart as well as to the outward life,) is not necessary to salvation? "Not every one that saith unto me, Lord," but he that *doeth* the will of my Father. "If ye know these things happy are ye if ye *do* them." These are but specimens of a thousand passages which insist upon holiness, submission, obedience, as essential to salvation.

Nor is there any contradiction between the doctrines that *we are saved by faith and that we are saved through obedience.* Faith under the gospel system is the underlying principle of obedience. There can not be genuine faith in Christ without submission to his authority and subjection to his revealed will. The man who has not works has not faith, whatever fancies he may indulge. It is gloriously true that we are saved by grace, but the same grace that saves, incites and aids our obedience to all that God commands, and if we have not grace to obey, we have not grace by which to be saved. It is gloriously true that we are forgiven and accepted, only on account of the sufferings and merits of the Lord Jesus Christ; but it is equally true that we are never forgiven or accepted, without a submissive and obedient spirit. "The grace of God that bringeth salvation, teaches us to deny ungodliness and worldly lusts and to live soberly, righteously, and godly, in this evil world." Christ "gave himself for us that he might redeem and purify unto himself, a peculiar people, zealous of good works."

Some have exhibited a hesitation or cautiousness in the clear expression of this doctrine, as though fearful of impinging on the blessed truth that we are saved through the atonement of Christ. What if good works cannot merit salvation, are they therefore unnecessary to it? There is no merit in faith, and yet no man can gain heaven without faith. There is no merit in repentance, yet no man can be saved without repentance. And obedience is as necessary to salvation as faith or repentance. Because we can deserve nothing, may we therefore be received into God's favor as rebels, impenitent and disobedient?

Obedience is necessary to salvation, *because God has made it a condition of salvation.* We know that this term—conditions—has been objected to, but we never could see the force of the objection. But we do not insist upon words, we simply mean by it, what God has established as the necessary state of heart and mode of life, in connection with which he manifests his favor or grace. Eternal life is His free gift, but he confers it according to settled antecedents which he has a right to require. Among these antecedents are faith and repentance and obedience. "He will give eternal life to those who, by patient continuance in well doing, seek for glory and honor and

immortality." If "without faith, it is impossible to please God," if without repentance, no man "can enter the kingdom of Heaven," so "without holiness no man shall see the Lord." It is in the path of obedience, not aside from it, that the Lord saves us; not on account of it, but not without it.

Again, *the blessedness of heaven is represented as the reward of obedience.* "He that soweth to the spirit shall of the spirit reap life everlasting." "Well done good and faithful servant, thou hast been faithful over a few things I will make thee ruler over many things," "great is your reward in heaven." "He shall reward every man according to his works." There must be something then to reward. And though the deeds may not deserve the recompense—and therefore the blessing must be of grace, yet there will be no reward even of grace, without deeds. God, our Saviour and Judge, will not say "well done," to any who have not done well.

But what is the obedience which Jesus requires? It is more than any mere observance of external rites. It cannot be rendered by any mere bodily performances, whether baptism, partaking of the Lord's supper, enrolling the name among the members of a church, attending upon the worship of God's house, or any thing which may leave the heart unaffected and unsubdued. These are the lower forms of obedience, because physical, and if we render not these, we render no obedience at all.

To be obedient is to *be ready to obey.* It implies a state of mind and heart that approves the law, and desires conformity to it. It is a principle and cannot be feigned. There must be in every renewed heart, in the first place, an *intention,* a *purpose,* to obey the commands of Christ. His law, and not his own desires, is the Christian's rule of life. His life is not to be controlled by mere impulses, or by the examples of others: he is not to cast himself upon the current of circumstances, to be borne in whatever direction the stream runs, but he is to make it the purpose and plan of his life to obey God. No matter where these commands take him, or what they require of him, no matter whether he must stand alone, or in association with others, he only asks, what does Jesus require of me? and that it is the intention of his heart to do. He may sometimes be mistaken, he may fail fully to comprehend a requirement, but so far as he understands, it is his purpose to obey. Here is a principle which it would be well for all Christians always to remember. Let each one keep before him this essential element of obedience. "I *mean* to obey God; I am not to be controlled by my own will or desires, but by his laws." We start wrong when we start with any other principle.

Where there is this purpose, there will be next a *seeking to know* the will of God. We shall study his word and watch his providences, and listen for the instructions of his Spirit, that we may learn what, in our circumstances, he requires of us. He does not desire to be obedient, who does not earnestly seek to know what is his duty.

There will then be *an actual effort* to obey. We will attempt honestly and sincerely to conform heart and life to the rules God gives. It may seem out of our province, beyond our strength, or to promise no practical good. No matter, if it is God's will, the obedient spirit will attempt it. If it be to upheave a mountain or stop the sun in its course, if sure it is Jehovah's command, he will try, and leave the result of the attempt to Him who has ordered. These I conceive to be the elements of an obedient spirit, *seeking to know, purposing and attempting to do, everything that is commanded.* Though in consequence of our weakness and depravity we may not attain to a full and perfect obedience, yet we can aim and strive for it. We may come short of the performance, but we have

no right ever to come short in the purpose. Where there is this spirit there will be no indulgence in known sin, no neglect of a known duty. We may err through ignorance, or fail through temptation, but the general course of our lives will be in conformity with the will of God. Infirmities and imperfections there may be, but perverse sin or willful neglect will not be indulged. Is this your spirit?

Is it possible for us to render this kind of obedience to the Lord Jesus Christ? What impossibility is there in it? Can we not in heart purpose to obey God in all things, to seek sincerely to know his will, to earnestly and always attempt it? Is it not a sad evidence of impenitence and depravity if we do not? Still, if a more explicit answer is demanded, *can* we do it? I reply, not in our own strength, not by any firmness of resolution, or fixedness of heart; but by the promised aiding grace of God, I reply, yes! We can, we ought, we must thus obey. Left to ourselves, we never should repent, or believe, or embrace the gospel. And the same grace which was necessary in order to the renewal of our souls, is necessary for us at every subsequent step of the divine life. And this aiding, sustaining grace is promised to us. "I will never leave thee nor forsake thee." "I can do all things through Christ which strengtheneth me." "My grace is sufficient for thee." "Having, therefore, these promises, let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of the Lord." Is there any doubt of the ability of the Omnipotent to direct and sustain us in cultivating holiness of heart and life? Have we any doubt of his readiness always to "give his holy Spirit to them that ask it? If we fail then, in rendering an uniform obedience to the will of God, is not the blame solely our own? Well do we know from a sad experience, and from the conduct of Christians, that none will render this obedience, who in heart, depart from the living God, for they abandon the source of their strength; but if the grace of God is promised in every extremity, at every hour of life, in connection with every commandment, then what possible excuse have we for disobedience. Our own arm can not heave the mountain, but God's arm placed beneath ours can. His strength and grace can not fail, and these we may always have. May we not be said to be able to do any thing, every thing, which God does by us and through us. May not a Christian be said to be able to perform that, over which he may have full power by asking for it? Nay, does not this view of the subject render our guilt the more glaring and inexcusable if we fail? What right have we to fail in entire and constant obedience to God, if his grace is sufficient to give efficiency to every purpose and effort. We have then no excuse, no palliation of our failures or transgressions. We may be, what we ought to be, what we must be, in order to our salvation, obedient in spirit to the will of God.

An empty reliance upon the grace of God, or the atonement of Christ, without obedience, is a delusion. Without an obedient spirit and life, we cannot be saved. This is made in the word of God, as necessary to our salvation as regeneration or justification, as repentance, or faith. And we may just as consistently rely upon the grace or mercy of God, without regeneration or faith, or repentance as without obedience. If we are living carelessly indifferent to the active duties of christianity as members of Christ's church, without even intending or attempting daily obedience to his commandments, we are deceiving our own souls and preparing for ourselves a bitter and eternal disappointment.

The same grace is necessary for the progress as for the commencement of the Christian life, and it is communicated to us through the same channels.

What was necessary to enable us to repent and believe is necessary to enable us to obey. As that grace was then

sought by prayer and reliance upon God, so it must be daily sought. The Christian warfare is only begun, when our sins are pardoned and our souls renewed. It must be continued through all our earthly life. We can never be safe in indifference.

Let us cherish devout gratitude to God for his gracious readiness to impart to us the grace and strength necessary to obedience. Is God ever near us, to guide, to sustain, to inspire? Is he best pleased when we lean most confidently and trustingly on his arm? Is it true that we can never ask him too often nor for too much? Then how should our souls adore him, and how should our lives profit by drawing upon him for daily strength to resist evil and do good!

Rev. Caleb B. Davis,

OF PARIS, MAINE.

BY REV. W. H. SHAILER, D. D.

CALEB BAILY DAVIS was born in the town of Methuen, Essex Co., Mass., July 3, 1807. His parents were both professedly Christians, and among the constituent members of the Baptist church in that town. The mother especially, seems to have been devoutly pious, and was in the habit of giving her children early religious instruction, and commending them to God in prayer. The subject of this sketch, in his maturer years, often referred to this, and recalled with gratitude, the seasons when his mother took him to her room, caused him to kneel by her side, put her hand tenderly on his head and prayed. When he was twelve years old his mother died, and the family was somewhat broken up. Some three or four years later, his father was removed by death, and he was left an orphan. He continued to reside in Methuen, mostly with an older brother, until he was at the age of seventeen. His disposition was naturally amiable, and he had a fondness for study. It was his earnest desire to obtain a thorough education, but circumstances were against it, and contrary to his wishes, he was apprenticed to a man in Windham, N. H. to learn the trade of a house-carpenter. In that place he remained until he was twenty-one years old. There he was brought under new influences. The man to whom he was apprenticed was irreligious, and our young friend, for the time, forgot the instructions and prayers of his mother, and was regardless of all obligation to a Supreme Being. To use his own language in later years: "From seventeen to twenty-one, I was an infidel, neither caring nor thinking about God nor my own soul." At the age of twenty-one, he returned to Methuen and commenced life for himself, as a carpenter. He was externally correct in his moral deportment, and attended meetings usually upon the Sabbath, but was destitute of all interest in religious things.

On his twenty-fourth birth-day, in a manner unaccountable to himself, his mind was peculiarly exercised in regard to the welfare of his own soul. It was a time of much religious interest in the town where he resided, and throughout New England. He saw, as he never had seen before, his guilt as a sinner; and *felt*, as he had never felt before, his need of a Saviour. Excluding himself to a considerable extent from society, he spent much time in reading the Bible. His conviction of sin was clear and deep, and at times overpowering. At length he gave up his work and betook himself, with the Bible, to his chamber. There he read and reflected, and was pressed down under his burden. After continuing in this state of retirement and distress for two or three days, "I thought," said he, "that I had done everything in my power to obtain relief, except praying, and it occurred to me, before I gave up all for lost, I would attempt to offer one prayer." With most persons this probably would have been the first thing done. But not so with him. He had not during all his distress, attempted to

pray, and he went to his closet now for this purpose. But he was afraid to kneel down and address God, and after standing awhile in an agitated state, he left his closet without attempting to pray. His distress of mind continued, and he resolved that he would go and ask God to have mercy on him. This resolution he carried into effect. Entering his closet he kneeled down, and offered the first prayer of his life. Never before, he said, did he ask God to forgive and bless him. How long a time he remained in that place praying and pleading, he did not know. But before he left his closet his soul was delivered and a new song was put in his mouth. He felt himself to be "a new creature," and in a most emphatic sense, 'dead to the world.' His impression was, that he was to live but a short time, and that he ought no longer to be engaged in secular business. And so strong was this impression and so real, that in three days after his conversion he offered his chest of tools for sale, and actually disposed of a part of them. He gave up worldly matters entirely, and devoted himself to unceasing efforts for the spiritual benefit of others. He was deeply solicitous for the impenitent, and at times was almost in agony for their salvation. Particularly was he anxious for a beloved brother who soon after that, was hopefully converted. In meetings and elsewhere, he sought to make himself useful to his fellow men. He was accustomed to look to the Lord for direction in everything, and ask, "what wilt thou have me to do?" As he received more light and strength in performing religious duties, he was convinced that he ought publicly to profess Christ, and after a most careful perusal of the New Testament, offered himself for membership to the Baptist church in Methuen. He was accepted, and on the first Sabbath of Nov. 1831, was baptized.

The night after his baptism, he seemed to be more than ever impressed with the conviction that t was his solemn duty to consecrate all to Christ, and to devote his life in some way to the promotion of the spiritual interests of his fellow-men. It does not appear that he had at that time, any definite ideas with respect to becoming a preacher of the gospel, for he did not cherish the thought that God would call to such a work one who, mentally and morally, was so unfit as he deemed himself to be. But he hoped to be useful in some sphere, and resolved that for a time, he would devote himself to the acquisition of more knowledge. Hence, in the January following, he entered the New Hampton Institution, and continued there a little more than two years. During this time he rendered himself useful in various ways, and as he advanced in knowledge, and sought to know his duty, he was led to believe that he was called of God to preach the gospel. His mind having become settled upon that point, in the Spring of 1834, he went to Newton Theological Institution, to study with direct reference to being prepared to enter the regular class in that institution the ensuing autumn. He regretted that his age and circumstances would not permit him to take a collegiate, preparatory to a theological course, but as they did not, he sought to provide, as well as he was able, to meet the deficiency.

In the autumn of 1834, having received the approbation of the church with which he was connected, he was admitted a member of the Junior Class at Newton, and pursued without interruption the full course of three years. He was not brilliant nor rapid as a scholar, but remarkably correct, and was noted for abasing views of himself, for soundness of judgment, for consistency of Christian deportment, and for deep personal piety. He enjoyed the confidence of his fellow students in the fullest degree. His vacations he was accustomed to spend with destitute churches, and during the term he was usually engaged, on the Sabbath, in connection with a Bible class or Sunday

school. Some of the time he was in the habit of attending prayer-meetings in the vicinity, one or two evenings in a week. We well recollect, soon after our acquaintance commenced, going with him two miles, one evening, to attend a meeting of this kind, and when walking to the Institution, in darkness that could almost be felt, he assured us that he was well acquainted with the road, and as we walked on, arm in arm, he spoke of the precious meetings he had often held in the place where we had been, and of his enjoyment in communion with God, while returning home alone. Never before had we been so impressed with the fervor and depth of his piety, and his intense desire to be useful. And the more we learned of the man, the more we admired his character and his spirit; and thus we believe it was with all of his associates in the Institution.

In August, 1837, he closed the course at Newton, without any place for settlement in view, determined to watch the indications of Providence, and walk in what he should deem the path of duty.

At the anniversary, was a member of the Baptist church in Farmington, Me., desirous of obtaining some one to take the pastoral care of that church. After some inquiries in respect to the members of the graduating class, he proposed to Mr. Davis to go and preach to the church a few Sabbaths, with reference to a settlement among them. This proposition was accepted; he went to Farmington, spent six weeks, and received from the church an invitation to become their pastor. But he could not see those clear indications of Providence to induce him to accept the invitation, which he had seen in other important acts of his life, and therefore declined. In the mean time, he had received a communication from Massachusetts, requesting him to return to that State and supply a church there, that was destitute of a pastor. On his return, he attended the Maine Baptist Convention at Bath, which was then held in the month of October. While there, he was requested to go and preach to the church on Paris Hill, which was much in need of a pastor. But he did not think it advisable for him to tarry longer in Maine at that time, and returned to his native town. On his way, however, and while there, something within seemed to be urging him to go and visit the people at Paris. And so deep were his impressions that it was his duty to do this, that he concluded to return immediately to Maine, and see the place whither his mind was led. Accordingly, he went to Paris and preached two Sabbaths. He found but little there in the condition of the church that was externally attractive. Their former pastor was not able to preach, through the infirmities of age, and the house of worship was old and sadly out of repair. But still, there was a field for labor, and with the blessing of God, as he viewed it, a field of usefulness; and the conviction of his own mind was clear, that Providence pointed out that as the place for him to work, at least for a time. Under this conviction, he made arrangements accordingly. He went to Massachusetts, was married to Miss Louisa Griffin, of Methuen, a person most admirably fitted to be the companion of such an one, with whom he returned to Paris, and commenced his labors in earnest. He found much to be done, both for the temporal and spiritual interests of the church, and to the performance of the work required, he devoted himself with his characteristic ardor and prudence. He was encouraged by the hearty co-operation of his people, and soon his field seemed to wear a new aspect. The church and society regarded him, as one sent of God "to put in order the things that were wanting," and to build them up in the faith of the gospel. In the month of December, they extended to him an invitation to become their pastor, but for certain reasons existing in his own mind, he requested that

the subject might be deferred until a future time. There were some things to be done, which he thought might as well, perhaps better be performed before, than after, he should become a pastor. During the winter, plans were matured by the society for the erection of a new meeting-house, and prosperity seemed less problematical. In April the invitation for him to assume the pastoral was renewed, and he accepted it. He was ordained on the 27th of June following. The service was held in the new meeting-house, although at that time it was covered only with rough boards, and the floor and seats were fitted merely for the occasion. The sermon was preached by the Rev. A. Felch, now of Hallowell; and the ordaining prayer was offered by the venerable "father Hooper," the only former pastor of the church. The services are said to have been unusually interesting.

Having thus become regularly inducted into the ministry and the pastoral office, in connection with a people, among whom he had labored for more than half a year, and having had opportunity to learn something in respect to his adaptedness to meet their wants and expectations, there was reason to hope that the connection would be both profitable and permanent. He entered upon his pastoral duties with a good understanding of his field and its demands, and the Lord smiled upon his labors. The meeting-house was carried forward to its completion, and on the sixth of December following, was dedicated to God by appropriate services. The pastor preached on the occasion from Genesis 28: 17. During the winter and succeeding spring, there was an increase of religious interest among his people, and a number, who had given evidence of conversion, were added to the church. Possessed of qualifications which adapted him to his sphere, his ministry was a successful one. The confidence of the community and the ardent attachment of his people were given to him in an unusual degree. He also gave them his confidence and love in return, and though not unfrequently solicited to entertain the subject of a removal to other important fields, his motto was, *I dwell among mine own people.* His entire ministry of more than fourteen years, was spent in that place.

In January, 1852, his vigorous constitution began to give way. Previous to that time, he had enjoyed remarkable health, having never been kept from meeting on the Sabbath, a day after his conversion. His entire nervous system was affected, though the chief pain which he at first experienced was in his eyes. His mind would not act with its accustomed vigor, and he would frequently say, after attempting to investigate a subject, "No brains; I cannot study." In a short time he was unable to use his eyes at all, and he came reluctantly to the conclusion that he must give up all pastoral labor. In February of that year, a member of his society, who had been a devoted friend to him through his whole ministry, died, and it was requested, that if possible, Mr. Davis would attend the funeral and preach on the occasion. He ardently desired to comply with this request, and consequently, with his eyes bandaged, to exclude the light, he went and preached what proved to be his last sermon, from 1 Cor. 15: 53—"*For this corruptible must put on incorruption, and this mortal must put on immortality.*" From that time he refrained from all labor, but still, in accordance with the desire of his church and congregation, retained his pastoral connection.

In the May following, in order that he might have a change of scenes, and receive the advice of distinguished occulists, he went to Mass., where he remained three months, chiefly under the care of Dr. Reynolds, of Boston. He derived, however, no material benefit, and was convinced that his only hope of recovery, was in an entire relaxation of his mind from excitement and exertion. Hence,

in the month of Sept., he tendered to his beloved charge his resignation; and the tie that bound him to them as a *pastor,* though not as a friend and Christian, was sundered.

In December, his whole nervous system was in such a state that the veriest trifle gave him pain, and it was thought advisable for him to leave the place of his former anxieties and cares, and find a home where, with retirement, would be new associations and scenes. Hence he removed to Portland, and spent the winter at the house of a friend. He had the best of medical aid and the best of care, but still the winter passed and the spring came, and there was no perceptible improvement in his health. The ensuing summer, he spent, far removed from all excitement and noise, on one of the beautiful islands of Portland harbor, and only in the autumn returned to the city and to the house of the kind friends where he had spent the previous winter. It was still hoped that he would recover, though he himself did not think that he should. He said from the first, he could have no faith in prayer, when asking that he might again be restored to his labors as a minister, and that there was something within, that seemed to forbid his offering such a prayer.

From this time he wasted slowly away. His disease so affected his nerves as to prevent him from seeing any but those upon whom he was dependent for nursing and care, and the last year of his life was thus spent in almost entire seclusion from the society of others. His faithful and sympathizing companion attended him constantly, and at times he was able to communicate to her many things in respect to his views and his feelings. A great portion of the time he was subject to the most excruciating pain, yet his chamber was to him a constant Bethel, and he was looking away to the promised land with undimmed eye, from the mountain of Beulah.

His conversation, during this long confinement, was oftener in disconnected sentences, than continued discourse. Much of the time his nerves were so weak, and his sufferings so great, that he could say nothing. He represented his state as being that of one bound to life, yet constantly dying. A few sentences, preserved by his companion, which were uttered at different times during his confinement, we are permitted to insert in this connection. They are gems gathered from the treasures of a dying Christian, and together with the account of a visit given by the writer of this sketch in the Advocate, and of one by the Rev. Mr. Eaton, in the Advocate of Feb. 2, will sufficiently indicate the state of mind, with which our departed brother approached and reached the end of life's journey. One day he said:

"As the foundation of my religious peace, everything instantly slides away from me, except a renovating faith in the atoning sacrifice and merits of the Son of God. Here I seem to cling with all the earnestness of which my nature is capable; and I do so, because, whether living or dying, I can find no other resting place in the universe for my spirit. In anguish or in relief, and almost instinctively, the voiceless outgoings of my soul are:

> 'Rock of Ages, cleft for me,
> Let me hide myself in thee.'

"I would choose no affliction, nor aggravate the trials of life by repining comparisons, as if the bitterest dregs of grief were mine alone, or this or that form of adversity were preferable to my own. I would submissively and adoringly accept whatever trial God appoints, since that is always the very best affliction."

"The affliction of some persons is as if an eagle were unpinioned to expand and soar and praise its Maker. The affliction of others is as if an ox had broken his leg; they hobble along with their eyes and aims only downward to the earth. Their brutish nature is unchanged."

"Prostration and suspension of my pastoral labors can never abate my vital

regard for the truest spiritual and temporal welfare of the friends with whom I have been associated—I long for them all in the yearnings of Christian affection,—that their toils and devotions, their joys and griefs may be precious in the sight of God—that they might be led to living fountains of salvation for Christ's sake."

"I find much in myself to condemn—much in others to pity."

"What a guilty, wretched sinner I am, and yet my sins are hid behind the cross of Christ. Blessed Saviour! eternity will only be sufficiently long to adore thy matchless love to me."

"Strange existence! Declining into vigor, dying into life, expiring into immortality! passing away, that I may remain forever—sinking into the grave, that I may reach the heavenly places—suffering onward into the far more exceeding and eternal weight of glory! O, what is man? What am I? A sinner, a poor sinner."

"Were I able, I would love to write a tract on immortality, from the gate of the celestial world, and multiply and scatter it like leaves from the tree of life, to the loved ones on earth to whom I can no longer speak."

"Sufferings indescribable, sufferings indescribable, sufferings indescribable; but happiness beyond description, happiness beyond description, happiness beyond description."

Very frequently, in the severity of his sufferings, he would exclaim "Lamb of God, be my pattern, be my pattern!"

'God, my supporter and my hope,
My help forever nigh'—

Yes, forever nigh. Blessed forever."

"This dying into life—this expiring into immortality—O, how glorious! how infinitely blessed!"

"There's glory in my soul, unutterable and inexpressible. A sinner saved through Christ! O, divine and infinite love!"

"The apostle's vision of a rainbow round about the throne could not exceed some views of the heavenly world that have been presented to my mind. An artist would joyfully spend ten thousand years to represent such glory."

"I have asked God only to give me a quiet trust in him, as that is all I think my poor shattered frame can bear. He has given me that and much more. He has lifted the veil and given me such a view of himself, of Christ, of the Holy Spirit, that full and complete Divinity, that I cannot express to any human being. My soul seems lit up with the glory of God. I would love to prostrate myself before him and offer one prayer, and then lay down this body of death, that my spirit might soar to those blest regions of glory."

When told by the physician that he could not live twenty-four hours longer, he exclaimed, "Blessed, blessed news! Welcome, everlasting life."

He lingered a few hours but was not able to converse much, though in the full possession of his reason, and with his countenance and soul glowing with joy. His last words were, "Ease in death—ease in death. Peace, peace, peace. Amen. Amen!"

A moment before his death, after the power of utterance was gone, his companion said, "If all is peace still, press my hand." He pressed her hand, and departed to his peaceful and heavenly home.

It was on the 12th of January, early in the morning, that he closed his experience of "dying into life, expiring into immortality." It was a fitting close to such an experience.

When the spirit had departed from its body of suffering and of death, there was left upon the pale countenance a sweet serenity, indicative of peace. As we stood with one who had loved him as a pastor, and who, during his long confinement, had administered to his comfort with untiring interest and affection, and gazed upon all that remained of this excellent man, it seemed as if we were on the very confines of the heavenly world.

There was before us the habitation, from which the tenant had just departed, and yet seemingly near, and saying to us in the language of that last text of his: *"This corruption must put on incorruption, and this mortal must put on immortality."—Zion's Advocate.*

Praying Machines.

ONE hears of machines of various sorts, spinning machines, threshing machines, and sewing machines. Almost everything is done by machinery now-a-days; but did you ever hear of a praying machine? Strange as the notion seems, such things are met with in some heathen lands. They are used by the people called Buddhists, or worshippers of the false god Buddh, in Sikkim, a country lying to the north of British India. The machine consists of a small leathern cylinder, or barrel, placed upright in a frame, in which it turns on an axle. A string is fastened to an elbow in the axle, by pulling which the barrel is made to turn round; and at each pull, a piece of iron projecting from the barrel strikes one or other of two little bells fixed in the frame. Within the barrel are placed written prayers; and whoever pulls the strings is considered to have repeated his prayers as often as the bell rings.*

There are other praying machines of different construction. In some, the person using them has not even the trouble of pulling a string, or of doing anything at all. Thus they have a machine which is turned by water. Here the cylinder is enclosed in a little house built over a stream. Like the other, it contains a prayer, or has one written on it outside. It has a spindle which passes through the floor of the building into the water, and is there connected with a wheel turned by the stream, and thus the barrel is made to go round.

You smile at the idea of a praying machine. "How foolish," you say, "to think that pulling a string, or looking at a tub turned by a water-wheel, is praying! What good can that do?" Yes, I grant you it is foolish, very foolish; it is a toy, not a prayer. But let me ask you, reader, do you pray? You, who know the true God, and have the Bible, and live in a professedly Christian land, do you pray? If not, you have no right to look down on the poor Buddhist with his praying machine. Again, I say, it is foolish and can do no good. But, poor man, blind and dark as he is, he is at least as wise as you. Be judge yourself: which is the more heathen, the Buddhist, who never heard of God, yet does, in his poor, vain way pay respect to a god of his own devising, and try to get his help, or you, who, though you profess to believe in the one true God, yet never worship him or seek his favor? Is there anything to choose between you? Or, if there be, which has the best of it? If this poor man be heathen, foolish, deceived, what are you?

But, to pass from those who do not pray at all, let us see whether there be not some who do pray, and yet are no better than the Buddhist with his machine, or rather than praying machines themselves.

Putting aside for the moment the question whether the prayer be made to God or an idol, and considering only the prayer itself, what is it that is wanting in this prayer of the Buddhist? Just one thing—the heart. Now turn your eyes and look at that Christian at his worship. See him in his place at church or chapel, the place in which, perhaps, he is to be found every Sabbath day. What is he about? Is he praying? There is no appearance of it. His eyes are wandering hither and thither, his face is vacant, there is no sign of feeling there; he does not look as if he were asking for anything, or even attending to the words of prayer that are being spoken. There are thousands of such

* Hooker's Himalayan Journals, vol. i., p. 172.

worshippers in our churches and chapels —are you one? If so, you are but a praying machine after all, for the heart is wanting; and let but that be away, it does not much matter what else is there. The Buddhist pulls with his fingers, or looks with his eyes; you go down on your knees, and perhaps cover your faces, but the heart, the heart, where is that? If there be no heart, then all the rest, fingers, eyes and knees, go for nothing, they cannot pray without the heart. You may repeat the form, or follow the words, and yet be but a praying machine; for there may be all this, and still no heart.

And when you are alone, reader, and fall down on your knees, morning and evening, as you have been used from a child, ever since your mother drew you to her lap, and put your little hands together, and taught you the first lispings of prayer, how is it then? Is the heart there? Do you pray with the spirit? Ah! if you are content with saying the words only, what are you but a praying machine?

Alas! there are none who do not know what it is to have cold hearts and wandering thoughts in prayer. Even the truest Christians, who love prayer, find too often they are but machines—lips, knees, hands, but no heart. But this is not their habit or their will. It is a sore trouble to them. They watch, and strive, and pray against it. And why? Because they know that when through infirmity of the flesh they pray thus, it is no prayer, and they grieve to lose the blessing which true prayer brings. Ah! would that all were such! Would that all knew the worth of prayer, true prayer, not machine prayer, but heart prayer!

But, alas! thousands never pray at all, and thousands more are content to pray like machines. What are such prayers? Do they reach heaven? Do they find a hearing? Do they bring down blessings? No! these are not the prayers which the Spirit helps (Rom. viii. 26,) and Jesus the Mediator presents (Heb. iv. 14—16.) These are mere words, a form, a mockery, a vain and useless thing, bringing no honor to God, no blessing to man. Let not your prayers be such.

Learn two things, then, from the poor Buddhist. First, pray; but, secondly, do not pray like him.

Pray! rich or poor, old or young, male or female, master or man, do not live without prayer. Are you living so now? Did you lie down last night without prayer? And this morning, when God had given you, unasked, another night's rest, did you rise and go forth without prayer? Last Lord's day was your place in the house of prayer empty? And is this the way you live in general—prayerless mornings, prayerless evenings, prayerless Sabbaths? And yet you call yourself a Christian, and say you believe in God. What! believe in God and not pray? A prayerless Christian? Impossible. Your "Christian" is but a name, your belief is no belief. God cannot be in your heart, or you would pray to him. Why even the Buddhist shames you. Go and ask any true Christian you know, how he gets strength in weakness, comfort in trouble, help, grace, pardon, peace. Ask him how it was that he overcame that strong temptation which you know beset him, and by what means he got the better of that sore trial which cut him to the quick, and which all thought must crush him. I know what his answer will be. It was prayer. He could not have lived but for prayer. He could not live without it now. Yet you live without it. No, not live; life is not life without prayer; it wants its chief blessing. If you pray henceforth, you will look back on your present prayerless life, and own how dead and comfortless it was.

Oh, reader, think of your wants, and will you not pray? You cannot draw one breath after another without God

but for him, you are not safe from hour to hour; all you stand in need of daily must come from him. But more, far more than this: you are a sinner, and want pardon; you have provoked God, and need his forbearance; the sword of his justice hangs over your head, and you want his arm of mercy to withhold it; you want more things for your soul than I can tell you of—forgiveness, grace, help, holiness, heaven—but, in one word, you want Christ, and without him you are lost forever. Will you not pray? You are living without prayer—what if you should die without it? Are you not running this risk? Lose no time, begin this very day.

Pray, but be sure you pray from the heart. Be a praying man, not a praying machine. It matters little what words you use, so you pray heartily, with true faith in the name of the Lord Jesus Christ. Pray thus every day; make a habit of it, every morning and evening in private, every Lord's day in public. Never leave it out. Give up all rather than this. Just speak to God as he has invited you; humbly, yet freely; with deep reverence, yet as a child to its father. Tell him all you feel, all you want; seek to worship him in spirit and in truth. He will hear; yes! he will hear, for you have a friend at his right hand, Jesus Christ. While prayers in grand words and grand buildings, but with no heart, are but as the turning of the barrel, an empty useless form, the weakest, humblest, faintest prayer that comes from a contrite, trusting heart will reach the ear of him who heard and blessed the prayer of the publican, "God be merciful to me a sinner!"

Do You Call that Prayer?

THE late Rev. S. Kilpin, of Exeter, was one summer's evening walking along the street, when a party of men going from work passed him; one of them was swearing dreadfully. Mr. Kilpin observed it, but said nothing. When he arrived at home he began to think how wrong it was to allow a man to pass by using such language, and not to make an effort, at least, to convince him of the sin he was committing. It so disturbed him that he could not rest during the night, and he began to think if there was any way of remedying the neglect. He resolved to rise early enough in the morning to be at the corner of the street where the man passed, if possible to meet him when going to his work. He did so, and after anxiously waiting for a time, he saw the man coming. When he approached, he said, "Good morning, my friend, you are the person I have been waiting for; I am very glad to meet with you." "Oh, sir," said the man, "you are mistaken, I think." "I do not know you, but I saw you last night when you were going home from work, and I have been waiting some time to see you." "Oh, sir, you are mistaken; it could not be me; I never saw you in my life that I know of." "Well, my friend," said Mr. Kilpin, "I heard you pray last night." "Sir, now I know that you are mistaken,—I never prayed in all my life." "Oh," said Mr. Kilpin, if God had answered your prayer last night, you had not here been seen this morning. I heard you pray that God would blast your eyes and damn your soul." The man turned pale, and, trembling, said, "Oh, sir, do you call *that* prayer? I did, I did." "Well, then, my errand this morning is to request you from this day to pray as fervently for your salvation as you have for damnation, and may God in mercy hear your prayer." The man from that time became an attendant on Mr. Kilpin's ministry, and it ended in his early conversion to God.

Christian reader, is not *your* rest sometimes disturbed by the recollection of neglected opportunities of doing good? If so, let your resolution now be to make redoubled effort for the glory of God, and the salvation of souls.

The Young Pastor's Temptation.

ELEVEN years ago, in the commencement of his ministry, a young pastor entered his pulpit with more than usual trembling. He had endeavored carefully and prayerfully to prepare himself for the solemn services; and he had selected his text from one of the most interesting portions of the evangelical prophet, in which the richness and the freeness of the provisions of the gospel are foretold, in the glowing language of him "whose hallowed lips were touched with fire." The herald of mercy anticipated for his own soul "a feast of fat things," and a joyful season in preaching Christ, the bread of life, to his perishing fellow-sinners.

It was a beautiful morning in midsummer; the grove in which the temple of God was situated was melodious with the songs of birds, which dwelt in safety there; the zephyrs that played through the courts of the Lord came perfumed with the fragrance of meadow and field; the hush and quietness of the Sabbath morn were over all; nature itself seemed subdued, and a holy awe and calm serenity to impress every pious heart.

A large and solemn congregation waited upon the ministry of the youthful pastor. The service commenced; and with the anthems of praise and the offered prayer, his confidence increased, his fears subsided, and with calm assurance he rose and announced his text—"When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water" (Isaiah xli. 17, 18). On reading these words he cast his eyes over the congregation, when, in a distant part of the house, he noticed the intelligent countenance of a gentleman from the city of B——, whose position in society and cultivated mind he knew were such as would qualify him to notice and appreciate the deficiencies of the speaker.

Impressed with this thought, Satan, always ready for our halting, took advantage of his weakness; and the fear of man, which bringeth a snare, took possession of his mind. He commenced his sermon with hesitancy, and although he used every effort to overcome his embarrassment, it was some time before he could rise superior to the depressing influence of fear. It was a barren season. Dissatisfied with himself as he came down from the pulpit, he felt ashamed to look his brethren in the face as they clustered around him, lest he should discover in their looks the failure in his sermon. He was tempted to make a resolution never to attempt to preach again. But from this temptation he was mercifully delivered. The solemn duties of his office pressed upon him, and through grace he was led more humbly to preach the gospel, "not with excellency of speech," nor "with enticing words of man's wisdom, but in demonstration of the Spirit and of power;" his desire now was, not to please man, but "by manifestation of the truth, to commend himself to every man's conscience in the sight of God."

It was not many weeks before God was pleased to pour out his Holy Spirit upon the church and congregation; believers were quickened, their graces were revived, and sinners were converted. A revival was enjoyed which extended to several of the neighboring churches; and in the course of a few months it was the privilege of the young pastor to welcome fifty-eight precious souls to the communion of the church. Among the first converts received was Mrs. T——, the mother of several children; in giving the relation of the dealings of God with her, she stated in substance as follows:—

"I was not accustomed to attend the house of God, but on a certain Sabbath, last summer, I was induced to come to

this place, hoping to meet a friend that I greatly desired to see. I had no wish nor expectation to be profited by the religious services, but as soon as I entered the house I felt that God was in the place, and when the pastor named the text, 'When the poor and needy seek water,' &c., my attention was arrested by those beautiful words, and as the minister proceeded in his discourse my interest increased, for I felt that every word was addressed to me, and that the speaker knew and was describing my case; I became very uneasy; my sins began to rise as thick clouds before me, and to weigh heavily on my soul; I saw I was in a perishing condition. Oh, what will become of my poor soul? was now my earnest cry. With downcast eyes and a heavy heart I returned to my home, but not to enjoy comfort and peace; but with tears for weeks I sought the mercy of God. I was almost in despair, till at length I was enabled to exercise faith and to look to Calvary, and to yield myself to Him who died for our sins, and rose again for our justification. Then did I find that when the poor and needy truly seek water, and turn away from the broken cisterns of this world, the gracious Lord will hear their cry, and "open to them rivers in high places, and fountains in the midst of the valleys,' for the thirsting soul the river of life is come, and with joy have I drawn water from the wells of salvation. I praise God for having led my feet to the house of God on that blessed day, when so precious a sermon was preached, which proved to be a word in season, and the power of God to my salvation."

Then did the minister bow his head and weep, while he lifted his heart to God in prayer, that he might never distrust Him again, but that "His strength might be made perfect in weakness," and that ever after he might preach the gospel with an eye single to God's glory.

The Knout.

THE following is the way of administering the knout in Russia. Conceive, reader a robust man, full of life and health. This man is condemned to receive fifty or a hundred blows of the knout. He is conducted, half naked, to the place chosen for this kind of execution; all that he has on, is a pair of simple linen drawers round his extremities; his hands are bound together, with the palms laid flat against one another; the cords are breaking his wrists, but no one pays the slightest attention to that! He is laid flat upon his stomach, on a frame inclined diagonally, aud at the extremities of which are fixed iron rings; his hands are fastened to one end of the frame, and his feet to the other; he is then *stretched* in such a manner that he cannot make a single movement, just as an eel's skin is stretched in order to dry. This act of stretching the victim causes his bones to crack, and dislocates them —what does that matter! In a little time, his bones will crack and be dislocated in a very different manner.

At a distance of five and twenty paces, stands another man; it is the public executioner. He is dressed in black trowsers stuffed into his boots, and a colored cotton shirt, buttoning at the side. His sleeves are tucked up, so that nothing may thwart or embarrass him in his movements. With both hands he grasps the instrument of punishment—a knout. This knout consists of a thong of thick leather, cut in a triangular form, from four to five yards long, and an inch wide, tapering off at one end, and broad at the other; the small end is fastened to a little wooden handle, about two feet long.

The signal is given; no one ever takes the trouble to read the sentence. The executioner advances a few steps, with his body bent, holding the knout in both hands, while the long thong drags along the ground between his legs. On coming to about three or four paces from the

prisoner, he raises, by a vigorous movement, the knout towards the top of his head, and then instantly draws it down with rapidity toward his knees. The thong flies and whistles through the air, and descending on the body of his victim, twines round it like a hoop of iron. In spite of his state of tension, the poor wretch bounds as if he were submitted to the powerful grasp of galvanism. The executioner retraces his steps, and repeats the same operation as many times as there are blows to be inflicted. When the thong envelopes the body with its edges, the flesh and muscles are literally cut into stripes as if with a razor; but when it falls flat, then the bones crack; the flesh, in that case, is not cut, but crushed and ground, and the blood spurts out in all directions. The sufferer becomes green and blue, like a body in a state of decomposition. He is now removed to the hospital, where every care is taken of him, and is afterwards sent to Siberia, where he disappears forever in the bowels of the earth.

The knout is fatal, if the justice of the Czar or of the executioner desires it to be so. If the autocrat's intention is to afford his people a sight worthy of their eyes and their intelligence; if some powerful lord, or some great lady, wishes to indulge in the pleasure of viewing the sanguinary spectacle; if they wish to behold the victim, with his mouth covered with foam and blood, writhe about and expire in frightful agony, the fatal blow is given the very last. The executioner sells his compassion and pity for hard gold, when the family of the miserable sufferer desire to purchase the fatal blow. In this case, he inflicts death at the very first stroke, as surely as if it was an axe that he held in his hand.

A Husband.

THE English term "husband" is derived from the Anglo-Saxon *hus* and *bond*, which signify the "the bond of the house," and it was anciently spelled *house bond*, and continued to be so spelled in some editions of the English Bible, after the introduction of the art of printing. A husband, then, is a house-bond—the bond of a house—that which engirdles a family into the union of strength and the oneness of love. Wife, and children, and "stranger within the gates"—all their interests and happiness—are encircled in the *house-bond's* embrace, the objects of his protection, and of his special care. What a fine picture is this of a husband's duty, and a family's privilege! And what a beautiful emblem is this of the guardianship, and love exercised toward believing souls, and inquiring sinners, and the "whole family in heaven and in earth," by Him who says: "It shall be at that day that thou shalt call me Ishi, (that is, my husband) for I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies; I will even betroth thee unto me in faithfulness!"

The Origin of Sin.

TWO American divines were once conversing together about the various theories concerning the origin of sin, when one interrupted them by saying, "It seems to me that it would be far better for ministers, instead of puzzling themselves to know how sin entered into the world, to unite their efforts and say how much of it, with God's blessing, they can drive out." "You remind me, madam," said one of the clergymen, "of my aged deacon, who after listening to a sermon in which I had endeavored to explain why God suffered sin to enter the world, being asked what he thought of my theory, shook his head and replied, 'Ah, sir, all I know about it is, I am a sinner, and *wish I wasn't.*'"

Faith in God is of the greatest importance, for without it we cannot please God.

KO THAH A.

THE FIRST BURMAN PASTOR.

No. 5.—2.

Ko Thah A.

THE FIRST BURMAN PASTOR.

WE HAVE the pleasure of presenting to our readers, an engraved likeness of the venerable pastor of the First Baptist Church in Rangoon, Ko THAH A. The original drawing was made by Mrs. Crawley, of Henthadah Mission, and is pronounced by Mr. Ingalls, who has kindly put us in possession of it, "true to the life." It is strikingly in unison with our own recollections. There he sits with his pilgrim staff, robed in white, his head crowned with a neat red turban, his scarf of blue setting forth, rather than concealing his aged hands, his feet exposed, in the fashion of his country, his countenance sedate, grave, as of one who had known long service, but lighted up whenever he speaks, with an animation that still betokens the living soul within. The artist has well succeeded in transferring the features; save only, that we would have more of Ko Thah A's beaming eye.

It seems a fit occasion to group together some of the marked events of Ko Thah's life. Our earliest notice of him dates back to 1829. Ko (then Moung) Thah A is first introduced to us by Mr. Judson, as being a frequent visitor at the Rangoon mission house, and shortly afterwards as "giving good evidence of being a true disciple." He is described at the time, as "a respectable householder, rather above the middling class," about fifty years of age, unmarried, and living with his aged mother, who was dependent on him, in a small village called Nan-dau-gong, about half a mile from the mission. He had formerly been an officer under government, and had amassed considerable property, which he mostly spent in building pagodas and making offerings. "But he obtained no satisfaction, found no resting place for his soul, until he became acquainted with the religion of Jesus. He now," wrote Mr. Judson, "rests in this religion, with conscious security; believes and loves all that he hears of it, and prays that he may become fully a true disciple of the Saviour." (Judson's Mem. vol. 1, p. 277.) He was baptized in August, 1822, just previous to Mr. Judson's departure for Ava. His manner of application evinced his earnestness. "Early in the morning, Moung Thah A came in, and taking (Mr. Judson) aside, knelt down, raised his folded hands in attitude of reverence, and made a very pathetic and urgent application for immediate baptism. He stated, that he had considered the Christian religion for above two years; that his mind was completely settled on every part; and that though he had been harrassed with many fears, he was now resolved to enter the service of Jesus Christ, and remain faithful unto death, whatever the consequences in this world might be." The rite was administered the following day, Aug. 20, making the seventeenth Burman who publicly professed his faith in Christ in baptism.

He was ordained to the ministry and the pastorship of Rangoon church by Messrs. Judson and Wade, in 1829. "He had spent a few months, at the end of the war, in 1826, at a large village in the neighborhood of Shwadoung; and there, devoting himself to the preaching of the word, had produced a very considerable excitement. Several professed to believe in the Christian religion; and three of the most promising, received baptism at his hands. Others requested the same favor, but he became alarmed at his own temerity, and declined their repeated applications. On his return to Rangoon, he continued to disseminate the truth, but in a more cautious and covert manner. He had now come to Maulmain to inquire what he should do with those who wished to be baptized, and to get some instructions concerning his own duty."

Of his qualifications for the ministerial office, Dr. J. wrote:—"He has been so evidently called of God to the ministry,

that we have not felt at liberty to hesitate or deliberate about the matter. But, if it had been left to us to select one of all the converts, to be the first Christian pastor among his countrymen, Ko Thah A. is the man we should have chosen. His age, (fifty-seven) his steadiness and weight of character, his attainments in Burman literature, which, though not perhaps necessary, seem desirable in one who is taking up arms against the religion of his country, and his humble devotedness to the sacred work, all conspire to make us acquiesce with readiness and gratitude in the divine appointment."

Succeeding years have shown that the "divine appointment" was not misapprehended. "The teachers have come and gone," he remarked on one occasion; "I have always remained here. When the teachers left Rangoon, the rulers seized me; they commanded me not to preach. They said, 'Do you intend to preach Jesus Christ?' I said to the rulers, 'I shall preach; Jesus Christ is the true God.'"

Ko Thah A, as threatened by the rulers, has been subject to repeated persecutions, in common with his brethren; has been fined and imprisoned, his feet set fast in stocks. Of the horrors of a Burman prison, some conception can be formed from the records of Oung-pen-la. One of these persecutions occurred in the viceroyalty of Moung Kinebeing, who was "envious at the religion of God." "I with others," said Ko Thah A, (he had been requested to write out the particulars,) "was then greatly persecuted, and commanded not to worship Christ, but to return to our old religion and worship Gaudama. Our property was seized; I was cast into prison, put into the stocks, and swung up by the feet. I had then to endure for many days the most fearful threatenings; till by the grace of God, I was set at liberty. From that time till Pegu was conquered, I have been compelled to attend to my work and preach with the wisdom of the serpent. Now," addressing Mr. Ingalls, who gives the narrative, "being permitted to live to the age of eighty-four, I can preach the glad tidings of God, with none to oppose, and can witness the multiplying of converts and the increase of the church." "The believers," he adds, "give proof that they have the life of Christ, for their prayers are attended with divine power."

Ko Thah A has had the satisfaction of inducting into the church by baptism, during his ministry, more than two hundred converts from heathenism, including about eighty Karens. He has also been permitted to bear a part in commissioning other native laborers, Karens and Burmans, as evangelists, pastors, and teachers; and in constituting Karen and Burman churches. Our latest account of him is in a letter from Dr. Dawson, dated at Rangoon, Aug. 19. He says, "The venerable native pastor, Ko Thah A, still continues at his post. Though unable now to stand up and preach to his church, his life *shines* with increasing luster; and with his prayers there is such an unction as to awaken feelings of deep solemnity in every breast. His language is always pertinent to the occasion, and is beautiful for its conciseness and brevity. He is loved by all who know him."

The following letter from Ko Thah A was translated and forwarded, with the original, by Mr. Ingalls, under date of May 18, 1854.

Ko Thah A, pastor of the Rangoon church, sends affectionate salutations to the pastors, brethren, and sisters of the churches in America.

Formerly, when the rulers of this world governed, they persecuted and oppressed the disciples of Christ. I have suffered persecution three times. Still, I fainted not; and while suffering, I rejoiced and was happy.

I have baptized above two hundred Peguans, Burmans, and Karens.

The divine light and the cause of Christ, through the outpourings of the

Holy Spirit, are now daily advancing in Rangoon. The missionaries are aiding me and the church.

I, Ko Thah A, with the members of the Rangoon Church, make daily prayer for all in every place in all the world, who have entered the church of Christ.

I, Ko Thah A, am now eighty-four years of age.—*Bap. Mis. Mag.*

A Lady.

THE word "lady" is an abbreviation of the Saxon *Laff-day*, which signifies *Bread-giver*. The mistress of a manor, at a time when affluent families resided constantly at their country mansions, was accustomed once a week, or oftener, to distribute among the poor a certain quantity of bread. She bestowed the boon with her own hand, and made the hearts of the needy glad by the soft words and the gentle amenities which accompanied her benevolence. The widow and the orphan 'rose up and called her blessed'—the destitute and the afflicted recounted her praises—all classes of the poor embalmed her in their affections as the *Laff-day*—the giver of bread and dispenser of comfort—a sort of ministering angel in a world of sorrow. Who is a lady now? Is it she who spends her days in self-indulgence, and her nights in the dissipation of folly? Is it she who rivals the gaiety of the butterfly, but hates the industrious hum of the "busy bee?" Is it she who wastes on gaudy finery what would make many a widow's heart sing for joy, and who, when the rags of the orphan flutter before her in the wind, sighs for a place of refuge, as if a pestilence were in the breeze? This may be a woman of fashion—she may be an admired and admiring follower of the gay world; but in the ancient and most just sense of the word, she is not—alas! she is not—"a lady." She who is a lady indeed, excites no one's envy, and is admired, esteemed and loved by many. She stands on the pedestal of personal excellence, and looks around on the men and women beneath her as her brethren and sisters, "formed of one blood" in the great family of the Creator; she is kind, she is pitiful, she is courteous to all; "she stretcheth out her hand to the poor, yea, she reacheth forth her hands to the needy;" "she openeth her mouth with wisdom, and in her tongue is the law of kindness;" this is the true *Laff-day*, whom hundreds or thousands vie with one another in raising to grandeur, distinction, and to far nobler celebrity than was ever won by mere rank, or wealth, or title; and if she have grace and wisdom to distribute among hungry souls "the bread of life"—to tell the poor of the love of Christ—and to draw the hearts of the needy to the "Father of mercies and God of all comfort," then is she an "elect lady"—one of those choicest of all women, who shall be ever distinguished, and "held in everlasting rememberance."

Primitive Church Magazine.

The English Army in the Crimea.

AN able article in the last number of the North British Review, (re-published by Scott & Co., New York,) thus sums up the immediate causes of the disasters to the British army in the Crimean campaign. It furnishes a horrible picture of the sufferings wrought by war:

A few words as to the immediate causes of the calamities which have befallen our Crimean expedition. The evidence laid before Mr. Roebuck's Committee has enabled us, without entering into details, to lay our finger upon the weak and faulty points with tolerable certainty. We shall endeavor to do this without exaggeration or vituperation. It is not difficult now to specify the most fatal wants and the most prolific errors. It would be very difficult to assign the precise degree of blame attaching to the men who committed the errors and created, or did not remedy the wants,

All competent witnesses agree in affirming that, *overwork in the trenches*, far beyond any other cause, must be held answerable for the dreadful waste and dilapidation of our army. They might have made head against cholera, insufficient and unwholesome rations, rain, mud, snow, no huts, and poor clothing, if they had not been literally, deliberately, obviously, *worked to death*. They often did not change their clothes for months, or take them off for weeks. They often only got two nights' sleep in the week, and only three hours sleep out of the twenty-four. In fact they were compelled to do what it was perfectly certain human nature could not endure. Such proceedings could only have led to such results. It seems indisputable, that in ordering and persevering in such proceedings, Lord Raglan committed an error in judgment, about the magnitude of which there cannot be two opinions; since, whatever might have been the importance of pressing on the seige, it was obviously still more important to preserve the lives of the men who were to do it.

From this cruel error sprang, directly or indirectly, a host of secondary evils. The men being overworked in the trenches, sickened and died; being so overworked, they had no time or strength to cook their food, or to make their tents dry, or to provide themselves with temporary shelter, or to collect necessary fuel to keep themselves warm, so they sickened and died the faster. They sickened and died so fast that medical men and medical arrangements inevitably fell short. The surgeons were overdone, and got careless and hasty. The hospitals became overcrowded, insufficient, and miserable; every department was overpressed, and every department broke down under the excessive pressure. Then, the men being overworked in the trenches, there were none at liberty to make a new road in lieu of the Woronzow one, which the vicinity of the Russians rendered unsafe; consequently, stores, ammunition, clothing, and huts, could not be got up to the camp; consequently, the mules and horses being unsheltered and ill-fed, and strained beyond endurance by the mud of the track from Balaklava, died too; and men had to do beasts' work. Every mischief and calamity increased and propagated itself in a geometrical progression.

Now, it is possible enough that Lord Raglan might have been well aware that his men were frightfully overworked, but may have argued that his part must be done; that a certain space had to be covered by the camp and defended, or they would be carried and destroyed by the enemy.

No consideration—we now see, and probably he has long since seen, for he has altered his plan and curtailed his operations—should have been weighty enough to induce him thus to persist in destroying the army committed to his charge. As soon as it was decided that Sebastopol was not to be taken by a *coup-de-main*, as soon as the result of the bombardment on the 17th October showed that, with the insufficient means at their disposal, the siege would be a long one, it is certain he ought at once to have suspended all aggressive and trenching operations, and have bent his whole attention and the entire strength of every department to the task of preparing for his troops those comfortable winter-quarters, those magazines and stores of clothing and provisions, those huts for the men and stables for the horses, which it was apparent would be wanted, and without which an army can neither preserve its existence nor do its duty.

The next cause of our sad disasters is to be found in the fatal defects or mismanagement in the Commissariat service. The troops were often ill-supplied, or half supplied; the horses often not supplied at all. The department had ot sufficient means of transport; and these

means became daily more insufficient, because the beasts being too few were overworked, and being overworked, sank down and died.

The third cause of our calamities was the mismanagement at Balaklava. The evidence on this head is conclusive and damning. Ships arriving with cargoes urgently wanted, but not allowed to discharge; ships ill-moored in the harbor, so that twenty took up the space in which fifty might have ridden securely; vessels of incalculable value ordered to anchor off a lee shore with a southwester coming on; no quays prepared for landing stores; no arrangements for sheltering them when landed; pestilential filth allowed to accumulate; valuable firewood *not* allowed to be removed—with hundreds of idle sailors and starved soldiers asking only to be employed. The frightful condition and conduct of the harbor on which the safety of our whole army depended, while under Captain Christie's orders, seems as absolutely incredible as it is absolutely certain.

The fourth cause of our miseries appears to have been the mismanagement of the medical department; the want of ambulances, the want of medicines, the want of surgeons, but above all, the want of skill or sense in the organization of the hospital arrangements. The degree of this last deficiency seems to have surpassed conception. For the original paucity of medical men attached to the army, we are not disposed to blame any of the authorities. No one could have anticipated such a combination of causes to create a sudden and enormous demand upon the services. Cholera, three bloody battles in six weeks, and deaths by thousands from exposure and excessive work, must have overpowered the largest medical staff in the best regulated army. But for the state of the hospital at Scutari there can be no excuse. And in tracing out the causes of this, we cannot stop till we come to the head of that special service whose business it was to appoint capable medical officers, and to fix upon and carry out a proper and workable system.*

To the errors or incompetency, then of four men, are mainly and *immediately* to be attributed the disasters of our Crimean expedition

We believe that the choice of Lord Raglan, Mr. Filder, Captain Christie, and Dr. Andrew Smith, was an honest and a careful choice. Yet it seems certain that the three last men were about the worst that could have been selected. It has turned out so. It was not believed so to begin with. Lord Raglan, it now appears pretty clear, had one qualification and two disqualifications for his post. He was conciliatory to our allies, and maintained harmony with them, when probably a more brusque, resolute and peremptory general might have brought it into jeopardy. But on the other hand, Lord Raglan is far too amiable, gentle, and considerate, for a commander-in-chief. He cannot find in his heart to be severe and stern. He cannot punish promptly and effectually. He is mild and yielding to a fault. And in the present case he has been unquestionably guilty in *acquiesing in* and tolerating a state of things which he should not have endured for an hour. He does not appear to have been well-informed; and his orders do not appear to have been well executed. They were not rigidly enforced. He appears to have been ill served by his staff. In a word, he, like all Englishmen, seems to have shrunk from punishing the guilty, or superseding the incapable. The ministers seem to have done likewise. Scarcely a single man has been dismissed or recalled. This scarcely, we think, can admit either of defence or pardon.

* We will not say anything of the management of the transport department, or we should have things still more grotesquely absurd to relate. The waste and clumsiness in this band alone has, we believe, cost the country £2,000,000 already.

Editor's Garner of Gleanings.

TABLE.—BAPTIST GENERAL SOCIETIES.

SOCIETIES.	OFFICES.	SECRETARIES.	Receipts.	Expenditures.	Agents.	Missionaries, Colporteurs, etc.	Stations.	Converts.
American Baptist Missionary Un'n.	Boston, Mass.	S. Peck, D. D. W. H. Shailer, D. D.	$114,907 58	$145,528 31	8	357	658	2910
American Baptist Home Mission Society.	New York.	B. M. Hill, D. D. Rev. J. R. Stone.	60,043 62	64,205 85	8	171	481	1487
American Baptist Publication Society.	Philadelphia.	W. Shadrach, D. D. J. N. Brown, D. D.	52,705 04	52,660 22	4	69		359
Americ'n & For'n Bible Society.	New York.	R. Babcock, D. D.	40,034 28	39,989 79				
American Bible Union.	New York.	W. H Wyckoff,	35,050 63	34,000 0				

SOUTHERN BAPTIST CONVENTION.

Foreign Mission Board.	Richmond, Va	Rev. J. B. Taylor. A. M. Poindexter	$ 30,036 60	$ 30,959 11	5	44	20	163
Domestic Mission Board.	Marion, Ala.	Rev. Jos. Walker.	21,153 74	22,132 03	8	99	250	1512
Bible Board.	Nashville, Tenn.	Rev. A. C. Dayton.	10,125 90	8,862 40				
Southern Baptist Publication Society.	Charleston, S. O.	Rev. J. P. Tustin,	2,306 25	1,780 79	0			
Total,			$317,494 62	$400,120 58	33	740	1209	5431

Anniversaries.—American Baptist Missionary Union.—The anniversary was held at Chicago, Ill., May, 15, 20. President, Hon. George Briggs, of Mass. The great subject of discussion, related to certain unhappy differences between the executive committee and some of the missionaries in foreign lands. This whole matter was referred to a judicious committee, whose action it is hoped and believed will result in the adjustment of all differences and the restoration of harmony in the operations of the society.

The annual report shows that the Union is sustaining 23 missions, occupying 84 stations, and 572 out stations. Of these missions, 18 are in Asia, 3 among the Indians of our own country, and one each, in Africa, France, Germany and Greece. The number of male missionaries, 57; of females, 63; and of native pastors and preachers, 237. Connected with these missions are 218 churches, with an aggregate membership of 17,548, of whom, so far as reported, 2,910 were baptized during the year.

Of schools, there are 107, in which are gathered 2500 pupils.

The receipts for the year, were $114,907 58. The expenditures, $145,528 21—leaving, with former balances against the Union, a debt of some $60,000. Measures were adopted which it is believed will result in the prompt extinguishment of this debt, without curtailing the ordinary operations of the society.

American Baptist Home Mission Society.—The twenty-third anniversary was held in Brooklyn, New York, May, 9.

Hon. Albert Day, of Connecticut, was elected President. The society appointed a committee to secure a building for the offices of the society, separate from the Bible House in Nassau st., and instructed the executive committee, to enter upon the possession of such building when secured.

The total receipts for the year, are $60,043 62; and the disbursements, $64,205 85. 171 missionaries have been in service during the year, in 16 states and territories; 21 of whom preach in the native languages of the various classes of immigrants into this country. These 171 missionaries, in the discharge of their various duties, have, in the aggregate, travelled 204,587 miles, occupied 481 preaching stations; been instrumental in the conversion of 1,487 persons, 1,026 of whom they baptized; aided in the organization of 55 churches; in the ordina-

tion of 36 ministers, and in the erection of 34 new church buildings, 12 of which are completed. In the churches they supply, there are 227 Sabbath schools, and 107 Bible classes, with 1,492 teachers, 10,514 pupils, and 25,392 volumes in their libraries. They have preached 15,926 sermons; delivered 1,661 other lectures and addresses, made 36,857 pastoral visits, attended 9,546 meetings other than for public worship, for prayer and religious services.

The aggregate amount of labor performed is equal to that of the constant services of 128 men for the entire year.

American and Foreign Bible Society.—The anniversary was held in Brooklyn, N. Y., May 8, 9.

President, Rev. B. T. Welch, D. D.

The total receipts for the year, were $40,034 28. Disbursements, $30,989 79. $19,000 had been received for the Bible House fund, the rental from the apartments of which, not occupied by the society, will, in a few years extinguish the entire debt, and leave a large revenue for the benevolent purposes of the organization.

The board have aided in the distribution of the word of God in our own land, in Canada. New Mexico, New Grenada, Hayti, Germany, France, Central Europe, and in Asia.

Since its organization, eighteen years ago, it has expended $700,000; circulated 1,125,000 copies of the Scriptures, and aided in publishing them in thirty or forty different languages.

The American Baptist Publication Society.—The thirty first anniversary was held in Chicago, Ill., May 11, 1855.

The issues during the year amount to 9,050,000 pages, equal to 10,610,000 eighteen mo., pages of printed matter.

218 bound volumes, and 226 smaller works, tracts, etc., are now to be found in the catalogue of the society's publications. 44 new publications were added to the list during year. 20,000 copies of the Baptist Almanac and 10,000 copies of the Baptist Record were also issued during the same period.

Sixty-nine Colporteurs were employed during the year, whose labors in the aggregate, were equal to the time of one man for thirty-four years and three months. These Colporteurs travelled 73,294 miles visited 72,940 families; sold 37,266 volumes; distributed gratuitously, 2,021 volumes, and 485,653 pages of tracts; preached 3,152 sermons; held 1,632 prayer-meetings, aided in the organization of 45 new churches, and 143 Sunday schools, and baptized 359 converts.

Receipts from all sources, $52,705 04. Disbursements, $52,660 22.

The assets of the society, are $79,486 70.

American Bible Union.—A semi-annual meeting of this body was held in Chicago, May 11, 12. This society have published, or have in preparation for the press, revised editions of the last seven books of the New Testament, of the epistles to the Ephesians and Hebrews; of the Gospels of Mathew and John; of the Acts of the Apostles and the book of Job. They have also translators employed in revising the Spanish, German, French and Italian scriptures. The cash receipts for the fifth year of its operations, amount to $36,050 63. The unpaid pledges, to $140,000.

The Southern Baptist Convention.—The fifth biennial meeting was held in Montgomery, Ala., May 11—14. Rev. R. B. C. Howell, D. D., of Va., President. There are connected with the Convention, three distinct Boards, which report biennially to the Convention.

Foreign Mission Board.—The past year has been one of unusual prosperity, especially with respect to the success of their missionaries. The China mission embraces two stations, Shanghai and Canton. At the former are five missionaries and their wives, one of whom is temporarily in this country. At Canton, one missionary and his wife, another being under appointment and expected to sail during the fall. A number of inquirers are reported, some of whom profess to have abandoned idolatry. In Africa are three missions; the Yoruba, Liberia and Siera Leone, embracing eighteen stations, with twenty-seven missionaries, including those under appointment. During the year we have received reports of one hundred and sixty-three baptisms, including some, of which previous reports had not been given.

Receipts, including $6,207 86 in hand, at last annual meeting, $36,274 46. Expenditures, 31,949 11; leaving a balance of $4,325 35. The treasurer's report thus shows that while the receipts were larger than those of the previous year, by $7,324 68, nearly two thousand dollars less than the amount necessary for current expenses, were received.

The whole aspect of things connected with the operations of the Board is encouraging. Several young men are proposing themselves as candidates for appointment, and in the several fields, promise of an abundant harvest is given.

Domestic Mission Board.—The report shows that there have been employed during the year, 99 missionaries, 20 of whom are laboring in cities and large towns, in 15 states and territories. The Indian Mission Association has also transferred its missions and missionaries to this board, which are not included in this statement. $21,153 74 have been received into the treasury, and $22,132 06 expended during the year. The missionaries have, during the year, in the aggregate, travelled 64,843 miles; delivered 7,853 sermons, addresses, etc.; attended 2,034 other religious meetings; visited 13,-838 families; baptized 1,096 converts, of whom 86 were pupils and teachers in the Sabbath schools; constituted 15 churches; aided in the erection of 25 church buildings, 8 of which are completed.

Bible Board.—The report of this Board shows that there have been received into the treasury, $10,126 90, of which sum, $3,754 have been expended in foreign distribution; $901 85 invested in the permanent fund, and the remainder, excepting a balance on hand of $1,264, disbursed in domestic operations.

No agents have been employed by this Board, their dependence being mainly upon the services of the agents connected with the several auxiliary state organizations. The receipts do not show the whole amount contributed for the distribution of the Bible by auxiliary organizations, but simply, what passed directly through the treasury of this Board.

Southern Baptist Publication Society.—The eighth annual meeting was held in Montgomery, Ala., May 12.

The report shows that the Society have issued 34 different publications, of which 20 are bound volumes, and the rest tracts and pamphlets. The receipts from the proceeds of the business are not given. The donations to the society, including balance, amount to $2,307 25. The disbursements, to $1,750 79. In consequence of the death of the lamented George Parks, the business will hereafter be conducted by Smith and Whilden, who are agents of the society.

James Tupper, Esq., is President of the society. Rev. J. P. Tustin, Corresponding Secretary.

The American Sunday School Union.—The thirty-first anniversary was held in Philadelphia, on the 15th of May. Receipts from all sources, $255,604 75 of which $182,498 25 were for sales of books. The balance, donations, legacies, etc.

16 agents and 324 missonaries have been employed for various periods, in 24 states and territories. 3,440 new schools were established by these missionaries, having 16,-623 teachers and 97,954 pupils. 32 new publications were issued during the year, of which 24 were library books. The society are now able to furnish 512 different volumes, suitable for a Sunday School library.

Anniversaries.—The following table exhibits the receipts of fourteen of the principal benevolent Societies that have held meetings for the two years past—from which it will be seen that there was a considerable falling off in the past year:

	1854.	1855.
Am. Tract Society,	$415,159	$413,144
Am. Bible Society,	394,340	346,811
Am. Sunday School Union,		248,604
Am. B. C. For. Miss.,	213,200	213,683
Pres. Board For. Miss.,	174,453	184,074
Am. Home Miss. Society,	191,209	180,137
Am. For. and Christian Union,	75,701	62,867
Am. and For. Bible Soc.,	46,097	40,034
Am. Seamen's Fund Society,	26,173	22,845
Am. Anti-Slavery Society,	11,000	18,000
N. Y. State Colonization Soc.,	17,609	17,571
Am. Female Guardian Soc.,	17,870	10,869
Jews' Society,	14,050	10,000
Central Am. Education Society,	9,711	4,323
Total,	1,608 572	$1,7729 62

English Baptist Home Missions.—In an abstract of the Secretary's Report, we find the following facts: "The number of members in the Missionary churches is 4,126; and of this number 340 have been baptized during the year. There are 102 principal stations; and the sub-stations are 119. The number of weekly hearers is about 18,000; but the places of worship at the principal and subordinate stations will accommodate about 27,000. At the commencement of the financial year, by far the larger part of the debt reported to the last annual meeting was removed by the bequest of the late Mr. B. Wilson. In closing their report, the Committee remind both themselves and the churches that the claims on various accounts of our country on the anxious consideration and prayerful efforts of British Christians, are rather increasing than diminishing. The present financial condition of the Society, was reported as—income, £4,451 13s. 10d.; expenditure, £4,778 18s. 1d.; debt, £327 4s. 3d.

The Presbyterian Board of Foreign Missions has dispensed wholly with the aid of collecting agents during the past year, and in spite of the hard times and almost univer-

sal decrease in the receipts of other societies, *the income of the Board has actually advanced beyond any former year.*

We clip the above from an exchange just to show that if the churches would adopt the plan of making their collections for benevolent objects at stated seasons of the year, the pastor could easily perform all the labor that is now done by agents; as large, or a larger sum of contributions would be raised and a heavy item of expense for agents salaries would be avoided, while the agents themselves would then have an opportunity to supply some destitute churches.

Karen Native Preachers.—Dr. Mason, Missionary to the Karens, now in this country, furnishes the N. Y. Recorder & Register with the following interesting account of the Karen Mission:

"None in America, not even the Executive Committee, nor the Deputation itself, appear to be at all aware to what an advanced state the Karen mission has arrived. While we are working hard night and day in making speeches, 'crying out for the space,' not 'of two hours,' but a whole week—'Great is the independence of the Baptist churches," the Karens are actually carrying on the most successful mission with little more aid from us than feeble churches receive from the Home Mission Society; and many of them not even that. Look at the oldest of our Karen missions—that at Tavoy. There is an association of twenty-three churches. No church furnishes less than half the support of their pastor, and in some instances the whole. They do their own church business, support their own poor, maintain their own village schools, build their own chapels and school-houses, and contribute constantly to their Missionary Society; their pulpits are suppled by an educated ministry raised up from among their own sons, the most talented and energetic men, who make their mark wherever they go. Not contented with laboring for their own people, they have sent some of their best men on missions to other and far distant tribes. These churches ask nothing more of us than a little fraternal advice, in form of an annual visit from a missionary 'to set in order the things that are wanting.'

Colleges in the United States.—The whole number is 118, an average of nearly 4 to each State.

Of these, fourteen are in New England, thirty-eight in the Middle States, thirty-six in the Southwestern States, and thirty in the West. The oldest is Harvard, at Cambridge Mass., A. D., 1636; the next, William and Mary, at Williamsburg, Va., which dates from A. D., 1692; and the third, Yale, at New Haven, Ct., which was established A. D., 1700. Of the principal Colleges in the Middle States, that at Princeton, N. J., originated A. D., 1745; the University of Pennsylvania, A. D., 1755; Jefferson College, at Canonsburg, Pa., A. D., 1802; Mount St. Mary's, at Emmetsburg, Md., A. D., 1830; and the University of Virginia, A. D., 1819. In the West, one of the most flourishing Colleges is the University of St. Louis, founded A. D., 1832.

The number of students in these one hundred and eighteen Colleges is about twelve thousand. The largest number on the roll of any one College in 1854 was 466, the number attending at the University of Virginia. The number at Yale, however, was nearly as great, being 443. Harvard had 339, Princeton 225, the University of North Carolina 270, and Brown University, at Providence, R. I., 252. The largest library belongs to Harvard, which College has 98,000 volumes; Yale has the next largest, containing 54,000; and Brown University the next, 32,000. Bowdoin, at Brunswick, Me., has 28,000; Dartmouth, at Hanover, N. H. 31,000; Georgetown College, at Georgetown, D. C., 24,000, and the South Carolina College, at Columbia, S. C., 22,000. Several of the Western Colleges, considering their youth, have splendid libraries. Thus, Marietta College, in Ohio, has 14,000 volumes and the University of St. Louis, 15,000. In these estimates, the volumes in the students' libraries, as well as those in the college library proper, are included.

The cost of education varies at different Colleges. At Harvard, the total expenses of room rent and tuition are ninety dollars annually, and the cost of board is from seventy to ninety dollars in addition; making an average, with washing, wood and lights, of two hundred dollars. The expenses at Yale, averaged in a similar manner, may be estimated at about the same sum, as may also those at Princeton. Bowdoin, Dartmouth, Brown University, Amherst and Williams, are cheaper, ranging from one hundred and twenty-five to one hundred and fifty dollars. The University of Virginia costs each student about two hundred and twenty-five dollars; while that of the Western Reserve costs less than half, or only about one hundred. In these estimates, clothing, books and pocket money are not included.

CONVERTS TO ROMANISM IN EUROPE.—The Roman Catholic papers have published the names of one Duchess, one Marchioness, two Countesses, twelve "Right Honorable" ladies, ten "Right Honorable" gentlemen, and a large number of the gentry whose titles are simply "Hon.," "Sir," "Lady," that have been won over to the ranks of popery during the last six years. The clerical list has the names of two Archdeacons and eighty Clergymen of the Church of England, and one "dissenting minister." In the meantime, tens of thousands of the misguided Irish Catholics have been rescued from the superstitions and errors of Popery.

"SAM" A NATIVE OF ROME.—Martin Luther gave this account of an order, which bears a very decided resemblance in many respects to a present organization: "In Italy there was a particular order of friars, called *Fratres Ignorentiæ*, that is, Brethren of Ignorance, who took a solemn oath that they would neither know, learn, nor understand anything at all, but answer all things with *Nescio*. 'I know nothing.'"

DEATH OF WM. B. GURNEY, ESQ.—Recent London papers inform us of the death of W. B. Gurney, Esq., for many years one of the most liberal and active Baptists in England, and at the time of his death, Senior Treasurer of the Foreign Missionary Society.

"Mr. Gurney has for many years past been a most prominent member of the Baptist denomination in England, to the funds of which he has contributed thousands of pounds, besides taking an active part in all its principal movements. By profession a lawyer, he has for many years been shorthand writer to the House of Lords and to the Committee of Appeal connected with that body, to which is referred the most important law questions brought from the other higher courts of the country. His income through these means was very ample, which he to a very large extent expended in acts of benevolence and piety. His contributions to the great missionary objects of the denomination were constant and munificent, more than once amounting to 500 pounds, and if our memory serves us rightly, on one occasion to 1000 pounds at a time, while in the meantime his private life was simple and unostentatious, and his expenses confined to what might be considered those of a private family in ordinary comfortable circumstances. His loss will be greatly felt, not only by the denomination at large in England, but by a numerous circle of friends, and by the religious public generally, as he was a most liberal contributor to, and participator in almost every work of piety and mercy. His son, who was associated with him in his profession, is a man of like spirit, and highly esteemed in the church and in the community. The duties of the important office of Treasurer of the Foreign Baptist Missionary Society will now devolve on Sir Samuel Morton Peto. His mantle could not have fallen on a more worthy successor."

LIBERAL BEQUESTS.—The Baltimore *True Union* informs its readers that Melville Wilson, Esq., of that city, whose recent and early death has been deeply deplored by all who knew him, made provision by his will for the payment of the following liberal bequests to the several Societies named:

To the Am. Baptist Pub. Society,	$2,000
To the Md. Bap. Union Association,	2,000
To the Widows and Superannuated Ministers' Fund of the above Association, ...	1,000
To the S. Bap. Convention For. Missions, ...	1,000
To the S. Bap. Convention Home Missions, ...	400
To the Maryland Tract Society, .	1,000
To the Md. State Colonization Society, ...	800
To the Am. Sunday School Union, .	1,000
To the Am. Indian Mis. Association,	400
To the Trustees of Huntingdon Chapel, Baltimore Co., ...	400
Total,	$10,000

THE BEST STANDING ARMY.—There are about 2,500,000 children in the United States in attendance upon Sabbath schools, and of this number 550 000 are under the care of the Methodist Episcopal church.

DONE WITH POLITICS.—Rev. Daniel C. Eddy, in his valedictory to the Legislature a few days since, said, "I retire at the close of this session, from all connection with active political life—no more to enter the arena of party warfare—to the duties of a profession to which my energies are devoted."

PLAUSIBLE.—The Catholic Mirror says the phrase about making graven images was omitted in the decalogue, in the Catholic catechism, "in order not to fatigue or overburden the *memory of children!*"

REV. O. C. WHEELER'S RESIDENCE NEAR SACRAMENTO, CALIFORNIA.—The fine grounds of Rev. O. C. Wheeler, display high cultivation, neatness, order, and good taste through-

out. We do not wonder this gentleman can be so eloquent—everything in his grounds speaks. Well can he say—

"Books in the running brooks,
Sermons in stones, and
Good in everything."

The trees, shrubs, vines, and plants are all preachers, and they speak of most excellent care. We cannot omit to mention the excellent design of the front grounds of this gentleman; the grape arbor is in perfect keeping with the whole design. Such examples are what we want, and it is very gratifying to announce that the Recording Secretary of the State Agricultural Society is so thoroughly practical, for we can recommend all to visit his grounds and take lessons.—*Cal. Paper.*

Defective Minutes.—To show the perplexities that trouble any who would collect the statistics of the denomination, we present the following deficiences in the minutes of the Rock Island Association, Ill., as a specimen. The body is composed of fourteen churches. Of these, five churches were unrepresented in the Association of 1854. And the clerk, in making out the table, instead of giving the returns of the former year, leaves the statistics of these five churches blank; so that the Association is reported as having only 321 members against 403 for the previous year. The tables are not footed up, and the whole thing wears a most forlorn aspect. The brother who will write a small manual, instructing clerks in the first principles of their business, would confer a favor upon the churches.

Rev. J. S. Reynoldson.—The portrait of this lamented brother is finished, but we have concluded to publish it in the September No., when the sketch of his life will, we trust, be completed. We will furnish copies of this portrait suitable for framing, by mail, for 50 cents each. We have not yet received the sketch of Rev. Elisha Tucker, D. D.

My Mother: *or Recollections of Maternal influence,* is a republication of a work, by Gould & Lincoln, Boston, which first appeared in 1849, and after rapidly running through three editions was locked up in the cellar of a failing publisher. It has now been resuscitated and revived, and deserves a wide circulation. The following extracts, on the conversion of the Father of the family, is interesting, instructive and indicates the character of the book:

He had reached the age of sixty-five. Most of his children had, as we hoped, become pious. He was still without hope. and without God in the world. The morning and meridian of his days were gone; the shadows of the evening were around him. He had experienced prosperity and adversity, health and sickness. He had lived through interesting revivals. And now his years, his habits, his characteristic propensity to put far off an evil day, made us fear, in the weakness of our faith, that his regeneration was scarcely to be hoped for. The *moral* man out of the church may be settled on his lees as well as the hypocrite in it.

"Whatever may have been the mental state of him who was the object of our concert, there was a growing intensity of feeling in our mother. Her spirit had no rest. After they had retired, one night, she said a few words expressive of her concern for him; he gave her an indifferent answer, and fell asleep. She arose, in the fullness of an anxious heart, and returning to the sitting-room, raked open a bed of coals, and spent the night in prayer. It was cold, being in the latter part of February. Behold the difference between the believer and the unbeliever: the one sleeps over his own impending ruin; the other wakes and wrestles for him in agonizing prayer. As the day dawned, she fell into a train of reflections like the following: "I have borne this burden forty years; I can carry it no farther; it is too heavy for me; I must roll it off on God. I feel that I have done! *I* cannot change his heart. I *can't* convert him, however much I distress myself. Perhaps I have sinned in distressing myself as I have. God may have seen in me the want of a simple reliance on him; or the want of true and absolute submission to his will. He may have seen me unwilling or afraid to commit the matter of my husband's salvation *entirely* to him. But I feel that I *must* and *do* thus commit it to him now. I will afflict myself no more. I shall still pray for him, and use such means as may seem advisable, but—saved or lost!—I leave the result with God."

No, my mother, you could not change his heart.

The transformation of apostate man
From fool to wise, from earthly to divine,
Is work for him that made him.

She was conscious of a simplicity of trust now, and a relief of mind, such as, on that subject, she had never felt before. So prayed, and found relief, the wife of Elkanah.*

* 1 Sam. i. 15—15.

In the morning, after breakfast, finding him alone, she said a few words to him, to this effect. She remarked that they had lived together above forty years; that their union had been an affectionate and happy one, and it was painful to think that they were soon to be separated without any prospect of ever being re-united; for, at their time of life, they could not expect to continue a great while longer in this world; and as to another, it did not appear, as matters now stood, that they would dwell together there. "As for me, I may be deceived," she said; "but I trust I am a Christian, and that, when I die, notwithstanding my imperfections, I shall receive mercy through Christ, and be admitted to heaven; but you do not *profess* to have an interest in Christ, or any scriptural hope of salvation. So that, if our respective cases are as we suppose them to be, we shall walk together but a few days here, and then our roads part and we meet no more. And now I have this one request to make—*devote this day to the concerns of the soul;* devote it to reflection and to prayer. If you cannot do it for your own sake, do it to oblige me."

Struck with her earnest manner, he said, decisively, "*I will.*" He was "not able to resist the wisdom and the spirit by which she spake."

She saw no more of him till quite night, when he came in and sat down, sad and thoughtful, by the fire. She did not know the nature of his feelings; nor was any allusion made to the interview of the morning. It was evident that he was not happy. He had an eye more expressive of sorrow than any eye I ever saw. It glistened, but did not flow with tears, and its color seemed to deepen. Sorrow was in him a sealed fountain; it found no vent in words.

The next day he again disappeared, and was gone till evening. His countenance and manner, when he returned, were still thoughtful, but there was a serenity in his look which was not there before. "I do not know," said he to my mother, "what has ailed me to-day; my feelings have been unusual, and indeed very strange." "Why? How have you felt?" she asked. "I can hardly tell you," he replied. "I have no reason to think myself a Christian, or, perhaps, that I ever shall be; but it has seemed to me, this afternoon, as if every thing was changed. Every thing appeared to speak of God. The trees, the hills, the skies—every thing seemed to praise him. And I felt that I loved every body. If there is any one that I have hated, it is Mr. G.; but I have felt today that I loved him like a brother."

His heart seemed overflowing with emotions of this kind—as new and strange to him as the expression of them was to his astonished and rejoicing, but yet trembling wife. * * * * * * *

That evening there was a religious meeting. He went to it, and finding it full (for there was a more than ordinary religious interest in the place at the time,) sat down on one of the lowest benches among some children. His head was gray, and his appearance somewhat venerable; and being naturally a man of great simplicity of character and manner, he was still more so now, under the influence of religious feeling. Indeed, in all except his years, he seemed as much a child as the little ones with whom he sat. The meeting through, he was astonished to find himself surrounded by all the pious present, old and young. He knew not what to make of it. He was overwhelmed with so unwonted an expression of affectionate regard. "Even young persons," said he, in the account he gave me of his religious experience, some months afterwards—not havseen him till then—"even young persons who had never spoken to me in their lives, whom I scarcely knew, except by their resemblance to their parents, as well as older Christians with whom I was familiar, gathered about me in that way. I could not stir for them. They held me by my hands; they took hold of my clothes, even; *they* wept, and *I* wept."

Consolidation.—"The Christian Register," published in Zanesville, O., has been merged in the "Journal and Messenger," published in Cincinnati, O.

Cleaveland Co., N. C., has 19 Baptist Churches with an aggregate of 2,068 communicants.

Gems of Thought.—Truth cannot be discerned amid the smoke of wrathful expressions.

Our life is but a dream within a dream, from which we awake as we grow older. Death is not the last sleep, but the final awakening.

To put off our religion when we are called to mix with men of the world is like taking off our shoes when we are going to walk.

True pleasure is paid for before we enjoy it —false pleasure must be paid for afterwards, and always costs more.

As the sails of a ship carry it into the harbor, so prayer carries the soul into the bosom of God.

The Monthly Record.

Baptisms Reported.

Churches.	Counties.	Administrators.	No.
BRITISH PROVINCES.			
Hilton,	Yarmouth,	W. H. Goucher,	59
Liverpool,		S. N. Bentley,	32
CALIFORNIA.			
San Juan,	Monterey,	J. A. Webb,	3
CONNECTICUT.			
Bristol,	Hartford,	J. T. Smith,	8
GEORGIA.			
Macon,	Bibb,	S. Landrum,	5
Marietta,	Cobb,	H. H. Tucker,	2
Palmyra,	Lee,	J. S. Baker,	30
ILLINOIS.			
Big Grove,	Mason,	L. R. Hastings,	15
Olney,	Richland,	S. Blair,	5
Chillocothe,	Peoria,	W. W. Walden,	9
INDIANA.			
Olive Branch,		Albert Law,	9
KENTUCKY.			
Shelbyville,	Shelby,	E. T. Drane,	2
Cadiz,	Trigg,	A. W. Meacham,	13
Albany,	Clinton,	R. C. Buckner,	2
MAINE.			
Biddeford,	York,	J. Hubbard,	*22
West Gardiner,	Kennebeck,	Z. Morton,	10
Calais,	Washington,	E. C. Mitchell,	13
Waldoboro,	Lincoln,	J. Kalloch,	68
Wayne,	Kennebeck,	C. Parker,	5
St. George,	(3d church,)	W. W. Whitten,	20
Bowdoinham,	Lincoln,	S. S. Y.	4
MASSACHUSETTS.			
Foxboro',	Norfolk,	Isaac Smith,	21
South Abington,	Plymouth,	F. A. Willard,	2
East Boston,	(Central Square,)	J. N. Sykes,	18
Boston,	(Union,)	Wm. Howe,	4
Lowell,	(1st church,)	D. C. Eddy,	2
Lowell,	(2nd church,)	Mr. Wynn,	2
Lowell,	(3rd church,)	S. Howe,	2
Cambridge,	(2nd church,)	A. F. Spalding,	3
Agawam,	Hampden,		2
West Medway,	Norfolk,	S. Gale,	*20
Chicopee,	Hampden,	W. Lincoln,	17
East Abington,	Plymouth,	H. T. Love,	5
Taunton,	Bristol,	A. Pollard,	4
Malden,	Middlesex,	W. F. Stubbert,	21
Roxbury,	(1st church,)	T. D. Anderson,	3

*Including former reports.

Churches.	Counties.	Administrators.	No.
MASSACHUSETTS.			
Chelsea,	Suffolk,	A. P. Mason,	3
Pittsfield,	Berkshire,	L. G. Porter,	14
West Amesbury,	Essex,	S. T. Thacher,	16
MISSOURI.			
St. Francisville,	Clark,	James More,	27
Rush Ridge,	Mississippi,	W. D. Terry,	4
Bethel,	Boone,	J. M. Robinson,	21
NEW HAMPSHIRE.			
Brentwood,	Rockingham,	A. M. Swaim,	3
Concord,	(Pleasant street,)	E. E. Cummings,	6
Exeter,	Rockingham,	F. Meriam,	20
N. Sanborton,	Belknap,	J. D. Tilton,	2
NEW JERSEY.			
Newark,	(North church,)	S. Morse,	12
NEW YORK.			
New York churches,			30
Clifton Park,	Saratoga,	Jno. Reynolds,	18
Homer,	Cortlandt,	H. Harvey,	*120
Milo,	Yates,	R. Sabin,	20
Fort Ann,	Washington,		61
Poughkeepsie,	(1st church,)	T. Goodwin,	*32
Lima,	Livingston,	R. R. Smith,	5
Candor,	Tioga,		20
Dunkirk,	Chataque,	J. B. Smith,	12
Locke,	Cayuga,		6
Webster,	Monroe,	S. F. Holt,	42
OHIO.			
Cincinnati,	(1st church,)	D. Sheperdson,	2
Cincinnati,	(9th st. ch.,)	W. F. Hansell,	14
Cincinnati,	(Freeman street,)		4
Johnstown,	Licking,	J. R. Downer,	2
Lancaster,	Fairfield,	J. B. Sackett,	6
Loudounsville,	Ashland,	A. P. Mather,	3
Bloomingrove,		B. H. Pearson,	4
Licking,	Licking.	J. Davis,	34
Kirksville,	Licking,	J. W. Heistand,	4
Bristol,	Morgan,	B. P. Ferguson,	2
Jackson,	Jackson,	H. Adams,	4
PENNSYLVANIA.			
Philadelphia,	(4th church,)	B. Griffith,	3
Philadelphia,	(10th church,)	J. H. Kennard,	4
Philadelphia,	(12th church,)	B. C. Morse,	3
Philadelphia,	(Calvary,)	N. B. Baldwin,	6

PENNSYLVANIA.

Churches.	Counties.	Administrators	No.
Philadelphia,	(Union ch.,)	J. T. Boulden,	4
Salem,	Westmoreland,		26
Harrison,		T. Scott,	24
Chambersburg,	Franklin,	W. A. Barnes,	6
Clearfield,	Clearfield,	D. W. Hunter,	3
Davisville,	Burks,	A. Earle,	5

SOUTH CAROLINA.

Georgetown,	Georgetown,	S. B. Wilkins,	46
Bethlehem,	Williamsburg,	J. L. Rollings,	38
Total,			1,198

Churches Constituted.

Names.	Where.	When.	Memb.
St. Francisville,	Clark, Mo.,	Jan. 12	12
San Juan,	Monterey, Cal.,	Apr. 14	
Kendall,	Lafayette, Ill.,	Apr. 18	
Spoon River,	Stark, Ill.,	Apr. 19	
Florida Lodge,	Texas,	Apr. 24	
Buena Vista,	Portage, Wis.,	Apr. 26	
Rush Ridge,	Mississippi, Mo.,	Apr. 28	28
Jefferson,	Williams, O.,	May 5	
Columbus,	Colerado, Texas,	May 5	
Bethel,	Boone, Mo.,	May 9	24
Danville,	Montgomery, Mo.,	May 12	
Gallatin,	Daviess, Mo.,	May 12	13
Addison,	Steuben, N. Y.,	May 16	29
North California,	Washington, Pa.,	May 23	17
Greenfield,	Hancock, Ia.,	May	
Hornersville,	Marion, O.,	May 23	
Bloomingdale,	(Fr'h & Ger'n,) N. Y.	June 7	50
Baltimore,	(Lee st.,) Md.,	June 17	

New Church Edifices.

	Where.	When.	Cost.
Canaan,	Holmes, O.	Apr. 29	$890
Taylor Bay,	Jackson, Ark.,	Apr. 30	
Le Roy,	Bradford, Pa.,	June 5	1,200
Americus,	Sumpter, Ga.,	June 10	
Baltimore,	(Lee st.,) Md.,	June 17	

Ordinations.

Names.	Where.	When.
S. Y. Trimble,	Logan co., Ky.,	Apr. 27
J. B. Campbell,	Sparta, Ill.,	Apr. 30
F. Bower,	Augusta, Pa.,	May 10
D. J. Freas,	Salem, N. J.,	May 18
A. C. Goodrich,	Paris, Mo.,	May
W. B. Barrows,	Neponset, Mass.	May 30
J. V. Lentel,	North Spencer, Mass.,	May 30
J. Y. Melick,	Cedarville, O.,	June 7

Deaths of Baptist Ministers.

Names.	Residences.	Time.	Age.
N. B. Tindal,	Cape May co., N. J.,	Apr. 10,	42

Ministers Rec'd from other Denomin's.

Namxs.	From what Body.	Where.	Time.
T. H. Stewart,	F. Will Baptist,	Vevay, Ia.,	May

Clerical Removals and Settlements.

Names.	Whence.	Where.
Alden, J.	Westfield, Mass.,	Windsor, Vt.
Ballard, J.	Brooklyn,	Yorkville, N. Y.
Bestor, F.	Springfield, E. Long Meadow,	Mass
Bradbury, C. W.	Winthrop,	Amesbury, Mass.
Brinkerhoff, C.	Salem, N. J.,	Toulon, Ill.
Bryant, Z. A.		Alleghany, N. Y.
Chipman, H.	Searsmont,	Rockport, Me.
Colegrove, P.	Italy Hill,	Bath, N. Y.
Curtis, A. S.		Holland Patent, N. Y.
Dalton, A. W.	Northwood,	Hollis, N. H.
Dayfoot, P. C.		Howell, Mich.
Farr, E. D.	Mill Vil'ge, N.H.,	S. Dartm'th, Mass.
Grant, S. B.	Wallingford,	New Haven, Ct.
Hackney, Mr.	Wake Forest,	Chapel Hill, N. C.
Hall, A., jr.,	Boonville,	Baldwinsville, N. Y.
Hancock, W.	Newton, N. J.,	N. Bennington, Vt.
Ingliss, Jas.,	Detroit, Mich.,	St. Louis, Mo.
Jameson, T.	Sandford,	Wells Depot, Me.
Kalloch, J.	S. Thomaston,	Waldoboro, Me.
Keen, T. G.	Mobile, Ala.,	Petersburg, Va.
Kelley, M. B.	Bolton,	Cairo, Ill.
Macomber, S.		West Trenton, Me.
Manley, B., Sr,	Tuscaloosa, Ala,	Charleston, S.C.
Miller, J. S.	Vincentown,	Mt. Holly, N. J.
Morris, J.	Sewickley,	West Salem, Pa.
Morton, C.	Penn Yan,	Corning, N. Y.
Newland, C. A.	Coopers Plains,	Phelps, N. Y.
Palmer, A. G.	Syracuse, N. Y.	
Pearson, L.	Jonesport, Me.,	Woodville, Mass.
Pendleton, A. B.	Bridgton,	Livermore Fall, Me.
Ripley, S.		Northboro', Mass.
Roberts, P., jr.,		New Rochelle, N.Y.
Ruple, S. H.	Sharon, Pa.	
Sedwick, R. H.	Uniontown, O.	
Sleeper, Geo.	Canton,	Dividing Creek, N.J.
Smith, Wm.	Brunswick,	Gardiner, Me.
Smith, W. W.	Berlin, N. Y.,	Cambridge, Ill.
Spalding, Wm.		Moots Corners, N.Y.
Sproul, S.	Princeton, N. J.	
Storer, Jos.	Hudson, N. H.	Wells Depot, Me.
Taylor, G. B.	University of Va.,	Baltimore, Md.
Tinker, H. H.	Pendleton, Ct.,	Grafton, Mass.
Weddell, P. M.	Pittsburgh, Pa.,	Canton, O.
Wilder, L.	Auburn, O.	Columbia City, a.
Wood, J. H.	Cuttingsville,	Weston, Vt.

Associational Record.

RETURNS OF 1854.

As rapidly as we can secure full returns from the several States, we will give them a place in these tables. We hope to have full reports from all the Associations in the United States for 1854. We beg our brethren in the different States to aid us.

ALABAMA.

Associations.	*Churches.*	*Ord. Min.*	*Bap.*	*Total.*
Alabama,	33	14	345	4,245
Autauga,	8	6	25	444
Bethel,	30	22	155	2,550
Bethlehem,†	23	18	235	1,978
Bigby,	18	9	173	2,112
Cahaba.	32	21	304	3,669
Canaan,	19	9	43	838
Central, (Coosa,)	28	15	180	2,126
Central, (Sumter,)†	8	5	85	589
Cherokee,	26	9	159	837
Coosa River,	34	21	143	2,447
Eufaula, [Statistics for 1854 included in Salem.]				
Judson,	25	13	138	1,356
Liberty, (East,)	34	16	211	2,850
Liberty, (North)*	26	14	213	1,804
Mulberry	15	5	81	741
Muscle Shoals,	47	26	180	3,366
North River,‡	22	12		851
Pine Barren,	27	15	116	1,875
Salem,	40	16	210	2,239
Shelby,	11	9	20	533
Tallassahatchee,*	25	17	236	1,267
Ten Islands,*	7	5	190	705
Tuscaloosa,	32	12	140	2,320
Tuskegee,	43	21	401	3,324
Union,	26	12	193	1,723
Total,	639	340	4,156	46,669

* 1852, † 1851, ‡ 1849.

Through the kindness of Rev. S. Henderson, we are enabled to fill up the table of Alabama Associations. If the North River Association publish minutes, they treasure them so closely as never to permit a stray copy to get beyond their own bounds, so far as we can learn. That Bethlehem, Central, (Sumter,) Liberty, (North,) Talassahatchee, and Ten Islands, should be so parsimonious of their minutes, does not argue well for their liberality or public spirit.

To obtain the full returns from the following States seems to be hopeless, unless there should be some enterprizing editor or minister in the several States who will attempt it, viz: Kentucky, Mississippi, Missouri, North Carolina, Tennessee, Texas.

INDIANA.

Associations.	*Churches.*	*Ord. Min.*	*Bap.*	*Total.*
Bedford,	24	10	123	1,040
Bethel,	15	6	55	943
Brownstown,	17	8	140	756
Coffee Creek,	16	7	75	1,119
Curry's Prairie,	17	7	83	1,257
Elkhart River,	22	9	88	995
Evansville,	8	6	76	207
Flat Rock,	20	16	238	1,930
Freedom,	19	7	71	679
Huntington,	14	6	12	540
Indianapolis,	21	12	436	1,619
Judson,	31	8	249	1,254
Laughery,	21	17	53	990
Little Pigeon,	8	3	24	261
Long Run,	11	4	167	666
Madison,	11	7	101	1,218
Northern,	18	12	76	792
Northeastern,*	20	11	114	627
Salamonie,	15	8	18	345
Sand Creek,	18	9	88	844
Tippecanoe,	13	6	120	867
Union,	14	5	55	721
Weasaw,	8	3	17	294
Wabash District,	21	12	12	599
West River,	7	2		184
White Lick,†	27	8	120	771
White Water,	14	6	40	579
White Water Valley,	8	4	62	350
Total,	458	219	2,808	22,447

* 1853, † 1851.

We are indebted to Rev. Ezra Ferris, of Lawrenceburg, for valuable assistance in constructing this table. And yet it does not furnish complete returns. It is a little remarkable that in this year, 1855, with railroads and cheap postage, the best informed brethren in Indiana cannot even tell the number of Associations in the State, nor find out, by any methods they can devise, the statistics of the denomination. If the States generally would adopt the system now pursued in several, of publishing a full abstract of the statistics of all the district associations, with the minutes of the State Convention, complete results would in a few years be obtained. The following named associations have not been heard from for years, some are *anti*-mission, some probably extinct, and all are evident *o*-mission in their practices. We shall be obliged to any who will send us recent minutes of any of them, viz: Danville, Enon, Blue River, White River, Lost River, Lebanon, Conn's Creek, Eel River, William's Creek, Paint Creek, Vermillion, Salem, and about a dozen others that seem to be of no account, influence, or use in the world.

AMERICAN
BAPTIST MEMORIAL.

AUGUST, 1855.

Rev. Robert F. Ellis.

BIOGRAPHICAL SKETCH.

BY PROF. WASHINGTON LEVERETT, ALTON, ILL.

ROBERT FULTON ELLIS was born at Topsham, Maine, October 16th, 1809. He was the youngest of ten children—seven brothers and three sisters—of whom two brothers and one sister still survive. Both his father and grandfather were evangelical ministers of the Congregational communion. His grandfather, John Ellis, was a "Boston Boy," and graduated at Harvard University, in 1750. He was distinguished for vivacity and for boldness and strength of mind. During the "French and Indian war," he engaged in the military service of the Colonies. In the year 1756 or 1757, he was settled over a Congregational church and society in Rehoboth, Massachusetts. For a period during the American revolution, he served as a chaplain in the army. He always had the reputation of being "a great liberty man." He subsequently resumed his ministry in Rehoboth, where he continued his labors many years, and where he died in 1805.

Jonathan Ellis—the son of John, and the father of Robert F.—graduated at Yale College, in the year 1786. The premium for excellence in composition was awarded to him while in college. In 1788 he was settled over the Congregational church and society in Topsham, Maine. Here he labored succesfully fourteen years. He was a superior scholar, an eminent writer, and somewhat distinguished as a poet.

At the age of two years, Robert was deprived of paternal guidance, and the care of his early training devolved entirely upon his mother. Her name was *Mary Fulton*. Her ancestors were of Scotch descent, and fled from their native country on account of their strong adherance to the protestant religion. John Patten and Gowen Fulton, her grandparents, settled in Topsham, in 1753. Her father was Robert Fulton, in honor of whom her son Robert F. received his name. Mrs. Ellis is still living at the advanced age of eighty-six years. She has been a woman of untiring energy and industry, and a daily reader of the Bible. At the age of *ten* years she commenced reading the Bible "in course," and she has read it through *annually* since that time—thus having read the entire Bible *seventy-six times*. Her days are now divided between light domestic employment, and reading the Bible and religious books, and religious and secular journals. She has always been a constant attendant upon public worship, and is unwilling now from any cause to be absent from the sanctuary.

Blest with such a mother's care, Robert was trained "in the nurture and admonition of the Lord." Before the organization of public Sunday schools, Robert's mother and a pious friend—Mrs. Potter—were accustomed to gather the children of parents who approved the object, every Sabbath after public worship, at the house of Mrs. Ellis, and there

devote an hour or two to their religious instruction. Of this school, which continued two or three years, Robert was a constant attendant, and ever manifested deep interest in the lessons. His elementary education was derived from the common school, and from a private school which he attended in his native town, until he was sixteen years of age. During the intervals of school, much of his time was devoted to reading. He was favored with free access to the libraries of two distinguished public men in Topsham, and he was particularly fond of reading history. He was also trained to habits of industry. "Work first, and pleasure after," was the motto taught him from childhood, and it was the rule of his conduct through all the periods of life. While a school boy he possessed a strong desire to obtain a liberal education, but want of the requisite funds led him to direct his attention to some branch of business. For five years he occupied the bench of a shoemaker. But the lapse of time and success in his business only increased his desire to engage in intellectual pursuits. In a letter to his brother Asher—now Dr. Ellis of Brunswick, Maine—dated August, 1830, he says: "What, my brother, is the great object of our existence? Is it to accumulate wealth, that we may at some future period repose on a couch of down, riot in the luxuries of every clime, and boast of our splendid treasures? Or is it to advance in knowledge, and to improve that immortal part which alone distinguishes us from the brute creation? It is true, *all* cannot be learned. Some must attend to the common affairs of life. But are there not enough for this purpose, whose unaspiring minds seek not for intellectual wealth?"

Three or four months subsequent to this date, another subject arrested his attention and awakened the deepest solicitude in his soul. Hitherto his views had been limited mainly to his relations to time, and his fellow men; but now he becomes impressed with a view of his relations to God and to eternity. His convictions of sin at this time, he was accustomed to say, were only the deepening of impressions which he had experienced for years. But he now had clearer and more affecting views of the holiness of God, and the just claims of his law; of the helpless condition of fallen man; of the necessity of the mediation and atonement of the divine Redeemer; and of the renewing and sanctifying agency of the Holy Spirit. From this time the current of his aspirations was in a new direction. Self was humbled, and Christ was enthroned in his affections. In December, 1830, he united with the Baptist church in Sangerville, Maine. "Lord, what wilt thou have me do?" was now his most earnest enquiry. He soon became convinced that it was his duty to qualify himself for the sacred work of the Christian ministry, and he accordingly entered upon a course of preparatory studies. In March, 1831, he writes to his brother A.—"Nothing will prevent my obtaining an education unless the all wise Ruler of heaven and earth refuses his blessing. But if it is my duty to devote myself to his service, he will order all things in such a manner that I shall be prepared for usefulness. * * * You are not surprised, you say, at my 'choice of a profession.' Be not surprised, then, my dear brother, that I now commence its sacred duties, viz: to warn my fellow mortals to flee from the wrath to come. Be not surprised when I, in faithfulness to you, entreat you to seek first the God of heaven and his righteousness, to reflect upon the importance of your making your peace with God. The heart of man is so deceitful that if its possessor maintain a fair moral character, it will say: 'All is well; you have nothing to fear.' But in order to become fit for the enjoyment of God and the employments of heaven, we *must be born again.* I wish you, dear brother, seriously to ask yourself the question—'Am I born

again? Do I daily thank the Author of my being for the multitude of his tender mercies? And do I daily implore of him the forgiveness of my sins?' If you do none of these things, may God impress upon your mind the importance of commencing immediately."

The filial and fraternal feelings were ever deep and strong and active in the mind of Brother Ellis. He possessed a soul of tenderness, embracing in its warm affections all the circle of family and kindred. And when his heart became renewed by divine grace, his most ardent desire was that his friends and fellow immortals might become reconciled to God. The fervent prayers recorded in his journal, and the pathetic and pungent exhortations contained in his epistolary correspondence, evince the supremacy of this desire in his soul. About this time he received a "License to preach," and some of his brethren advised him to enter without delay upon the work of the ministry. But he continued his course of studies, and at intervals teaching school, until September, 1833, when he was admitted a member of the Freshman class of Bowdoin College. The motives which governed and the hopes which animated him in his studies, appear in the following extract from a letter to his brother A., dated December 1832: "I am pleased with your success in your profession. * * * As for me, I neither expect nor wish for terrestrial wealth. When I bade adieu to my humble employment, that I might prepare for the ministry, I 'turned my back on all the world calls good or great.'. I wish to lay up my treasure in heaven. I wish to live for immortality, to prepare for a mansion in the regions of perpetual spring, to pluck fruit from that celestial tree—the tree of life—to receive a crown of glory, a harp of gold, a pure angelic nature, to drink from that stream which makes glad the city of our God. When I contemplate the rich rewards which are reserved for those who love Jesus, 'my heart exults, my spirits glow.' I look forward to the end of my pilgrimage with hopes full of immortality. Earth has lost its power to please, and all my desire is to be ready for my exit to eternity. My brother, what transporting contemplations are these! O, seek first of all the kingdom of heaven and its righteousness."

It was the purpose of Bro. Ellis to complete the course of studies at Bowdoin College. But those only who have entered college under similar circumstances can duly appreciate the embarrassing influence of a "lack of the necessary funds." He met also with another cause of embarrassment: twenty years ago, many members of Baptist churches in some parts of our country, and even of New England, did not regard a "college education" as very desirable for ministers of the gospel. Brother Ellis was urged by many with whom he associated to enter without further preparation into the ministerial office. He was informed that he might soon receive a "call" to the pastorate of the church in ———. In reference to this, he says: "The midnight lamp must yet burn dimly in my study for a long time to come, and my heart must be purified and sanctified by the Spirit of holiness, and my temper and propensities subdued by fervent prayer, and my whole soul must be filled with deep, intense desire for the glory of God and the salvation of my fellow men, before I shall feel authorized to minister at the sacred altar of the Most High, and be the spiritual guide of immortal minds." He adds: "My heart thrills with delight when I contemplate the high and holy calling of the gospel minister. Come suffering, come distress and persecution, so I may glorify my Master in preaching the news of salvation. Dear brother, would that you were interested in this great salvation."

In May, 1834, Brother Ellis visited

the theological institution at Newton, Massachusetts, and concluded to pursue first a course of studies for one and a half years selected from the customary collegiate course, and then the entire theological course. While pursuing his studies, Brother Ellis' mind was deeply exercised for three or four years, with respect to his personal duty, in relation to the work of foreign missions. But though he examined the claims of the heathen with earnest prayer and impartial self-application, yet he never became convinced that the Master had called him to labor in the field of foreign missions.

In March, 1838, he visited, by request, the Second Baptist Church, of Springfield, Massachusetts, (located in the village called Chicopee Falls.) Here he remained several weeks, and the Lord gave success to his preaching. Many of his hearers became deeply impressed in view of their sinful condition and their need of a Saviour, and a number were added to the church on a profession of their faith in the Redeemer. In April he was unanimously elected to the pastoral charge of the church—to assume the office as soon as he had completed his theological studies. The invitation was accepted in May, and on the 2d of September he entered upon his labors as pastor of the church. His ordination occurred on the 19th of September. The venerable Dr. Jeremiah Chaplain was moderator of the Council, and preached the sermon; and eight other ministers participated in the solemn services. The pastor commenced his labors with encouraging prospects, and in the course of a few months he enjoyed the grateful privilege of baptizing thirty-three converts into the fellowship of the church.

In April, 1839, Brother Ellis was united in marriage with Miss Mary Child, of West Woodstock, Connecticut. Frequently in his journal he devoutly acknowledges the Divine goodness in blessing him with a companion so adapted to aid him in his duties, to advise him in difficulties, to sympathize in his trials, and to share with him the joys and sorrows of life.

One quotation from his journal will show the character of his birth-day reflections, when communing alone with his heart and his God. It is dated October 16, 1839: "This day I complete my thirtieth year. It is high time for me to redeem the time, for soon my days will be numbered. My Father and my God! I humbly look to thee for grace to aid me in living to thee and thy service. Now is the prime of my life and manhood. If ever I do anything for Christ and society, now is the golden season. I desire greatly to improve in the following particulars:

1. In *Prayerfulness*. I wish to pray more in secret, and more fervently in public.

2. In *Studiousnes*. I wish to study the word of God more, and everything which will aid me in understanding it. I wish also to gain a more extended knowledge of the natural sciences, philosophy, general literature, &c.

3. In *Industry*. I wish to rise earlier in the morning, to be more systematic in the distribution of my time, and more energetic in all I undertake.

4. I wish above all the rest to increase in *heart-felt Piety*, to overcome more and more my attachment to the vanities of life, and to become constantly more assimilated to my blessed Lord."

He continued his pastorate until March, 1844, during which period he baptized one hundred and twenty-five converts. His public labors were not limited to the pulpit and pastoral visiting, but he was ready for every good word and work. The cause of education, of temperance, and other objects adapted to elevate the mind and improve the morals of society, found in him an earnest advocate and supporter.

The year 1843 will long be memorable for the prevalence of the heresy called *Millerism*—relating to the second ad-

vent of Christ. Hundreds of churches of different evangelical denominations were disturbed by its disorganizing spirit, and many were shaken to their centre and threatened with speedy dissolution. Chicopee Falls did not escape the general agitation, originated mainly by itenerant lecturers. Brother Ellis candidly examined the theory of Mr. Miller, and became convinced that it was founded on erroneous interpretation of the prophecies of Scripture. After weighing the evidence, he settled with unshaken confidence upon the old foundations of truth, and with tender solicitude labored to protect the people of his charge from the prevailing delusion and fanaticism. Probably no other heresy so bold and fiercely denunciatory has ever agitated the American churches. Its reception engendered a morbid sensitiveness in the soul, and inflated the mind with an insolent arrogance, which patience and charity often found intolerable. Where a part of a church became infected with these views, the pastor in his public ministrations could not so speak as not to offend them. He could not even read a portion of the Divine Oracles, without some persons misapplying it, as if it were designed to condemn *them*. Nor could he offer prayer in his accustomed manner without incurring the censures of "the wise" among the worshippers. The agitation produced much evil in the churches; the foundation of many members was shaken; confidence in the ministers of Christ was diminished, and mutual love among Christian brethren was estranged. The Baptist Church at Chicopee Falls lost but a few of its members by this delusion—and these subsequently renounced the heresy and returned—but their adoption of false doctrine and consequent course of conduct seriously grieved the heart of the pastor. When the tornado had swept by, Brother Ellis says in his journal: "In reviewing the part I have acted, I do not regret the stand I have taken. I have not found the proof of Millerism, and have frankly said so. I have, as I think, found proof to the contrary, and have frankly expressed that proof. If in any case I have been unkind to those who differ from me—and my provocation has often been great, (not so much within as without the church)—I regret it, and would seek in *meekness* to instruct those that oppose themselves. The Lord grant that truth in its purity may prevail among us; that we may all embrace it, practice it, and at length be saved by it. May God overrule this heresy for the good of his people in all coming time."

In October, 1844, Brother Ellis was solicited by the Board of the American Sunday School Union, to enter their service as an itinerating missionary and agent in the state of Missouri. The attachment was strong between the church and its pastor, but he believed he could be more useful to his country, and accomplish more for his Saviour in the new sphere which Providence opened before him. On the 16th of the following March he preached his farewell sermon at Chicopee Falls, having been pastor of the church six and a half years. "May God bless this people abundantly," (he says,) "I never loved them more than when I bade them farewell." He removed his family to West Woodstock, Connecticut, and in a few days the younger of his two daughters, "took her flight to a better land." In 1846 his third daughter followed the departed one to a better land. And in 1851, his only son was taken from the little family circle, leaving with the afflicted parents only their beloved first born. Though the sweets of domestic life, which were ever among his richest enjoyments, were embittered by these bereavements, yet he could say—"In faithfulness, O Lord, hast thou afflicted us."

After laboring six months in his agency, he removed to Columbia, Boone county, Missouri, and continued in the

service of the Union, until October, 1847. He was faithful and successful in his mission, but the lapse of time was requisite to mature the fruits of his labors. In some portions of the field, the good seed sown has already produced "some thirty, some sixty, and some an hundred fold," but the full harvest is yet to be gathered. In his correspondence to the Western Watchman, in December 1853, he writes from "Big Lick, Cooper county, Missouri: In the spring of 1845, the writer, then in the service of the American Sunday School Union—one of the most noble and useful societies whose active benevolence has ever blessed our country—visited the Baptist church of Big Lick, in company with Elder Tyre Harris, then the youthful, but very efficient pastor of the church. It was my privilege to present, for the first time to them, the importance of the religious education of the young, and that mode of instruction usually enjoyed in well conducted Sunday schools. The church, encouraged and led forward by the pastor, entered zealously into the work of organizing and providing a library. The teachers were young and inexperienced, and only *one* of them professedly pious. Nevertheless they had a mind for the work, and persevered in the discharge of their duties. After the lapse of more than eight years, what do we find to be the result? All those teachers have been hopefully converted, and, excepting one or two who have passed from the land of the living, are members of this or sister churches. They are now in the midst of their days and usefulness, and most warmly attached to Sunday school instruction. The scholars, with scarcely an exception, have become the subjects of grace, and to the number of eighty-four, are, or have been, useful members of the household of faith. * * * On last Sabbath it was my privilege to speak to the congregation the word of the Lord. Never have I witnessed so many youthful Christians listening with earnest attention to the proclamation of the gospel. It was good to be there."

In October, 1847, having two or three months previously been elected to the pastorate of the First Baptist Church in Alton, Illinois, he removed to that city, and assumed the pastoral charge of the church. In April, 1848, he enjoyed, for the first time, the privilege of administering the ordinance of baptism in the waters of the Mississippi. In 1849 the pastor and the church were blessed with the special manifestations of the divine power and grace, and twenty willing converts were added to the church. His people encouraged him by their sympathy and co-operation, and not unfrequently did he receive from friends those expressions of regard which most pastors occasionally need, and all know how to appreciate. In his journal are several records like the following, dated February 12, 1853: "Saturday, P. M.—Mrs. B***** called, and on her leaving, Mrs. Ellis discovered on the table, in an envelope, a *sum of money* amounting to *eighty-five dollars*. The following note accompanied it: 'Will Mr. Ellis accept the accompanying small present from his friends, which though not in proportion to their wishes, they still hope will be useful to him.'"

He continued the pastor of this church till November, 1853, a period of six years, during which time he ceased not to enjoy the confidence and love of the people of his charge. Here, as elsewhere, the various objects of benevolent and religious effort, both those of a denominational and those of a general character, found in him an earnest advocate. He was active in co-operating with others in promoting the cause of temperance in its progressive forms, and every enterprise adapted to promote the interests of society. In January, 1849, he was elected to a seat in the Board of trustees of Shurtleff College, and was an efficient member till his death. At a meeting of the Episcopal, Methodist, and Presbyterian clergymen, of Alton,

after they had received intelligence of his decease, resolutions were passed expressive of the high esteem in which he was held by his fellow laborers of other denominations in the city.

Shortly after resigning the pastoral office at Alton, he became the general agent and corresponding editor of the Western Watchman, published at St. Louis, Missouri, in which department of labor he continued till called to his reward. In this itinerating service a wide field was open before him, in which he felt a particular interest. He believed that he could do more, for a time at least, in his Master's cause in that work, than in any other. By preaching the gospel while traveling, he hoped to do perhaps as much good as he could in laboring with a single church. And in addition to this, he could labor every day to circulate the Watchman, thus introducing to numerous families the weekly visits of a Christian teacher and friend, whose messages of truth and love might continue to be received when his own labors should have ceased. Possessing the entire confidence of his brethren, he went forth on his itineracy to do the work of a missionary, to preach, to counsel, to do good in every possible way, as well as to labor for the Watchman. His heart was in the work, and he gave his untiring energies to it. Thousands listened to the messages of love and salvation from his lips. The law of kindness was ever on his tongue, and wherever he went, his influence was felt in favor of "the true, the right, and the good." The last three months of his labors were in the counties bordering on Iowa. He had finished his contemplated tour, and had commenced his journey homeward. Letters received by "the loved ones at home" informed them when to expect the joy of welcoming the way worn husband and father to the bosom of the domestic circle. The day for his return arrives, and passes by. Other days pass by, but the watching eyes at home see him not. He had gone to his brighter home in the skies. At length a letter written by a stranger's hand informs the anxious wife and daughter of their bereavement.

On his return homeward, Brother Ellis was seized with *brain fever*, induced by protracted exposure to the excessive heat while traveling. On the 18th of July he called at the house of his hospitable friend, Deacon George K. Biggs, near Winchester, Clark county, Missouri. The utmost that medical skill and Christian kindness could do, availed not to arrest the progress of the disease,—and on the 24th of July, he ceased from his labors and his sufferings. The summons to depart was unexpected, but found him ready to obey. His life for sixteen years had been a preparation for his departure. His ripening Christian graces were manifested in the increased interest which he expressed in the atoning work of Christ in our salvation, during the latter part of his life. In conversation with his most intimate friends, he would dwell with the deepest interest on the work of Christ, every view of which seemed to fill his mind with admiration and delight. Not that he believed with any stronger intellectual conviction the doctrines of grace, but his heart seemed to feel their exceeding preciousness more and more. The last text from which he preached was most appropriate to his closing labors—"For it became Him, for whom are all things, and by whom are all things, in bringing many sons to glory, to make the Captain of their salvation perfect through sufferings." It was observed that he preached with great earnestness and feeling, on the sufferings and perfections of that Saviour whose divine glories he was so soon to behold.

He had fought a good fight, he had finished his course, he had kept the faith, and he was called to receive from his Lord the crown of righteousness.

The Oldest Church in Illinois.

BY J. M. PECK, D. D.

THE Baptist Church, now called BETHEL, in the northern part of St. Clair, and southern part of Madison counties, is not the first that was formed in this territory, but is the oldest in consecutive continuance. The house of worship, situated in a beautiful walnut grove, is a commodious framed building, sixty by forty feet; the walls twenty feet high, with large windows on each side, protected by venetian blinds. The building is painted both within and without. The house is on the road from Belleville to Edwardsville, in St. Clair, one mile south of the boundary of Madison county. The residences of the members extend over a district of country that includes about one hundred square miles or sections of land, and their house is central for all, and is reached by cross roads from each point.

Within this district are two towns or villages. *Collinsville* is N. N. W., two and a half miles distant in Madison county, and contains about one hundred and fifty families, and has four congregations and houses of worship: Presbyterian, Methodist, Episcopal, and German Lutheran. There might be a Baptist Church formed here, and probably will be in a few years, but hitherto the people have had the good sense not to spoil one good strong church to make two feeble ones. *Caseyville* is three miles southwest, at the foot of the bluffs that overhang the American bottom, and is the first depot of the Ohio and Mississippi railroad from the river. It contains immense coal beds, which are worked horizontally into the bluffs, and has about one hundred families, and will probably be a manufacturing site. The only paper mill in Southern Illinois is located here.

With the exception of a portion of the people in these two villages, the population within the boundaries of Bethel Church are enterprising, industrious farmers; and farms now sell within this district from thirty to fifty dollars per acre.

Bethel Church was constituted by Elders James Lemen, Jr., (as he was then designated,) and John Baugh, on the 10th of December, 1809; and for thirty years after was known by the name of *Cantine Creek*, from a small stream in the vicinity. It had the appendage, "Friends to Humanity," as its members were opposed to hereditary and perpetual slavery. The constituent members were James Lemen, Sr., (father of the family of that name,) Joseph Lemen, Benjamin Ogle, Robert Lemen, Catherine Lemen, Ketty Lemen, and Polly K. Lemen; all of whom had been members of a Baptist Church in the same county, known by the name of *Richland Creek*. James Lemen, Sr., Joseph Lemen, and Benj. Ogle, were licensed preachers. James Lemen, Jr., (now Sr.,) was an ordained preacher, previously, and joined the church by letter the same evening after the constitution.

There had been *seven* Baptist churches organized in the territory of Illinois previous to this one, from May, 1796, in the following consecutive order: New Design, Mississippi Bottom, Richland, Wood River, Silver Creek, Richland Creek, and Looking Glass Prairie; all of which for many years past have been extinct.

Consequently this church is now the oldest Baptist Church, and the oldest religious society in Illinois, except French Catholics.

The monthly meetings of this church were held on the first Saturday and succeeding Sabbath, and alternating between the settlements of Cantine Creek and New Design, in Monroe county. The places of these alternate meetings were thirty-six miles apart, and most of the members, male and female, were accustomed to attend them by traveling this distance on horseback. There was no regularly appointed pastor for many years. James Lemen, Sr., Joseph Lemen, and Benj. Ogle, were ordained in 1810, and James Garrison in 1813. The

church was supplied with preaching at its regular monthly meetings by these ministers, with James Lemen, Jr. James Garrison had a few members belonging to this church in the American Bottom, some twelve or fifteen miles west of the New Design settlement where he lived, and had it not been for his lamented death in 1816, another church would have been formed there. He was a faithful, orderly and correct preacher, a man much beloved by all classes, and his early death was deeply regretted by his surviving brethren.

In the intervals of the monthly meetings the preachers of this church were always engaged on the Sabbaths, and frequently on week days in preaching in the destitute settlements on both sides of the Mississippi river. Besides, they had farms to make and cultivate, rapidly increasing families to provide for, and all the personal, social, domestic and public duties of life to perform. They were itinerant missionaries, who furnished their own outfit, provided their own salaries, and then traveled more miles and preached more times each year than many country pastors who have been moderately sustained by the churches they serve. There was not a failure of *monthly* church meetings on Saturday and Sabbath, during the first period of ten years, in the existence of this church.

To give system to this sketch, we propose to divide the history of this church into periods:

Period first.—From December 1809, to May 1819, of nine and half years, no special revival of religion was enjoyed. The first half of this period was the time of the Indian war, and from the continuous alarms many families removed from the country. The population that remained was scattered, and those that remained on the outskirts of the old settlements were compelled to live in forts or "stations," as they were called. For six years very few immigrants came into the country.

Unhappy divisions had gotten amongst the few and feeble Baptist churches.

During this period twelve persons were received by experience and baptism in this church; thirty by letter and recommendation; three were dismissed by letter, six excluded, one restored, and three died; leaving in membership thirty-eight.

Period second, extends from May, 1819, to the close of December, 1830, a space of eleven years and eight months. During this period, besides baptisms in the intervals, there were three special revivals of religion. The first commenced in the spring of 1819, and during that year fifteen were baptized, several received by letter, and the church was much strengthened. Seven more were baptized in 1820.

The second revival was in 1821, when there was another ingathering, principally in Monroe county, where six persons were baptized in April, and eleven received by letter. This last number included Elder Daniel Hilton, and a company of brethren who came to the Illinois country with him. They were originally from the State of Maine, but had made a halt for a year or two in Ohio, from whence they came to Illinois in 1819. Elder Hilton was a Free Will Baptist in Maine, but by a more enlarged acquaintance with our denomination, his views were in some particulars changed. He was an upright man, of moderate talents, useful in the ministry, and died in the full assurance of hope.

On the 10th of June, 1821, Fountain Creek Church was organized in Monroe county, by which thirty-two members, including two ordained preachers (Elders James Lemen, Sr., and Daniel Hilton) were dismissed from this church. During the same year fifteen were baptized. In 1822, '23 and '25, eleven persons were baptized.

In 1824 the church erected the first house of worship, a framed building, one story, forty feet by thirty, which for

several years they occupied in an unfinished state. This was the *first house* (other than rough log cabins) erected by a Baptist Church in Illinois.

The cost of this house when finished was about six hundred and fifty dollars. Immediately on opening the house the third revival began, which continued several months, and twenty converts were baptized.

During the whole period eighty-five persons were baptized, forty-eight members were received by letter, and ten were excluded. The church reported to the association in 1830 eighty-six members. Hence seventy-five persons must have been dismissed and died within that period.

PERIOD THIRD.—Of ten years from December 31st, 1830, to the close of December, 1840. There were four revivals within this period. Baptized in 1832 *twenty-eight;* in 1833 *one hundred and ten;* in 1838 *forty-one;* and in 1840 *twenty-one.* In 1831, 1834 and 1837, *eight* more. There were no baptisms recorded in 1835 and 1839. There were nineteen excluded within the ten years, one of whom was restored at a subsequent period. The church was prosperous, and made good progress during this period. The whole number baptized was two hundred and eight. Received by letter thirty. At the close of 1840, the number of members was one hundred and sixty-seven. Hence there must have been separated from the church during this period by dismissions and deaths one hundred and thirty-nine. It was during this period the church adopted the practice of making contributions for missions and other benevolent objects, and at the same time began to make some compensation to the ministers that served the churches. These were Joseph and James Lemen, with casual aid from Joseph Chance.

In 1838 the church took measures to erect a new meeting house, and a subscription to an encouraging amount was raised; the plan of the house laid before the church, and "unanimously adopted," so say the records; and the members pledged themselves to make up any deficiency on its completion, according to their ability.

On the subscription and pledges given, the committee entered into contracts with the builders. Probably no difficulty would have followed this effort had not the financial interests of the whole country experienced a sudden and most unexpected revulsion.

The house was finished and opened for public worship on the 5th of September, 1840.

The building cost about four thousand one hundred dollars. A debt of about one thousand five hundred dollars hung over the church; the financial circumstances of many had been changed; those who thought themselves rich were overwhelmed in debt. Some did not pay their subscriptions; others thought it hard to be required by their pledge to the church to pay their proportion of the deficiency. The pressure, however, was not felt so severely until about 1843. The debt was paid by the members; no pastor was sent into the commercial cities with a lugubrious tale to beg of those who are oppressed with such calls. But the church suffered in its spiritual interests; several were excluded, rather for an improper spirit than a refusal to pay money; and the effects were not removed until about the close of the next period. On opening the new house in 1840, the name of the church was changed from Cantine Creek to BETHEL, by which name the settlement is now known, far and near.

PERIOD FOURTH includes ten years, and closes with December, 1850.

In the midst of pecuniary embarrassments God was gracious, and the church enjoyed a precious revival in 1841, which was the continuation of the one commenced in 1840, and *twenty* converts were baptized.

There are no baptisms recorded for 1842 until November, when the presence of God was manifested in a powerful manner, and fifty-three converts were baptized during that month. Then followed a dreary time of darkness, difficulty and trials already alluded to, and there was but a single baptism until January, 1846; a period of three and half years. James Lemen had been chosen pastor annually for three or four years, with the occasional assistance of his elder brother Joseph; and Moses Lemen, a younger brother, was invited to take charge of the church, which office he filled a year and a half, with such aid as the two elder brethren could give. Difficulties about paying the debt due on the house, and the arrangement in a mode satisfactory to all, the pastoral relationship, with alienation of feelings and unpleasant misunderstandings are the most we can record. The glory of Bethel for a time was obscured, and the ways of Zion mourned because few came to her solemn feasts. Yet there was about the same attention as ordinary on the ministry of the word. The thing lacking was a revival spirit.

The month of January, 1846, opened with the voices of converts coming to Zion. *Fourteen* were baptized in that month, and *four* more in May. Then followed another period of spiritual dearth for four years and six months, during which not a single baptism was recorded. The revival that followed the meeting for the organization of the Baptist Convention of Southern Illinois, in the autumn of 1850, resulted in the baptism of *fifteen* converts, and a general awakening out of sleep on the part of the church.

During the last period of ten years, one hundred and two persons were baptized, twenty-nine excluded, and several dropped from long absence, their residences being unknown. Such persons ought ever to be excluded for breach of covenant engagements in not holding communication with the church, or applying for a dismissal to join another church in gospel order.

Period fifth, includes four years and four months, from January, 1851, to the close of April, 1855. During this period the writer, solicited by the church, and urged by the venerable ministers, who had served the church more than forty years, undertook to perform the duties of pastor, and sustained that relation about two and a half years.

One object had in view was to lead the church into the habit of raising in advance an annual sum for pastoral and other expenses. The rules of order were revised; members who resided within the bounds of other churches were advised to take letters and change their relationship; delinquent members, who had removed to unknown parts without a regular dismission, were dropped from fellowship. In these and all other measures we had the cordial cooperation of the former pastors, and harmony and mutual fellowship increased. Only two persons were baptized. The project of providing a parsonage was commenced, and has been consummated within a few months past. Efforts were made without success to obtain and settle a pastor, and on the resignation of the writer, the former Elders supplied the church to the close of this period.

We now come to an event, the parallel of which cannot be found in the history of any Baptist Church in America. It has been the custom of this church from an early period to hold a protracted meeting about Christmas and New Years, for a longer or shorter period, as providence may direct. The last season this meeting was attended and conducted by the four Elders, Joseph, James, Josiah and Moses Lemen, brothers in the flesh; the eldest seventy, and the youngest fifty-eight years of age. A young minister by the name of D. M. Howell, born and educated in this

county, was present, and aided one week. The meetings were kept up consecutively from December 24th to January 14th. Josiah Lemen continued but one week. Moses Lemen, the youngest, but verging on three score, performed most of the preaching and the baptizing. Each of the venerable men labored in the pulpit and in private circles. These aged ministers had each held the office, and faithfully served their Divine Master from thirty-two to forty-seven years. The infirmities of age are fast creeping over them. Fifty-three converts were baptized during the protracted meeting, and thirteen since, four were restored, and the whole church much invigorated. A number of the most moral, respectable and enterprising heads of families in the bounds of the church, were brought, by the instrumentality of these men, through the mighty working of the Holy Ghost, into union and fellowship with the people of God. At the close of this period, Rev. D. M. Howell, the young minister who attended with the old ones in the protracted meeting, has been called to the pastoral charge, and accepted the office.

The church has purchased ten acres of choice land adjoining the tract on which the house was erected, have laid off a church cemetery, and are preparing to build a parsonage.

During the fifth period the alterations have been as follows: Baptized sixty-six; received by letter five; restored four; dismissed by letter twenty; excluded twelve; died eleven; leaving the present number two hundred and ten; a higher number than ever before reached.

From the constitution of the church to the present period, four hundred and seventy converts have been baptized; about one hundred and thirty-five members received from other churches; eighty-two have been excluded, of which fourteen have been restored in this church, and about as many more reclaimed and received into other churches after having removed from the settlement; and about one hundred and twelve have died while members of the church. A number have been dismissed by letter, and again received after a longer or shorter period of absence.

In reviewing the progress of Bethel Church, we find it has been distinguished for revivals and baptisms. Since May, 1819, there have been twelve distinct revivals, during which protracted meetings were held. In several instances such meetings produced happy effects on the spirituality of the members of the church, and their growth in grace and in the knowledge of Jesus Christ, though no immediate conversions were made manifest.

Four churches have been organized, of members who, in part or in the whole, belonged to this church. Fountain creek, in Monroe county; Upper Silver creek, (then called Union, and now Troy,) in Madison county; Turkey Hill, (now Belleville,) in St. Clair county, and Rock spring, in the territory (now State) of Iowa. Many other churches have been gathered, far and near, by the ministers of this body. In one sense, this church, with its ministry, is the parent of South District, North District, (now Carrollton,) Vandalia and Nine Mile Associations in this State, and two associations of people of color. *Six* ordained ministers have joined this church since its constitution; *seven* ministers have been raised up and ordained while members; *four* members have been licensed here, who were ordained after removal; and *five* brethren commenced the ministry in other churches after removal from this body. The church had no deacon for more than ten years, since which six brethren at different times have been set apart to the office of deacon, have purchased to themselves a good degree, and died in the office. One member was chosen deacon, and after several years discharged at his own request. Four deacons are now in office.

P. S.—This article was nearly prepared for the press the first week in April, when the writer was attacked with illness, and has not been able to finish it until this date.

Rock Spring, Illinois, June 1st, 1855.

Jacob Nurley.

THE MAN WHO HAD SO MANY CALLS.

BY THE EDITOR.

BROTHER NURLEY was a pursued, almost a persecuted, man according to his own showing. He was doing a nice little business, had a small family, and was getting on tolerably well in the world. On Sunday mornings he went to church, and sometimes, when he was not too tired or too busy, he went on a week day evening. But somehow the great plague of his life seemed to be that he had "so many calls." Now he did not mean calls on business, for these he was always ready; nor calls of debtors to pay their bills, these he received cheerfully, and wrote out the receipts with a bland smile, nor calls of creditors—for he was very prompt in paying his debts—nor calls of social friendship, for he was a hospitable and kind-hearted man. Still he was very often heard to complain that he had so many calls. Permit me to illustrate:

In January, a brother called upon him to solicit a donation for the poor of the city, many of whom, as he said, were suffering severely in the cold and inclement season. "Well, really," said Bro. Nurley, "I have a great many calls, but I suppose I must try to give you a little donation. If I was only able to answer all the appeals that are made for charity I should be very glad. But, however, here is a half a dollar. That will do a little good, I hope."

In February, a sister called to say that they wanted to make up some clothing in the Dorcas Society for some poor children, that they might be able to attend the Sabbath school; and that she was trying to collect a little money to pay for materials. "Well, really, Mrs. H., I have so many calls, everybody seems to know where I live, and they do not pass me by. It was only the other day I made a donation for the poor, and I believe I must be excused this time." And he politely bowed the good sister out.

In March, a brother called, who was soliciting funds to aid in the erection of a church in a very destitute part of the country. When he made known his errand, Bro. Nurley seemed to feel bad. "Well, now," said he, "the calls do come too thick. Why I just had a call to contribute something to a Dorcas Society. I can't give you any thing this time Brother."

April was the time for collecting the contributions of the church for Foreign Missions, and Bro. Nurley was called upon to give something for this purpose. He gave a heavy sigh, and said, "I do have a great many calls. They come to me to give to the poor, and to Dorcas Societies, and to build new churches. Really I cannot give to every thing. And beside, I think we need to support Home Missions better than we do. Our own country is increasing so rapidly that it seems to me we ought to be doing more for its evangelization than for our Foreign Missions. You must excuse me, I believe I can't do any thing this year."

In May, the collectors for the Sunday school were taking their annual round, and of course called on Bro. Nurley. "Well, well," said he, lengthening out his visage, until chin and nose seemed to have started off in different directions, for a permanent separation, "Well, well, but I do have so many calls. I must stop somewhere. Indeed I can't do any thing for you this time." And the collector went away rather sorry that good Bro. Nurley had so many calls, and was compelled to give away so much money.

June brought an application for the Bible Society, and Bro. Nurley drew on a face of enduring patience that seemed to say, "I cannot stop this thing, and

what am I to do with all these disagreeable appeals." "No," said he, after a significant pause, "I cannot give any thing this time. I think I love the cause of Christ, but really the calls do come so very frequent, and I cannot give to every thing."

In July, there was a great fire, and many poor people were turned homeless into the streets. A great deal of sympathy was expressed for them by the benevolent, and a committee was appointed to collect contributions for their relief. Bro. Nurley was called upon. "Truly, I feel sorry for the poor suffering people," said he, with a lugubrious face, "but I am called upon so often to give to the poor, and to various objects of benevolence, that I must let this occasion go by."

August passed by without any special appeal, except the occasional calls of beggar children at the door; and sometimes, though not very often, Bro. Nurley would indulge the luxury of benevolence by giving a penny, not, however, without warning them not to come again.

In September, the Agent of the Tract and Publication Society came round, and after preaching in the church, gave Bro. Nurley a call. "I was very much interested in your discourse, yesterday," said Bro. Nurley. "I think your Society is a very good one, and doing a great deal of good, but upon my word, I have had so many calls this year, that I am getting almost tired of them. I believe I must beg you to excuse me this time."

In October, some of the members of the church became interested in procuring an outfit for a brother and sister who were going out to the Foreign Mission field, and Bro. Nurley received another call. "What," said he, "out begging again? Now it is too hard upon a poor man to have so many calls. I cannot give to every thing. This time you must go to those who are more able, or who are not called upon so often as I am."

November was the season for the annual contributions for Home Missions, and again poor Nurley was called upon. It did seem to him now as though it was too bad, and he rolled up his eyes and knit his brows, as if it were a righteous thing this time to be angry. "It is too much," said he bitterly, "that a man should be harrassed and annoyed as I am. Every few days somebody is coming in for money. They seem to think I am made of money. I can't give any thing this time."

In December, a contribution was proposed for paying off the debt of the church. One of the Trustees, with his book in his hand, called on Bro. Nurley, and greeted him at once with "Well, Bro. Nurley, what shall we put you down for, toward extinguishing this annoying debt?"

The poor man felt that this system of persecution was beyond bearing. "I tell you what it is," said he, "I don't mean to stand this any longer."

"Stand what?"

"Why this constant system of begging! begging!! begging!!! Almost every day, I am called on to give! give!! give!!! I am wearied out with it. Here, within a little while, I have had applications to give to Dorcas Societies, to the poor, for building churches, Foreign Missions, Sunday schools, Bible Societies, Tract Societies, Home Missions, Outfits, and I know not what beside, and now you come for something for a church debt."

"But, Bro. Nurley, is not the Lord giving you something every day? Are the calls more numerous than the gifts?"

"Oh! that has nothing to do with it."

"Well, I think," said the good Trustee, "it has a great deal to do with it. Surely, God has a claim upon a portion of what He so munificently bestows. He has said, 'Freely ye have received, freely give.'"

"But now, dear brother, you seem to be vexed that you have had so many calls lately, let me ask you kindly, how much have you given the last year? How much has your benevolence cost

you that you should seem so much vexed about it?"

This was a home thrust at Bro. Nurley, and he first turned red, and then white, and then drew down his brows, and turning rather petulently upon the inquirer, muttered a truth which he did not exactly mean to convey.

"*What I give, is nothing to nobody!*"

Moral. When any professed disciple of Christ complains that there are too many calls, just ask how much these numerous calls have cost in a year.

The Barred Door.

THERE lived in a town in England, two men: the one rich, the other poor. The poor man had come as a stranger from a great distance to the town just mentioned, to look for employment, and if you had met him in the street, you could hardly have failed to think that he was truly an object for pity and relief. His dress was torn and soiled; his shoes scarcely clung to his feet, and his face was pale and hollow, as if hunger was gnawing away his life. It was enough to awaken the feelings of compassion in any heart to see him walking feebly along in the midst of a driving rain and piercing wind, without home or friends, and not knowing where he was to seek shelter for the night. But few people passed him, for as the evening was cold and wet, they only who were compelled to do so, left their warm firesides at home, and exposed themselves to the inclement weather. His trembling voice as he asked alms, was unheeded by those to whom he spoke: they hurried on their way, and hardly gave a glance at the wretched beggar. What should he do in that pitiless, pelting rain? Lie down and die on some door-step?

As he took hold of the railing before a large house to prevent himself from falling, a carriage stopped at the door, and a gentleman got out. The gentleman's attention was immediately arrested by the appearance of the suffering object before him, and having put a few questions to him, he directed the servants to bring him into the hall, and supply him with food, and make him a bed in the coach-house for the night. Nor was he satisfied with this. Having further inquired into the man's history, and having learned that he had been reduced to his present miserable state through circumstances, rather than through any fault or recklessness of his own, he obtained for him a situation, where he was able to earn some shillings a week, enough for his support. The man, who had received some education, and was naturally quick and shrewd, gradually advanced himself in the world, laid his earnings by, and was appointed to fill places of trust.

Years had passed away, and you would not have recognized in the portly merchant who sat in his counting-house, superintending a numerous staff of clerks, the poor hunger-stricken man, who once asked alms of the heedless passer-by. He had a seat in the town-council, with the prospect of some day filling the honorable office of mayor. But what was singular, he was now living in the very house at whose door he would have sunk down in hopeless despair, had not the gentleman, who alighted from his carriage, stretched out the hand of charity, and supplying all his wants, proved to him a true friend.

Where was this gentleman now? Alas! a great reverse had befallen him. He had been a wealthy merchant, renowned for his benevolence as much as for his riches, but he had lived to see all his fortune gradually slipping away from his hands. The failure of those whom he had trusted, and some unsuccessful speculations, had left him a bankrupt. He might perhaps have lived on the kindness of his friends, but prefering to gain a livelihood by his own exertions, he accepted a clerkship in a provincial bank in a small town in a distant county. His salary, with the little he had saved from the wreck of his property, sufficed for a time to supply

all he needed, and would have still been enough, had not failing health obliged him to relinquish the situation which he held. He now found himself reduced to absolute poverty; and in this extremity he determined to apply for aid to his friends. So he again sought his native town.

On the way he thought of the different friends he had, and of the offices of kindness he had been able to do them. One friend especially, was much in his mind: the man whom he had relieved on the stormy night referred to, and whose success was mainly owing to his benevolent exertions. Yes, he would make known to him his distress, and give him an opportunity of proving his gratitude to the benefactor who had been the means of raising him to the position which he held.

A cold winter's evening had long closed in, as the traveler approached his old house, now tenanted by his prosperous friend. He rang the bell, and the door was immediately opened by a footman in smart livery, who, with a stare, inquired what he wanted. It was evident that the servant thought a man so shabbily dressed had no business at the front door. To the inquiry if his master were at home, he at once replied that he was engaged, and could not be seen. A card was placed in the footman's hand, and he was entreated to show it to his master; and while he was gone up stairs the stranger was obliged to wait outside the door. The servant soon brought back the answer that his master was occupied with some friends, and could not be seen. "It is impossible," thought our traveller. "He cannot have looked at the card, or if he has, he cannot know the circumstances under which I ask for an interview. So he took out another card, wrote a few lines in pencil, and asked the servant to put it into his master's hand.

The man took it with a grumbling voice and ungracious manner, saying, "he was sure it would be of no use to go again." And he was right, the card was returned with the message that his master was sorry he could not see Mr. ——-, but that he sent him half a sovereign for his present need.

A burning flush covered the face of the stranger—a stranger he felt indeed: the money so heartlessly offered was indignantly rejected, and turning away with a bursting heart he heard the door shut behind him, and the key turned in the lock as though to make his exclusion doubly sure!

We need not ask the reader what he thinks of the conduct of the man, who though he owed all he had to the kindness of his friend, yet shut him out from his door? You are indignant at such heartlessness; you blush for one so devoid of the common feelings of humanity; so utterly unworthy, so deserving of all condemnation. He that could act in such a manner, you feel, as the person described, should be a mark for the finger of scorn. Ah, say you so? And yet may it not be said of thee, O reader, "Thou art the man!"

"How?" you ask. "Impossible! No one can lay such guilt to my charge."

Well, let us see. You have a friend who has showered his blessings upon you. He has given you all that you possess; the house which shelters you; the raiment which covers you; the food which supports you. If you have health it is his gift; if you have friends, they come from him; he it is who supplies all your need; and the tokens of his loving-kindness are about your path, and about your bed, and attend upon all your ways: "In him you live, and move, and have your being." You know to whom we refer. It is your God of whom we speak; that God who has given you the greatest of all gifts, his only begotten Son, who was "in the bosom of the Father." "Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." When we were in danger of perishing, when we were "enemies to God

by wicked works," when we were altogether "gone out of the way," then did God give his Son to humiliation and suffering, and shame and death, that we might be rescued from the wrath to come. He knew the value of our souls, the glories of heaven, the wretchedness of hell, and therefore "he spared not his own Son," but wounded him for our transgressions, and "delivered him up for us all," so that "he was bruised for our iniquities; the chastisement of our peace was upon him," that by his stripes we might be healed.

And what has been your return? How have you shown your gratitude to this loving God? His demands have been very simple, very reasonable. "My son," he says, "give me thine heart." Have you done so? or have you not rather treated his claims with contempt, even though he has besought you to yield yourselves to his service? Besought you; yes, for does he not say: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come into him, and will sup with him, and he with me." He has "knocked" at your heart by mercies and by judgments; by promises and by warnings; by the whispers of conscience; by his written word, and by his preached gospel. He has "knocked" in your times of happiness, for he would by kindness win you to himself: he has "knocked" in your hour of sorrow, that then, when other comforters failed, you might listen to his voice and let him in. And what have you done? You have "*barred the door.*" You have shut out from your heart this gracious God. You have said, if not by your words, at least by your actions, "Depart from me, for I desire not the knowledge of thy ways." And is there no base ingratitude here? is there no guilt in this rejection of God? Verily there is, and guilt enough to overwhelm your soul in destruction.

There can be no sin so fearful as his who sins against redeeming love. Such guilt surpasses even that of devils. And if "angels who kept not their first estate are reserved under chains of darkness against the judgment of the great day," what will be the punishment of those who not only break God's law, but despise God's gospel; and who not content that Christ should be crucified once for their sins, "crucify him afresh" by their impenitence and unbelief, "and put him to an open shame." It must be something inconceivable, and beyond the reach of man's thought. What infinite misery, what depth of anguish must be the portion of those who "trample under foot" the blood of the cross; who scorn the love of God, and despise the gift of his Son! Then resist not this beseeching God any longer; open your heart to him; turn at his call. There will then be full pardon for the past. The blood of Jesus Christ can cleanse you from all sin. "Believe" only on him, "and thou shalt be saved." There is sufficiency of power in the Holy Spirit to subdue the corruption of your nature. Ask in the name of Jesus Christ for the Holy Spirit, and he shall be given you. "For if we, being evil, know how to give good gifts to our children, how much more shall our Heavenly Father give the Holy Spirit to them that ask him?" Yield yourselves to this loving God, and when "he stands knocking at the door of your heart," do not, oh do not be guilty of the tremendous sin of "*barring the door.*"

EDUCATION IN IOWA.—The State has nearly four millions acres of land reserved for public schools. The sales for the University already amount to $58,571 31, and its present increase is over $16,000; it will soon exceed $20,000. It is located at the capital, Iowa city, with a medical department at Keokuk. There are reported by the county commissioners 2,355 common school districts. The State also supports asylums for the blind, and the deaf and dumb.

Coliseum Place Baptist Church,

NEW ORLEANS, LA.

A description of this edifice, and an historical sketch of the origin and progress of the church, will be furnished the readers of the Memorial by Rev. W. C. Duncan, in a future number.

The Dead Sea and the Pillar of Salt.

NOTHING is more authentic than the fact of the overthrow of the cities of the plain. The recital of Moses is rendered probable by the very nature of the ground on which these cities were built, which, considered in a geological point of view, would have occasioned, in the event of a conflagration, their terrible destruction. It is confirmed also by numerous testimonies of profane historians in ancient times; and it bears in its favor the spectacle presenting itself of a country, found four thousand years after the catastrophe which devastated it, in a condition which makes probable the narrative of the book of Genesis.

The vast plain, where were situated the cities of Sodom, Gomorrah, Admah, Zeboim and Bela, enclosed deep and extensive mines of a liquid and very inflammable bitumen. Of an epoch before the fire from heaven had descended on these guilty cities and their criminal inhabitants, the sacred historian has made in passing a very important remark, for it serves to explain the peculiar nature of the punishment chosen by Jehovah to punish an abominable race. "And the vale of Siddim was full of slime pits." In this state of things, a rain of fire and brimstone (a poetical and scriptural image of the thunder and lightning) would have sufficed to kindle the soil, always exposed to a conflagration in a long and terrible storm. Once on fire, the unfortunate inhabitants of the country were surrounded as with a circle of

flames, which, gradually spreading, rendered flight impossible; by degrees the terrestrial crust of the valley, which concealed a marsh, or subterranean lake, was weighed down and broken, and opulent cities were sunken in the depth of a sea which now covers with its infectious waters the places where they once stood.

Numerous pagan historians, by their unanimous and concurring testimony, confirm the authenticity of Moses' recital. In the first rank is Diodorus, of Sicily, who, in the nineteenth book of his works, at the close of a description of the lake Asphaltites, adds, "The country around, undermined by a subterranean fire, exhales an infectious odour, which is the reason of the sickness and feebleness of the inhabitants." After him comes Strabo. He says, in his sixteenth book (page 526, edition of Cassaubon,) "Many indications reveal the existence of a fire in this country. For you are shown burned and pointed rocks around; then, in many places, there are calcined caverns, great drops distil from the rocks, and boiling rivers exhale a fetid odour; all which confirm the tradition of the inhabitants, that thirteen populous cities once existed, whose metropolis was Sodom. Sunken by the agitations of the ground, and by subterranean fires which have made warm and bituminous waters to gush forth, these cities have formed the lake which now exists." And Tacitus, not to mention other writers, in the fifth book and seventh chapter of his histories, has written as follows: "Not far thence are found fields which, once fertile and covered with populous cities, were burned by the fire of heaven; traces of the conflagration are yet seen, for the soil is burned, and has lost all its fecundity."

The Dead Sea, or Salt Sea, is yet visited by many travelers. All agree in saying that the existence of this lake cannot be explained otherwise than by the cause that Moses assigns. Its waters are singularly salt, saturated with alum, and destructive to fishes. Immense and dismal, this lake exists as a terrible monument of the Divine vengeance armed against the crimes of men. Its noisome odour seems still to recall the odious impurities and nameless abominations once committed in the places which it bathes with its infectious waters.

The punishment inflicted upon the wife of Lot demands some explanations. Almost all our versions have thus translated the 26th verse of the 19th chapter of Genesis: "But his wife looked back from behind him, and became a pillar of salt." But this passage is susceptible of another interpretation. It can very well mean: "She remained erect and immovable, as a statue of salt;" or "She was calcined with all the appearances of a statue of salt." The text is properly, "and she *was* a statue of salt," a Hebraism which very well corresponds with either of the two senses we have indicated. And if we read attentively the 32d verse of the 17th chapter of Luke, we shall there see that, in all probability, the wife of Lot not only looked back, but also regretting divers objects left at Sodom, returned to bring them, and surprised by the conflagration, was either suffocated or burned. In either case, she remained immovable in the place where she perished; and whether she was burned, or whether animation was simply suspended by the inhalation of irrespirable gases, vapours, and salt, and sulphurous particles exhaling from the soil, gave her the appearance of a statue of salt. If we do not admit that Lot's wife entered, or made an effort to enter Sodom, with the purpose of seeking those effects which were precious to her, and which she regretted, the exhortation of Jesus Christ does not explain itself. It has meaning only in the supposition that she was not restricted to the turning of the head toward Sodom,

but that she retraced her steps in open disobedience to the command which she had received from Jehovah. Or if, after having wandered for some time, she approached at length the scene of the conflagration, nothing is more easy to explain than the manner in which she perished; reduced to ashes or suffocated, she remained immovable, as a statue of salt, a monument of God's justice. This interpretation not being contrary to the Hebrew text, which appropriately takes the sense which we give to it, it will be at least useless to admit that Lot's wife was changed into a statue of salt, or became a mass of salt. At the most, indeed, we may admit with Hess, that upon her calcined body particles of salt and bitumen were heaped up, which formed a kind of natural rocky tumulus where she fell dead? But we cannot subscribe to the opinion of Michaelis, who supposes that it is here a question, if the inhabitants of the country did not afterwards construct a monument to Lot's wife, using for the purpose the salt of Sodom, with which they formed a hillock above the place where she perished. The Hebrew phrase is not at all susceptible of this interpretation, while it well supports that which we have advanced. Suffocated or burned so as to present all the appearances of a statue of salt, the wife of Lot teaches us that we ought not to covet the goods of earth, nor to regret perishable riches; that when Jehovah speaks we must obey, and go whither he calls us; that hesitation and doubt are often equivalent to refusal, and to open disobedience; and that in floating between the desire of conforming ourselves to the will of God, and the care of our personal interests, we risk being overwhelmed in the ruin of the wicked. Our Lord has said, "Remember Lot's wife."

The tardy worshiper may not be many minutes too late, but late enough to disturb the devotions of the congregation.

The Great Assize; or, Day of Judgment.

THE following was written by the Rev. John Wesley, of London, in 1774, and a copy of it was sent to the King of England. It put a stop to the play called "The Day of Judgment," which was about that time performed in the London theatres.

This is one of the documents which Hone brought forward at his trial to justify himself for making a blasphemous parody on the litany and other sacred offices of the church of England. How far it was to the point we leave the Christian reader to judge.

BY COMMAND OF THE KING OF KINGS.

Rev. xix : 16. 1 Tim., vi : 15. And at the desire of all those who love his appearing, 2 Tim, iv : 3. Pet. ii : 13.

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At the Theatre of the Universe, on the Eve of Time, will be performed,

THE GREAT ASSIZE; OR, DAY OF JUDGMENT!

Heb. ix : 27. Psa. ix : 7, 8. Rev. vi : 19. 2 Cor., v : 10. Zeph. i : 14—17.

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THE SCENERY,

which is now actually preparing, will not only surpass everything that has yet been seen, but will infinitely exceed the utmost stretch of human conception. 1 Cor., ii : 9. Isa. lxiv : 4. Ps. xxxi : 13. There will be a just representation of all the inhabitants of the world, in their various and proper colors; and their customs and manners will be so exactly and minutely delineated that the most secret thoughts will be discovered. Matt. xii : 36. 1 Cor., iv : 5. Rom. 15, 16. "For God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. xii : 14.

This theatre will be laid out after a new plan, and will consist of a pit and gallery only; and, contrary to all others,

the gallery is fitted up for the reception of people of high (or heavenly) birth. John iii : 3—5. 1 Peter, i : 23. Rom. viii : 14; and the pit for those of low (or earthly) rank. James iii : 14, 15. Rom. viii : 6—8. Gal. v : 19—21.

N. B.—The gallery is very spacious, Luke xiv : 22, John xiv : 2, and the pit without bottom. Rev. ix : 12; xix : 20. To prevent inconvenience, there are separate doors for admitting the company; and they are so different, that none can mistake who are not wilfully blind. The door which opens into the gallery is very narrow, and the steps up to it are somewhat difficult; for which reason there are seldom many people about it. Matt. vi : 14. But the door that gives entrance to the pit is very wide and commodious, which causes such numbers to flock to it, that it is generally crowded. Matt. vii : 13.

N. B.—The strait door leads towards the right hand, and the broad one to the left. Matt. xxv : 23.

It will be in vain for one with a tinselled coat, and borrowed language, to personate one of High Birth, in order to get admittance into the Upper Places, Matt. vii : 21—28, as there is one of wonderful and deep penetration, who will search and examine every individual. Psa. xliv : 10, 12, Jer. xvii : 10, Zeph. i : 12, Tim. ii : 19, John x : 14; and all who cannot pronounce Shibboleth, Judges xii : 6, in the language of Canaan, Isa. xix : 11, Zeph. iii : 9, or has not received a White Stone and a New Name, Rev. ii : 17, or cannot prove a clear title to a certain portion of the Land of Promise, Heb. xi : 1, 8, 9, Gal. iii : 9, 22, 2d Cor. 1, 22, must be turned in at the left hand door. Psa. ix : 17. Heb. iii : 17—19.

THE PRINCIPAL PERFORMERS

are described in 1 Thes., iv : 15, 2 Thes., i : 7—9, Matt. xxiv : 30, 31, xxv : 31, 32, Dan. vii : 10, Judg. xiv : 4, Rev. xx : 12—15, &c. But as there are some people much better acquainted with the contents of a Play Bill than the Word of God, it may not be amiss to transcribe a verse or two for their perusal: "The Lord Jesus will be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that obey not the gospel, but to be glorified in his saints. A fiery stream issued and came forth before him. A thousand thousand ministered unto him. The judgment was set, and the books were opened, and whosoever was not found written in the Book of Life was cast into the lake of fire."

ACT FIRST OF THIS GRAND AND SOLEMN PIECE,

will be opened by an arch-angel with the trump of God. 1 Thes., iv : 16, Matt. xxiv : 31. "For the trumpet shall sound, and the dead shall be raised." 1 Cor., xv : 52.

ACT II will be a procession of saints in white, Rev. vii : 14, xix. 14, with golden harps, accompanied with shouts of joy and songs of praise. Rev. xiv : 2, 3, xv : 2—4.

ACT III will be an assemblage of the unregenerated. 1 Cor., vi : 9, 10, Matt. xiii : 41.

The music will consist chiefly of cries, Luke xxiii : 3, Rev. vi : 16, accompanied with weeping, wailing, lamentation and woe. Luke xiii : 28, Matt. xxvi : 31, Rev. i : 7, Ezek. ii : 10.

TO CONCLUDE WITH AN ORATION BY THE SON OF GOD.

It is written in the 25th chapter of Matthew, from the 34th verse to the end of the chapter; but for the sake of those who seldom read the scripture, I shall here transcribe two verses: "Then shall the King say unto them on his right hand, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then shall he say unto them on his left hand, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."'

AFTER WHICH THE CURTAIN WILL DROP.

——Then! O to tell!

John v : 28, 29	Some raised on high, and others doomed to hell!
Rev. v : 8, 9.	These praise the Lamb, and sing redeeming love,
Luke xvi : 22, 23.	Lodg'd in his bosom, all his goodness prove:
Luke ix : 14, 27.	While those who trample underfoot his grace,
Matt. xxv : 30.	Are banished now forever from his face.
Luke xvi : 29.	Divided thus, a gulf is fixed between,
Matt. xxv : 46.	And (everlasting) closes up the scene!

"Thus will I do unto thee, O Israel; and because I will do thus unto thee, prepare to meet thy God." Amos. iv : 12.

Tickets for the pit at the easy purchase of following the pomps and vanities of the fashionable world, and the desires and amusements of the flesh: James iv : 2, i : 15, 16, 17. Cor. iii : 5, 6. 1 Tim., v : 6. Eph. v : 3—7, to be had at every flesh-pleasing assembly. "If ye shall live after the flesh, ye shall die." Rom. viii : 13.

Tickets for the gallery, at no less rate than being converted, Matt. xviii : 3. Acts iii : 19, forsaking all, Luke xiv : 33; xviii : 29, 30, denying self, taking up the cross, Luke ix : 23—26; xiv. 27, and following Christ in the regeneration; Matt. xix : 28, 29. Gal. v : 24, 25. Eph. v : 1, 2. To be had nowhere but in the Word of God, and where that word appoints. "He that hath ears to hear, let him hear, for God is not mocked; for whatsoever a man soweth, that shall he also reap." Matt. xi : 15. Gal. vi : 7.

N. B.—No money will be taken at the door, Acts viii : 20—23. Zeph. i : 18, nor will any tickets give admittance into the gallery, but those sealed by the Holy Ghost, 2 Cor., i : 22; iv : 30, Eph. i : 13, with Emmanuel's signet: Rev. vii : 2; xiv. 1. Ezek. ix : 4, "Watch therefore; be ye also ready, for in such an hour as ye think not, the Son of man cometh." Matt. xxiv 42, 44.

Railway Carriages predicted by Isaiah.

DR. JOSEPH WOLFF, the celebrated Jewish Missionary, addressed a letter to the *Morning Post* on the 10th of April, 1854, in which he says: "I saw in your paper of last Saturday the question addressed to the learned, whether the translation of the words, 'Swift beasts,' in Isaiah lxvi., verse 20, is correct? I answer, 'No!' The word in Hebrew is *kirkaroth*, from the singular number of *karkar;* whence our English word *carriage* is evidently derived. And the late Rev. Mr. Hamilton, a learned clergyman in Ireland, who had learned Hebrew from books, without knowing the real pronunciation, gave to the Hebrew word the sound *carriages.* The Arabian lexicographer, Kamus, as well as Richardson, in his Arabic Dictionary, translate the word *kirkaroth,* 'machine turning round with the swiftness of the clouds.' Cardinal Mezzofanti, the greatest polyglott upon earth, in all times and in all countries, who read with me the 66th chapter of Isaiah, when passing through Bologna, in April, 1818, translated *kirkaroth, carozze,* i. e., *carriages.* I, therefore, am convinced that *rail carriages* have been predicted in this chapter. St. Jerome more correctly translates it *in carrucis,* i. e., *in carriages.* The Osbeks in Bokhara, and the Toorcomans of Merve, call their swift carts *karkarooth.* Mesrop, the greatest man of the Armenian nation, the celebrated translator of the Bible, translated it *swift carriages.* Luther translates it *laeufern,* i. e., *swift runners.* The very word in Hebrew, Arabic, and Turcomanish, evidently is an imitation of the sound produced by the turning of wheels—*kirkarroth.* Being myself a humble student of prophecy, I was very much interested in the question of the inquirer."

The capital invested in the Lowell manufactories amounts to $14,000,000.

Editor's Garner of Gleanings.

Religious Liberty in Tuscany.—*Cecchetti, the Tuscan Confessor.*—Rome itself cannot surpass the papal paradise of Tuscany. It is true the procedure against Domenico Cecchetti is arbitrary, illegal, cruel; it is true that good men are as scarce an article in Tuscany as in any other country; but what then? Heresy is nipt in the bud. Bibles are safely lodged where they can do no harm, the noxious weed is plucked up by the roots, and the whole Romish Church exults in the deed. The laws of Tuscany are sufficiently comprehensive, one would have thought, to embrace every shade of heretical offence of which the State could take cognizance. The 137th article of the Code imposed upon the Tuscans, at the instigation of Pius IX., in defiance of constitutions and oaths, declares that "whosoever, by public speaking, or by writings, either in manuscript or print, or by figurative representations distributed or fixed up, or in any other manner brought before the public mind, has attacked the religion of the State, will be punished with imprisonment with hard labor, for from five to ten years, if his intention has been to propagate wicked doctrines, and to separate from the Catholic Church persons who belong to it; and with imprisonment from one to five years, if he only intends to insult religion; and whosoever shall make use of private instruction or persuasion, to gain the end contemplated under the preceding article, shall suffer from three to seven years' seclusion in prison, with hard labor." Such is the law. Bad as it is, it yet requires an overt act of publication by speech, writing or picture, or of private instruction and persuasion; it requires a specified intention either to make proselytes, or to insult religion; and it requires, therefore, satisfactory proof both of the act and of the intention.

Cecchetti had transgressed none of its provisions. An humble workman in a cigar manufactory, he had neither harangued his fellow men, nor printed a tract, nor designed a painting, nor held private meetings to separate Catholics from the church. Strange as it may appear, the only "publication" of his reading the Bible made by this humble Christian, was the excellence of his own conduct and that of his children. Under the influence of the Divine Word, he became an epistle seen and read of his neighbors. A vintner's apprentice happened to lodge in the same house with Cecchetti. He was struck with admiration at the kind and tender care of the father, who is a widower, to his motherless children, and with the good conduct of the children themselves. He wished to ascertain the cause, and learned on inquiry that the father and children were accustomed to read the Bible. He casually mentioned the fact to his master. His master, acting on the requirements of the church, repeated it in confession. We are told that the seal of confession closes a priest's lips in unbroken silence; but Buratti, the priest to whom the confession was made, opened his lips to some purpose. He immediately denounced the heretic, and set the Tuscan police to watch his dwelling. Three months did these gentlemen exercise their vigilance in vain. At last the hour arrived to seize the presumptuous propagandist, as they believed, in the very act. They burst into his room about nine o'clock in the evening. They found there, indeed, a Bible and a Testament upon the table, and another Testament in a drawer; but instead of an audience receiving instruction, they only met with a fellow lodger, named Ciolli, who had come to pay five pauls which he had borrowed of Cecchetti.

This was unfortunate. The mere possession of these books, or the presence of Ciolli, could not bring their victim within the grasp of the law. The case was laid before the judicial authorities, who were compelled to admit that there was no ground for further proceedings. Still it was hoped that this Bible-reader may convict himself. Protestants have the credit of truthfulness and candor. Accordingly, some ten weeks after the seizure of his books, Cecchetti was summoned before the delegate of the district in which he resided. With a noble ingenuousness the Bible-taught Christian acknowledged his views on the mass, the confessional, and the authority of the pope. He expressed his belief that as Jesus was once offered, no other sacrifice was necessary; that if he sinned against God, he was to confess to God, and if against a brother, he was to confess to that brother his fault; that there is no head of the church but Jesus Christ, and that the pope is only a constituted au-

thority, like any other official in church or State. This was enough. The minutes of the examination were sent to the Council of Prefecture, who, by a stretch of authority exceeding the law, at once condemned the accused to imprisonment. Heavily ironed, this victim of pure popery was conveyed to the penitentiary of Imbrogiana, where once the dukes of Tuscany enjoyed the pleasures of retirement from the cares of State, and where now the groans of Protestants no doubt equally minister to ducal satisfaction.

Interesting Statistics.—The Foreign Missionary for April and May furnishes some very interesting and important statistics relative to the supply of Evangelical ministers and churches, for the population of the United States.

In the United States there were—

In 1832,	Pop. 13,713,242,	Ministers,	9,537
In 1843,	" 18,868,822,	"	17,073
In 1854,	" 25,953,000,	"	26,252

OR THUS:

In 1832,	1 Minister to every	1,437	souls.
In 1843,	1 " " "	1,093	"
In 1853,	1 " " "	988	"

The relative number of communicants in Evangelical churches to the population over ten years of age in 1832, 1843 and 1854, will appear from the following figures:

In 1832—Population, -	13,713,244
Deduct under ten years of age, - -	3,626,245
	10,086,999
Of whom, communicants in Evangelical churches, - -	1,342,461
In 1843—Population, -	18,768,822
Deduct under ten years of age, - -	5,984,553
	12,784,269
Of whom, communicants in Evangelical churches, - -	2,554,763
In 1854—Population, -	25,953,000
Deduct under ten years of age, - -	7,371,000
	18,582,000
Of whom, communicants in Evangelical churches, - -	3,337,332

OR THUS:

In 1832,	1 communicant to every	7½	souls.
In 1842,	1 " " "	5	souls.
In 1854,	1 " " "	5½	souls.

These statements the Foreign Missionary regards entirely reliable; and being so, they afford great cause for thanksgiving. "It is perfectly settled by them that the number of Evangelical ministers in this land has been increasing for many years more rapidly than our population; and this notwithstanding the wonderful expansion of our territory, and the great influx of immigrants. Nearly the same remark may be made of the communicants in Evangelical churches." Our want, then, is not so much in number, but an elevation in character. Had we this number, one to every nine hundred and eighty-eight of the population, all godly laborious men, full of faith and of the Holy Ghost, how would religion flourish! In keeping up the supply, let this be a matter of anxious care.

Missionary Success.—Letters received from missionaries in Burmah and Calcutta, present the following interesting facts:

In the province of Pegu, which was lately added to the dominions of the East India Company, more than twenty-five hundred Karens have been immersed within the last year. The good work of grace is spreading in every direction, and the applicants for baptism are rapidly increasing.

The gospel is received with joy. Whole villages have renounced the worship of Nats, and begun to worship Jehovah. San Quala, the native ordained minister, who has been laboring among them, has immersed a large number of converts, and many more are waiting for the ordinance. The whole country appears to be ready to receive the truth.

In less than nineteen years from the time that the Bassein Karens first heard the gospel, they are ready to undertake the entire support of native preaching in fifty churches, and among the heathen around them, and except the expense for books, and three or four teachers, are supporting the primary education of more than eight hundred pupils. Fifteen Karen churches have recently declared themselves self-supporting.

Liberality.—The Bethany and County Line churches, in Caroline county, Virginia, under the pastoral charge of Rev. L. W. Allen, have raised for the present year one thousand dollars for foreign missions, beside liberal contributions for other benevolent purposes.

American Baptist Historical Society.—The second anniversary of this society was

held May 7th, at the First Baptist Church, Brooklyn.

The annual report, read on the occasion by H. G. Jones, Esq., from which we learn that the society has added to its historic treasures during the past year a manuscript volume by Morgan Edwards, presented by the Rev. Dr. Benedict, and several valuable contributions concerning the Seventh-day Baptists, presented by the family of the late Dr. Fahnestock. Several historical papers are mentioned as already prepared or in course of preparation; among which we observe, with pleasure, a sketch of the residence of Hansard Knollys, in America, by Rev. Dr. Brown. The report alludes with satisfaction to the formation of the New York Baptist Historical Society, and urges a general attention to historical inquiries among our ministers and our churches.

The discourse was delivered by the Rev. Dr. Williams, the president of the society. The subject was "Roger Williams," but the related topics spread over the whole of the 17th century, amid the characters and events of which Dr. Williams is as much at home as the man who walks in his own garden. The discourse was elaborate and beautiful.

Good Books.—The reports of various publication societies of the country, as rendered at their anniversaries, show a great degree of activity. The American Bible Society has issued 901,400 volumes, and received from all sources $346,811; the American Tract Society 961,865 volumes, and received $413,173; the American and Foreign Bible Society has received $40,335; the American Sunday School Union has received $248,604; the American Baptist Publication Society $52,705; the Massachusetts Sunday School Society $33,720; the Presbyterian Board of Publication $85,599; and the Congregational Board of Publication $2,241.

Cumberland Presbyterians.—The general assembly of this church was held in May, at Lebanon, Tennessee. Among the most important of their proceedings was their action on education. For several years past this denomination has exhibited very great activity in promoting general and ministerial education. They have now ten male colleges, two female colleges, two theological schools, and ten academies and seminaries, with sixty instructors, one thousand nine hundred and ninety-four students, fifty-eight theological students, and property to the amount of $86,700, and endowments amounting to $126,800.

The Freewill Baptists, within a few years, have made great progress; they have now a theological seminary at New Hampton, a state seminary in Maine, and a college at Hillsdale, Michigan; the first two, besides their buildings, have endowments of about $30,000 each; the college has buildings costing $50,000, and is fast collecting a fund of $100,000. They have also a Quarterly Review of high character. New Hampshire is the strongest point of this denomination, which there numbers 10,000 members. In Maine they are divided territorially into three bodies, called respectively the Western, Kennebec and Penobscot Yearly Meeting. These comprise 271 churches, 12,399 communicants, 225 ordained ministers, and 19 licentiates.

The Old School Presbyterian General Assembly.—This body assembled at Nashville on the 17th and adjourned on the 29th of May. The Committee on Domestic Missions reported that last year 525 missionaries were employed. The amount appropriated to the missions was $74,494.42. The receipts amounted to $71,834.47. The payments amounted to $78,944.76. The balance in hand on April 1st, 1845, was $15,544.29. The amount due the missionaries at the same date, was $10,004.59. Leaving an unexpended balance of $5,539.70. The assembly was pained to learn that 1546, more than one half of the churches, withheld contributions from this important work. The Committee on the Report of the Board of Foreign Missions, reported that out of 2,976 churches, only 1,357 have reported collections for said missions.

The number of candidates for the ministry in the Theological Schools, is 125, which is much the largest number of any year since the division of the church. The number last year was 104, and in late years it has sunk down even to 60. The total number of candidates for the ministry on the roll this year, is 364, against 342 of the previous year.

LONDON ANNIVERSARIES.

Wesleyan Missionary Society.—The report stated that the receipts for the year had been $537,075; reducing the debt of the previous year by about $18,250. The Society has about 3,177 chapels and preaching places in various parts of the world; 538 missionaries and assistant missionaries; 798 other paid agents, as catechists, interpreters, day-school teachers, &c.; 111,557 accredited church members, and 6,478 on trial; 84,066 day and Sabbath scholars; and 8 printing

establishments, from which there have been issued during the year, 3,500,000 pages.

British and Foreign Bible Society.—The receipts of the year had been larger than in any previous year, viz., for general purposes, $314,011; for copies of Scripture, $288,464; additional to the Jubilee fund, $17,870; Chinese New Testament fund, $38,042; making a total of $658,405. The issues of the Society during the year, were from the depot at home, 1,018,882; from depots abroad, 431,-994; total, 1,450,876 copies; making the total issues of the Society from its commencement, 29,389,507 copies.

5,000 copies had been distributed during the year in Sardinia; and in Switzerland and North Italy, 20,639 copies; while in Paris the number was 109,235.

The Sunday School Union.—The sales of books for the year, amounted to $52,364. During the year, the committee had made grants towards the building of sixteen school rooms, to the amount of $994; had sold 217 libraries at one-third of the retail price, thus giving to the schools $2,359; and had expended another $1,000 for books, &c., in aid of the schools. The report stated that there were 300 evangelical Sabbath schools in France, connected with the Paris Sunday School Union.

The Religious Tract Society.—The income from sales was $344,772, other sources $92,438, making a total of $417,210. The number of publications circulated in the year was $28,292,194, making the entire issues of the Society in 112 languages and dialects, including the issues of foreign and affiliated societies, about 673,000,000 copies.

Church Missionary Society.—This Society has connected with it, in various heathen districts, 121 stations, 189 clergymen, 39 schoolmasters, &c., 11 European female teachers, (exclusive of missionaries' wives,) 1,697 native and country-born catechists and teachers of all classes, and 17,890 communicants. The income for the year had been £107,343, and the expenditures £116,256. This Society is sustained by the evangelical portion of the Church of England, while the "High Church" party operate through the "Society for the Propagation of the Gospel in Foreign Parts."

English Baptist Home Missions.—In an abstract of the Secretary's Report, we find the following facts: "The number of members in the Missionary churches is 4,125; and of this number 340 have been baptized during the year. There are 102 principal stations; and the sub-stations are 118. The number of weekly hearers is about 18,000; but the places of worship at the principal and subordinate stations will accommodate about 27,000. The present financial condition of the Society was reported as income, £4,451 13s. 10d.; expenditure, £4,778 18s. 1d.; debt, £327 4s. 3d.—*Rec. & Reg.*

English Societies.—There are in England four Bible Societies, twelve Foreign Missionary Societies, fifteen societies devoted to Home Missions, besides three devoted exclusively to Irish Missions; fifteen devoted to Christian and secular education; twenty-eight benevolent Societies; and a considerable number which may be classed under the head "miscellaneous."

The First Sabbath School in New England.—The first Sabbath school in New England was established some forty years ago. These schools had begun to attract considerable attention in England, and a very few were just starting into existence in New York city. Mrs. Sharp, wife of the late Rev. Dr. Sharp, when on a visit to New York, about that time, had occasion to notice the schools there in operation, and was so much pleased with the idea, that immediately on her return, she, in connection with her husband, started a project for such a school in Charles Street Church, in Boston.

One day, as Brother Rouse, now of Cleveland, then a member of Dr. Sharp's church, relates, a pleasant little party composed of Dr. Sharp and his wife, and a few friends, members of their church and congregation, were on an excursion to one of the islands in the vicinity of Boston. One of their number, now the Rev. Henry Standwood, who lives at Rochester, New York, approached Mr. Rouse and naming to him the Sunday school project which the pastor's wife had originated, solicited a small subscription in aid of it. This was the first time that Mr. Rouse had heard of the Sunday school. The result was the opening of such a school in the Charles Street Church. Here was the beginning of Sabbath schools in New England. From how small a seed has since grown how great a tree!

Sabbath Schools in Philadelphia.—A large sheet, published by the "Young Men's Christian Association of Philadelphia," contains the statistics of the Sabbath schools of

that city, from which we gather the following facts:

Denominations.	Number of Schools.	Number of Teachers.	Number of Scholars.
Protes't Episcopal,	33	835	8,686
Meth'st Episcopal,	32	1,159	10,362
Presbyterian,	47	1,102	9,836
Baptist,	24	667	6,187
Lutheran,	7	198	1,880
Miscellaneous,	26	453	3,732
Mission schools of various denominations,	24	402	3,731
Total,	193	4,816	44,386

The Examiner.—The first number of the New York Recorder, under the title of "The Examiner," is before us. It is to be published and edited hereafter by Revs. E. Bright, Jr., D. D., and S. S. Cutting. The shape of the paper is changed back from the quarto to the folio form. The size is somewhat reduced, but its typographical execution is neat. Under the management of Messrs. Bright and Cutting, the Examiner will doubtless prove an able paper.

Archbishop Hughes.—The Romish Church made a sorry exchange of champions when Bishop Hughes took up the mantle of the deceased Bishop England as the advocate and defender of its faith and polity. The latter was bland and courteous, and American both in principle and feeling; he rarely failed to please by his urbanity where his logic was at fault; but the former is vulgar and abusive, with the insolent airs of a captious foreigner, and offends often by his coarseness, when his positions are most impregnable. He has been singularly unfortunate hitherto, in his appearances before the American people, affording a signal illustration of that "vaulting ambition, which o'erleaps itself." In ecclesiastic diplomacy he has committed a series of signal and stupendous blunders. His controversy with Kirwan ended in his withdrawal from the field like a spavined horse from a race. His attempt to remould the Public School system, and to exclude the Bible from the schools, aroused the American people to the importance of preserving that system intact from foreign and prelatic interference. His plans for crushing out the spirit of independence in Romish churches, has provoked a sturdy resistance in his own communion, and occasioned the enactment of civil laws, restraining ecclesiastical despotism. His alliance with demagogues for traffic in political capital has created an ultra American party, whose cardinal principle is the exclusion of foreigners and Catholics from office. The publication of his budget of letters with Senator Brooks, is likely to give the finishing stroke to Archbishop Hughes' reputation as a wary and sagacious disputant. The Archbishop bids fair to deserve the epitaph which Joseph II, of Germany, an abler and better man than the prelate, prepared for himself: "Here lies a man who failed in all he ever undertook."

Newspapers.—Boston publishes 113 papers, with an annual circulation of 54,000,000; while New York, with four times the number of inhabitants, publishes 104 papers, having a circulation of 73,000,000; and Philadelphia 51 papers, with a circulation of 48,000,000.

The Marquesas Islands.—A mission is about to be established in one of the Marquesas islands, under very favorable auspices. On the 20th of June Mr. Bela Newton Seymour, a member of the Congregationalist Church, was ordained as a missionary to one of those islands. Mr. S. is a young man of ardent piety and zeal, excellent native talents, and of a thoroughly finished education. He is a graduate of Williams College and of the Theological Institution in New York.

The circumstances which have led to the selection of his contemplated field of Christian labor are peculiarly interesting, evincing most decidedly the hand of God in opening what we hope will prove to be "an effectual door" for the introduction of the gospel among a people hitherto degraded to the lowest depths of human depravity, and till within a very few years shunned by all civilized men on account of their cannibalism. About fifteen years since a whaling vessel was cruising in the waters of the Pacific. A boat, containing eight men, was sent in pursuit of a whale, and being drawn by the enraged animal to a "returnless distance from the ship," there was no alternative but for them to land upon one of the Marquesas islands.

The first sight that met their eyes was the natives eagerly devouring human flesh. In less than a year, Providence favored the escape of all but one, by means of a ship that was described in the distance, and to which they eagerly betook themselves in their boat. Mr. Mills, a young man under twenty, was left on the island. He was taken into the custody of the chief and promised protection. Seeing no prospect of escape, he resolved to make life as comfort-

able as he could, and for this purpose conceived the idea of attempting a reformation in the habits of the natives. God blessed his designs, gave him favor in the eyes of the people, and the result has been that the natives have renounced cannibalism, are wearing clothing, cultivating the land, and are literally waiting and asking for the law of God. Mr. Mills has married the daughter of the chief, who in consequence of the death of her father, is now the princess of the island. She is now in this country, having accompanied her husband hither in pursuit of a missionary to go and tell them the story of Jesus. For about three years they have been traveling from country to country, and from place to place in search of one who was willing to respond to their call. Mr. Seymour goes out under the patronage of the American Missionary Association, and expects to sail in July.

A Remarkable Town.—The editorial correspondent of the New York Chronicle gives the following description of Marion, New York:

"Here is the largest Baptist Church, with the largest and pleasantest Baptist house of worship in the country. Here the Maine law has been in force for more than fifteen years. There is no intemperance, no poverty here. The church has no poor fund—needs none. You hear no profanity, see no Sabbath desecration—no improprieties at all. The doctors have gone into other business for bread, or are trying to live without it. There never was a lawyer in town, and the magistrate has nothing to do. The constable is not needed. The only hotel is kept by a good deacon of the church, and the long blocks of stores are crowded with customers, and prosperity is written on every dwelling, and hope and happiness shine in every face."

How few such towns as this can be found in our country! There are none where a prohibitory liquor law is not in force. And yet there are professors of religion opposed to such a law!

Work and Success.—Rev. S. Walker writes to the Tennessee Baptist:

"When I first commenced my labors, twelve months ago, in Dunklin county, Mo., there was not a missionary Baptist Church in the county: my meetings, however, were well attended, and a good work was soon begun, which has still continued to prosper. I have up to this time organized four churches in that county, the aggregate membership of which is about 300; of which number, about 170 were received by experience and baptism; of whom about 70 were from the Methodist connexion, five from the Presbyterians, and four Roman Catholics. Among the number, I have administered the ordinance of baptism to seven households. The prospects are as flattering at present as at any time since the first of my visits to that county."

To-morrow is like a juggler that deceives us; a quack that pretends to cure us; and thin ice that will not bear our weight. It is a fruit beyond our grasp; a glittering bubble, that bursts and vanishes away; a Will-o'-the-wisp, that leads many into the mire; and a rock on which many mariners have struck, and suffered shipwreck. It is an illusion to all who neglect the present hour, and a reality to those only who improve to-day.

How Ministers get Rich.—A shrewd old minister in New England, after having preached fifty years in one place, and become very rich, preached a centennial sermon, in which he observed, "The question is frequently asked, how has Mr. Howe obtained so much property? It is all explained in a word. I have been doing your business instead of mine. It was your business to have given me a support, but you have not done it. It was mine to have preached good sermons, in which I have not abounded."

Proportion of Ministers.—The whole number of Evangelical ministers in the United States is 26,252, or one minister to every 988 souls. From 1832 to 1854, the population increased 88 per cent., while the number of Evangelical ministers increased 175 per cent.

A Movement of Great Significance.—A bill has been introduced into the British House of Commons, and passed to a second reading by a majority of twenty-eight, to abolish the levying of church rates upon the large portion of the English people who dissent from the Established Church, by which they are compelled to contribute to the ministration of worship in which they do not partake; and to substitute for them the system of voluntary contributions. The church party strenuously oppose the measure, contending that by taking away one of the props of the establishment, it will undermine and destroy it. It is to be hoped that so important a measure will speedily triumph.

Rev. Chas Howard Malcom, a son of Rev. Dr. Malcom, of Lewisburg University, Pa., graduated at Princeton Theological Seminary at the recent commencement, and though a Baptist, received one of the honors in a class of forty graduates. "The Presbyterian" speaks in laudatory terms of his genius, scholarship and worth.

True and Just.—A subscriber sending his annual subscription for the "Memorial" writes: "I do not want to read *your* paper, I want to read my own, therefore credit me with the enclosed, and excuse me for not sending it sooner."

The Missing Bride, is the title of Mrs. Southworth's last production, and it sustains her well-earned reputation. It is published in handsome style by T. B. Peterson, No. 102, Chesnut street, Philadelphia.

The Bible Union has published the first four chapters of the book of Job, revised by Rev. Dr. Conant, of Rochester, New York. It is issued in elegant style, and exhibits right scholarly work. Many of the changes are undeniable improvements.

Colleges.—We are preparing tables showing the statistics of all our Colleges and Theological Seminaries in the country as exhibited at the current commencements. We shall be obliged if our friends will forward us catalogues as soon as they are published.

Baptist Convention for Eastern Texas.—Delegates from several churches met at Tyler, May 24th, for the purpose of organizing an Eastern Texas Baptist Convention, which was effected by the adoption of a constitution, and the election of officers and an Executive Board.

Piedmont.—The thirty-four monastic orders which are to be suppressed in Piedmont, in consequence of the new law, possessed 331 houses, inhabited by 4,543 persons.

Good News from Asia.—Rangoon.—Rev. Mr. Vinton writes, that the second annual meeting of the Maubee Association had just closed. Ten new Karen churches and four Burman have been added to the Association, including three from Donabew, and upwards of three hundred and fifty have been baptized. The Association now numbers twenty-seven churches.

In the Donabew district, one hundred and twenty-five have been baptized the past year. There are five churches, containing in the aggregate three hundred and fifty-four members.

Maulmain.—At Keyong five converts were added to the church, four from Christian families, and one from among the heathen. The work of the Lord seems to prosper on every side. The Theological Seminary entered upon the new year prosperously with twenty-two students, and more were expected.

Shwaygyeen.—Rev. Mr. Harris writes: "Since my arrival here in October, fifty Karens and one Shan have been baptized on profession of their faith in Christ." Sau Doomoo, the native preacher, has baptized more than five hundred. It is expected that four churches established by him will almost entirely support their own pastors.

Toungoo.—San Quala has baptized seven hundred and forty-one, and thousands more have applied for the ordinance. Mr. Vinton took six young men to Toungoo, and a company of five or six hundred Karens, having heard of their coming, started to go from three to six days' journey to greet their new teachers. "For these six men, eighteen large chapels had been built at distances of from fifteen to thirty miles apart, so that they have three to a man; and had there been any reasonable prospect of obtaining teachers, I have little doubt that double that number would have been built."

Prome.—Rev. Mr. Kincaid writes, that in January last, in this district, there were four churches, with the near promise of a fifth. The church at Prome numbers seventy members, of whom twenty-one are Karens. They have a native pastor.

Ava.—Messrs. Kincaid and Dawson had started upon an experimental tour to Ava. Mr. Kincaid has been assured that such a visit would be welcome to the King. Several members of the Ava Church still reside in that city, and two visitors from Ava were recently baptized at Prome.

Assam.—Rev. Mr. Stoddard writes from Nowgong, that on the first Sabbath in the year six persons were baptized, all of whom were or had been members of the Orphan Institution.

Godey's Lady's Book, for August, is filled with entertaining and instructive matter for the Ladies, young and old, including pictures of all sorts, patterns of various kinds of dresses and needle-work, precious recepes for the housewife. Godey furnishes an indispensable vade mecum for the ladies.

Dying Words of Distinguished Men.—It is refreshing to find some evidences of deep consciousness of the vast solemnity befitting a dying hour among men endowed beyond the average of their race with intellectual strength; as in the case of Grotius, who, on being asked for his dying admonition, exclaimed, "*Be serious!*" All his vast learning did not allow him to think lightly of the paramount claims of those things which make for our eternal peace. Sir William Jones, one of the most brilliant geniuses that ever lived, affords similar evidence of the right estimate of human learning, compared with the more important concerns of the future world. "It matters not," says Johnson, "how a man dies, but how he lives." And even skeptical Rousseau observes: "The great error is, placing such an estimate on this life, as if our being depended on it, and we were nothing after death." To attach ourselves but slightly to human affairs, is the best method of learning to die. When Garrick showed Dr. Johnson his fine house and gardens, at Hampton Court, instead of his replying in the language of flattery, he exclaimed, "Ah! David, David, these are the things which make a death-bed terrible."

Grotious cried out, "Oh! I have consumed my days in laborious trifling!" Dr. Johnson lamented many things in his past career, but when the light of evangelical truth broke in upon his mind, he obtained Christain peace, in which he died. Baron Haller died expressing his renewed confidence in God's mercy, through Jesus Christ.

Julian, the apostate, exclaimed, as he fell wounded, fighting with the Persians: "Thou hast conquered, O Galilean!" The deist Hobbes said, with horror, in his last moments, "I am taking a fearful leap in the dark." Cardinal Mazarine, "O my poor soul, what is to become of thee? whither wilt thou go?"

The following afford a brilliant contrast to some of the foregoing instances:

The aged Simeon, as he took the young Saviour in his arms, said, "Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation." "When the protomartyr Stephen fell beneath the missiles of his enemies, he exclaimed, "Lord Jesus, receive my spirit; Lord, lay not this sin to their charge!"

When the chain was placed on the neck of John Huss, he exclaimed with a smile: "Welcome this chain, for Christ's sake!" The faggots having been piled up to his neck, the Duke of Bavaria, in brutal manner, called on him to abjure. "No, no," cried the martyr, "I take God to witness I preached none but his own pure doctrines, and what I taught I am ready to seal with my blood." Jerome, of Prague, who followed Huss to the stake after a few months, said to the executioner who was about to kindle the fire behind him, "Bring thy torch hither; do thine office before my face; had I feared death I might have avoided it." The last words Luther was heard to utter were: "Into thy hands I commend my spirit. Thou hast redeemed me, O Lord God of truth." "Nothing but heaven," said the mild Melancthon, when asked by his friends if he wanted anything. And then he gently fell asleep in Christ. George Wishart cried out at the stake, "For the sake of the true gospel, given me by the grace of God, I suffer this day with a glad heart. Behold and consider my visage—ye shall not see me change color—I fear not this fire." The last prayer offered by Tindall, who translated the Bible, and suffered martyrdom in 1636, was, "O Lord, open the King of England's eyes." Lawrence Saunders, who suffered martyrdom during the reign of Queen Mary, kissed the stake to which he was bound, exclaiming, "Welcome the cross of Christ; welcome life everlasting!" "Be of good heart, brother," cried Ridley to Latimer, "for our God will either assuage this flame, or enable us to abide it." Latimer replied, "Be of good comfort, brother, for we shall this day light such a candle in England, as, by God's grace, shall never be put out." Bergerus, a councillor of the Emperor Maximilian, said, on his dying bed, "Farewell, O farewell, all earthly things, and welcome heaven." George Buchanan, the ornament of Scottish literature, who could write Latin verse with a purity almost worthy of the Augustan age, was taken with his last illness when in the country. To the message of King James, who summoned him to be at court in twenty days, he sent this reply: "Before the days mentioned by your Majesty shall be expired, I shall be in that place where few kings enter." The Marquis of Argyle, when advancing to the scaffold, said, "I would die as a Roman, but I choose rather to die as a Christian." Among the last words of Claude were these: "I am so oppressed that I can attend only to two of the great truths of religion, namely, the mercy of God, and the gracious aids of the Holy Ghost."

The Monthly Record.

Baptisms Reported.

Churches.	*Counties.*	*Administrators.*	*No.*
BRITISH PROVINCES.			
Horton,	Nova Scotia,		7
Woodstock,	New Brunswick,		60
Prince William,	"	"	17
Macknaquack,	"	"	20
Keswick,	"	"	12
CONNECTICUT.			
Hartford,	(1st church,)	R. Turnbull,	3
East Lyme,	New London,		28
Bristol,	Hartford,	J. T. Smith,	2
New Haven,	(1st church,)	A. D. Phelps,	2
FLORIDA.			
Navy Yard,		K. Hawthorn	14
ILLINOIS.			
Fairfield,	Wayne,	C. J. Kelley,	5
INDIAN TERRITORY.			
Tookabache,	Creek Nation,	C. McIntosh,	8
North Fork,	"	"	7
Hurricane,	"	" J. Hawkins,	10
KENTUCKY.			
Henderson,	Henderson,	John Bryce,	16
Deep Creek,	Mercer,	D. Bruner,	27
Haysville,	Marion,	D. Buckner,	6
Belleview,	Trigg,	A. W. Meacham,	5
Otter Creek,	Hardin,	C. Lovelace,	58
Mt. Zion,	"	"	
Younger's Creek,	"	"	
New Providence,	Boyle,	W. Peck,	33
MAINE.			
Bowdoinham,	Lincoln,	M. J. Kelley,	16
MARYLAND.			
Baltimore,	(Lee street,)	J. H. Phillips,	5
Baltimore,	(7th church,)	R. Fuller	7
Baltimore,	(1st church,)	J. W. M. Williams,	3
MASSACHUSETTS.			
Boston,	(1st church,)	R. H. Neale,	7
Boston,	(Bowdoin sq're,	W. H. Wines,	2
Boston,	(Union church,)	Wm. Howe,	6
East Boston,	(Central square,)	J. N. Sykes,	14
Cambridge,	(1st church,)	S. R. Mason,	6
Cambridge,		A. F. Spalding,	4
Charlestown,	(1st church,)	A. M. Hopper,	8
Hingham,	Plymouth,	J. Tilson,	2
Somerville,	Middlesex,	N. M. Williams,	4
Lowell,	(1st church,)	D. C. Eddy,	7
Jamaica Plain,	Norfolk,	H. Lincoln,	3
Pittsfield,	Berkshire,	L. G. Porter,	8
West Amesbury,	Essex,	S. T. Thatcher,	2
Plymouth,	Plymouth,	A. Harvey,	20
MICHIGAN.			
Dowagiac,	Cass,	S. H. D. Vaun,	43
MISSOURI.			
Rocheport,	Boone,	Wm. Thompson,	2
Fayette,	Howard,	Wm. Thompson,	2
Huntsville,	Randolph,	Wm. Thompson,	6
Princeton,	Mercer,	W. W. Walden,	32
Mt. Zion,	Mercer,	James Turner,	4
NEW HAMPSHIRE.			
Sutton,	Merrimack,	G. W. Butler,	10
Manchester,	(2nd church,)	J. M. Coburn,	35
Manchester,	(1st church,)	B. F. Hedden,	3
NEW YORK.			
Hudson,	Columbia,	G. W. Hervey,	29
Brooklyn,	Pierreport st.,	J. S. Holme,	6
New York,	(Calvary ch.,)	A. D. Gillette,	2
Clifton Park,	Saratoga,	John Reynolds,	8
Bennettville,	Chenango,	George Balcom,	15
OHIO.			
Sandusky,	Erie,	L. Raymond,	2
Cincinnati,	(9th street.)	W. S. Hansell,	4
Medina,	Medina,	M. Shank,	3
Jackson,	Ashland,	J. B. Cresinger,	3
PENNSYLVANIA.			
Alleghany,	(Sandusky st.,)	T. R. Taylor,	4
Monroeton,	Bradford,	J. Hendrick,	2
Philadelphia,	(1st church,)	J. H. Cuthbert,	4
Philadelphia,	(Broad st.,)	H. Day,	2
RHODE ISLAND			
Valley Falls,	Providence,	Geo. Silver,	4
SOUTH CAROLINA.			
Edgefield,	Edgefield,	E. L. Whateley,	22
Perry's Grove,			38
TENNESSEE.			
Kingston,	Roane,	S. W. Tumlin,	12
Union,			18
Chattanooga,	Hamilton,		2
VERMONT.			
Ludlow,	Windsor,	Ira Persons,	5
Wallingford,	Rutland,	S. L. Elliot,	3
WISCONSIN.			
Otsego,	Columbia,	N. Wood,	12
VIRGINIA.			
Mt. Holley,	Fauquier,	A. H. Spillman,	20
Carter's Run,	Fauquier,	A. H. Spillman,	6
Thornton's Gap,	Rappahannock,	J. W. Bragg,	16
	Harrison,	A. Barnett,	4
Ebenezer,	Amherst,	T. W. Roberts,	33
Mt. Moriah,	Amherst,	T. W. Roberts,	12
County Line,	Caroline,	L. W. Allen,	2
Walnut Grove,	Hanover,	A. Bagby,	70
Lower Gold Mine,		A. E. Dickenson,	12
Total,			967

Churches Constituted.

Names.	*Where.*	*When.*	*Memb.*
Jefferson,	Cass, Tex.,	Mar. 24,	10
Bloomingdale,	Cabell, Va.,	Apr. 7,	45
Amboy,	Mich.,	May,	
Otter Creek,	Jersey, Ill.,	May 12,	20
Florence,	Boone, Ky.,	May 12,	
Buck Run,	Union, O.,	May 12,	13
	Adams, Wis.,	May 18,	
Richmond,	Bayham, C. W.,	May 24,	34
Sharon,	Limestone, Tex.,	May 26,	11
Otsego,	Columbia, Wis.,	May 29,	
Stillman,	Ogle, Ill.,	May 30,	17
Bruce,	Canada West,	June 4,	24
Cuba,	Monroe, Io.,	June,	
Yorkshire,	Erie, N. Y.,	June 6,	
La Prairie,	Marshall, Ill.,	June 20,	12
Princeton,	Washington, Me.,	June 28,	

New Church Edifices.

Where.		*When.*	*Cost.*
Covington,	Tioga, Pa.,	June 6,	
Richville,	St. Lawrence, N.Y.,	June 7,	$3,000
Dunkirk,	Chatauque, N. Y.,	June 14,	9,000
Sandusky,	(Lecture room,) O.,	June 17,	3,000
Newtown,	Frederick, Va.,	June 24,	
Mt. Pleasant,	Westmoreland, Pa.,	June 24,	
Cold Spring,	Putnam, N. Y.,	June 27,	
Marion,	Linn, Io.,	June 25,	
Needham Plain,	(Vestry,) Mass.,	July 1,	
Cedar Run,	Va.,	July 1,	
Weymouth Landing,	Mass.,	July 12.	

Ordinations.

Names.	*Where.*	*When.*
D. Phillips,	Mt. Vernon, Wis.,	Apr. 29
W. J. Parkhurst,	Camanche, Io.,	May 2
Nathan Ford,	Clinton co., Ia.,	May 24
L. G. Steed,	Columbia co., Ga.,	June 3
C. B. West,	Defiance, O.,	June
John Carroll,	Hickory Plains, Ark,	June 12
R. J. W. Buckland,	New York, N. Y.,	June 14
C. T. Wellborn,	Providence, Ga.,	June 16
W. M. Barrett,	Risdon, O.,	June 17
W. B. Chrisler,	New Albany, Ia.,	June 19
Harvey Frink,	Hanover, N. Y.,	June 20
B. R. Gwaltney,	Washington, D. C.,	June 27
Bornt Slaght,	Piermont, N. Y.,	June 28
W. C. Richards,	New York, N. Y.,	July 8

Deaths of Baptist Ministers.

Names.	*Residences.*	*Time.*	*Age.*
David M. Burdick,	Tiverton, R. I.,	Apr. 28,	49
J. G. Foster,	Tuscaloosa, Ala.,	May 20,	22
J. S. Mimms,	Greenville, S. C.,	June 14,	
Lewis Towers,	Chambers co., Ala..	June 16,	51
N. V. Steadman,	Evansville, Ia.,	July 7,	

Clerical Removals and Settlements.

Names.	*Whence.*	*Where.*
Adams, R. C.,	Roch. Sem.,	Wallingford, Ct.
Anderson, Mr. Broadalbane,		Kempville, C. W.
Arnold, A. N.,	Prof. at Newton, Mass.	
Backus, J. S.,	New York.	
Bailey, A.,	Carrollton,	Kane, Ill.
Bainbridge, S. M.,	Wheatland,	Penn Yan, N. Y.
Beaman, Jas.,	Nine Eagles,	Cataract, Ia.
Berg, Jno.,	Baltimore, Md.,	Brooklyn, N. Y.
Brown, S. M.,	Woodstock,	Granville, Ill.
Bunnell, W. B.,		Henry, Ill.
Burroughs, D.,	Amherst, N. H.,	Chester, Vt.
Cady, Edgar,		Upper Lysle, N. Y
Carpenter, J. C.,	Russell, Mas.,	Londonderry, Vt.
Cole, R.,	East Harrington, Me.	
Converse, O.,	Worcester,	Clappville, Mass.
Cornelius, S, Jr,	Fond du Lac,	Red Wing, Min.
Covey, J. C.,	Jackson,	Quincy, Mich.
Dakin, H. R.,	Poultney,	Italy Hill, Vt.
Dickinson, A. E.,	Univ. of Va.,	Charlottesv'e, Va
Dye, A J.,	Fishing Creek,	Breckenridge co., Ky.
Edwards, G. G.,	Lafayette, O.,	Toledo, Io.
Evans, T. B.,	Urbanna,	Churchview, Va.
Fuller, G. W.,		Meadville, Pa.
Harris, Alfred,		Paoli, Pa.
Harvey, A.,	Plymouth, Mass.	
Hewes, C. W.,	Lansingburg,	Prof. at Troy, N Y
Hunt, Jno.,	Richmond, N. H.,	Guilford, Vt.
Jameson, T. C.,	Boston, Mass.	
Jones, N B,	N Prescott, Mass.,	Bellows Falls, Vt.
Latham, A,	Philadelphia,	Haddonfield, N. J.
Love, H T,	Abing'n, Mass.,	Sec A & F B S, N Y
McCloud, J. L.,	Kalamazoo,	Northville, Mich.
Mitchell, J. B.,		Troy, N. H.
Nutter, D.,	Maine,	St. John, N. B.
Pool, J. A.,	Chillicothe, Ill.	
Post, C. B.,	Albany,	Dover Plains, N Y.
Price, Wm.,	New Albany, Ia.,	Pleas't Rid'e, Mo
Read, B. L.,	Cussewago, Pa.,	Waukegan, Ill.
Reese, T.	Dover, Ill.,	Clinton, Wis.
Rogers, J. B.,	Franklin, N. Y.,	Portage, Wis.
Scott, E. J.,	Aurora,	Sardinia, N. Y.
Seeley, J. T.,	Dundee,	Syracuse, N. Y.
Seeley, L. W.,	Maysville, Ky.,	Baltimore, Md.
Silver, Geo.,	Valley Falls, R. I.,	Peekskill, N Y
Smitzer, Jno.,	Maulius,	Springville, N. Y.
Taylor, P.,	Bloomingdale,	Amboy, Ill.
Terry, D.,	Wheatland, Wis.,	Bradford, Io.
Tucker, A.,	La Fayette, Ia.,	Dixon, Ill.
Tupper, A. K.,		Flint, Mich.
Vaughan, T. M.,	Louisville,	Shelbyville, Ky.
Walthall, J. S.,	Richmond, Va.,	Newbern, N C
Waterbury, E.	Greenbush,	Yonkers. N. Y.
West, C. B.,	Defiance, O.,	Winchester, Oregon.
Westcott, I.,	New York,	Gloversville, N. Y.
Wilds, Z. P.,	W. Boylston, Mass.	
Wright, N.,		Portlandville, N. Y.

REV. A. S. MATHESON.

AMERICAN BAPTIST MEMORIAL.

SEPTEMBER, 1855.

Rev. J. S. Reynoldson.

A MEMOIR.

BY REV. S. J. WHEELER, MURFREESBORO', N. C.

"Hoc est vivere bis
Vita posse, priore frui."—*Martial.*

NO saying of the witty epigrammatist contained more solid truth than that quoted at the head of this article.

"To live twice, is to enjoy a former life," is true in more than one sense, and those who knew John S. Reynoldson, can fully appreciate our meaning. In the contemplation of the life of such a man, one not only enjoys the pleasure of reading pleasant biography, but feels himself drawn more and more to love the good man and to choose virtue's ways. The great mass of the readers of the Memorial, will feel that they enjoy the existence of two lives, in reading the biography of the lamented Reynoldson.

"Oh, would some angel guide my hand
While I recount the story of his life."

The village of Bromley, in the same county in which London is situated, (Middlesex) England, gave birth to John Smith Reynoldson, on the 6th of March, 1812. Distant only seven miles from the great metropolis of Britain, we may naturally suppose that the thoroughfares of that mighty city were familiar scenes in his boyhood days. His early life gave promise of the subsequent position he was destined to occupy. Had he enjoyed the advantages of paternal training, his course might have been much more energetic in after life—certainly it would have been concentrated to more effective purpose. But he never knew a father's care; he never was blessed with the guidance of a father's hand. In the sixth month of his life, before he had learned to lisp a parent's name, his father was called away from earth. The protection and guardianship of his childhood devolved on an aged grandmother and his aunts, of whose tender care and kind guidance, he ever spoke in terms of warmest affection. By them he was placed in good schools, where it is said he gave evidence of a brilliant future. Leaving school at an early day, he was regularly entered into the business of a druggist and apothecary, with the ultimate design of entering on the study and practice of medicine. Professional men before being admitted to the full privileges of the profession they adopt, are subjected to a much more rigid ordeal in Britain, than in the United States. Those preferring medicine, for instance, must serve a regular apprenticeship of seven years with some apothecary of standing, in order to learn materia medica and pharmacy, before they are allowed to enter on the study of physiology or other branches of the profession of medicine. But young Reynoldson did not find in the study of the healing art, a pursuit congenial with his tastes. Left in a measure to pursue the bent of his inclination, he soon made choice of a vocation, on which he entered with characteristic ardor.

In 1826, in the fourteenth year of his age, he became a sailor. He continued to follow the sea until 1835 or '36, with

nothing worthy of special notice occurring meanwhile. The pious teachings of the friends of his childhood were never forgotten. Often when in the midst of imminent danger, he was protected; an unseen hand guided his wayward youth; in that unseen hand the young sailor realized the protecting kindness of that gracious Being to whom he had been early taught to bow in prayer.

It pleased God about this time, to call him out of darkness into his marvellous light. In 1837, during a visit to New York, he became a communicant in the Protestant Episcopal Church. Bro. R. often spoke of the vast obligation under which he rested, for the solid religious instruction he received at the Sailors' Home. In the saving of such a man as the subject of this brief memoir, we conceive that the noble founders of such institutions have been amply repaid for every dollar laid out in the erection and support of Sailors' Homes.

With Paul, his only inquiry was, "Lord, what wilt thou have me to do?" Recognizing himself, his all, as but "a living sacrifice to God," he entered on the discharge of Christian duty without counting the cost. To do his duty, was only to know it, consequences were left with God.

Entering again on sea-faring life, his influence as a praying man was felt far and wide. Indeed, his influence was perceptible wherever he moved at every stage of life. He was no common man; circumstances around him seemed to yield almost submissively to his will; certain it was, he possessed a large amount of influence over those by whom he was surrounded. That influence when imbued with a Saviour's love, was widely felt for good by his messmates. Many were induced to admire that religion that had effected so great a change in the reckless youthful sailor. The fervency of his exhortations, the warmth, simplicity, earnestness and pathos of his prayers, attracted and melted all. Many a hardy tar unused to tears, was through Reynoldson's instrumentality, brought to weep as a little child at the foot of the cross. His mission was to do good. After his profession of a hope in Christ, his thoughts seemed ever bent on benevolence. He never left port without purchasing a stock of tracts and religious publications, such as he thought would be most available in the regions whither his ship was bound. Fear of personal danger seemed to constitute no part of his moral composition. Even in the island of Cuba, which he visited occasionally, where it is said that one had better be caught breaking open a house at midnight, or stealing a horse, than in distributing bibles, even there would our dauntless young sailor seek out those who were enquiring sorrowfully, "what must I do to be saved?" direct them to the Saviour, and on leaving them, supply them with Spanish tracts and bibles. Not unfrequently the wily Catholic priests would report him to the police, for his labors of love, who gave him repeated intimations that such conduct would cause his arrest and punishment. But such threats produced no effect on young Reynoldson; he continued this sort of voluntary colportage, so long as he visited Matanzas and other Spanish ports, and eternity alone will reveal the amount of good effected by this fearless, warm-hearted young sailor among the bronzed sons of the Queen of the Antilles.

In 1839 he visited Norfolk and the adjacent town of Portsmouth, where he attended a meeting in the Baptist Church, which was enjoying at that time, a season of refreshing from the presence of the Lord. Pleased with the apostolic simplicity of these people, he resolved to cast his lot among them, and become a Baptist. Here let me transcribe the words of the excellent Bishop (Hume) who received him into the fellowship of the church. "One evening, some individuals came before the church as candi-

dates for baptism. They related the dealings of God with their souls, and the struggles and trials through which they had passed. Our tenets were explained and our views of church practice and church ordinances and government were set forth. He was struck with their simplicity and their conformity with what appeared to him to be the teachings of the Holy Scriptures." Soon after this, Mr. Reynoldson himself came before the church, a candidate for baptism. The pastor remarks on that occasion: "I shall never forget the impression he made by his recital before the church. It was artlessness itself, it was transparent simplicity, it was unquestionably evidential of the dealings of God with him, and of the way in which he had been led."

Brother Reynoldson afterwards settled in the vicinity of Fredericksburg, where, for a while, he taught school. Here he was united in marriage with Miss L. M. Padget, who survives him, and is now living in the city of Petersburg, Va., with two interesting little daughters, the only children of our departed brother. For a while he taught school in the vicinity of Falmouth and Fredericksburg, but he felt impressed with a sense of his duty of engaging more immediately in his Master's work. Receiving a call to the pastorate of the Baptist Church in Market St., Petersburg, Va., he accepted it and entered at once with heart and soul on the work. The church had passed through trying scenes, disasters had befallen it, the love of many had waxed cold, until the souls of those who loved Zion and prayed for its peace and prosperity were bowed within them. Under such circumstances, Brother Reynoldson entered upon the field of his labors in Petersburg. Here the Lord was pleased to bless his labors as he had done before in an humbler sphere. His own spirit of love and Christian affection was soon infused into the church and congregation; divisions and contentions gave way to union and harmony; heartburnings and jealousy subsided into Christian affection and unfeigned love. Thus were the rough places made smooth, and a way prepared for the coming of the Lord. As might have been anticipated, such a state of things was only a prelude for a better, for it pleased the Great Head of the church to pour out the Holy Spirit in rich effusions on the church; Christians rejoiced, while the gates of Zion were crowded with joyful converts. From this point in its history, the church continued to advance to its present elevated position, a moral light-house to the world, diffusing light and joy on every side. But having accomplished his mission in Petersburg, Bro. Reynoldson could stay there no longer. He panted for a wider field, he longed to enter the broad fields that lay expanded to his view, ripe for the harvest, and yet no laborer appearing to enter on the blessed work. Dissolving the connection that united him to his beloved flock, he left the Market St. church amidst their tears and regrets, to enter on the work of an evangelist. Perhaps the labors of no revivalist presents so glorious an aggregate in the number of conversions effected, churches built up, and amount of good accomplished, as was witnessed during the brief period of Bro. Reynoldson's labors as an evangelist. While thus engaged, he was enabled, as from an elevated standpoint, to take a wide and extended view of the wants and interests of the churches. He saw the churches with an immense numerical force, commanding a revenue fully adequate to their wants, yet destitute of that mental training, those literary advantages, that would effectually concentrate their energies and make them available as they should be, to the enlargement of Christ's kingdom on earth.

He saw the evil and determined to apply the remedy. In May, 1852, he was invited to enter the agency of the

Chowan Female Collegiate Institute, at Murfreesboro'. In this department, our brother was eminently successful. Under his auspices, this Institute attained a position in the popular confidence that it had never known before. Conceiving that he had accomplished his mission so far as the Institute was concerned, he resigned the agency in June, 1853, and entered into the service of the Domestic Mission Board of the Southern Baptist Convention. The trustees of the Institute were deeply grieved at the separation, and used every argument they could invent, presented every inducement in their power, to retain him in their service. The Chowan Association, the originator and patron of the Institute, were as reluctant to part from the loved agent as were the Board of Trustees, and at their session in May, 1853, adopted the following resolution, viz:

"*Resolved,* That the thanks of this Association be presented to Elder Reynoldson for the faithful manner in which he has discharged the duties of the agency of the Chowan Female Collegiate Institute."

He entered into the service of the Domestic Mission Board with his accustomed zeal and energy; and soon an unwonted impetus was given to all the operations of that branch of the Southern Baptist Convention, to which Bro. Reynoldson had attached himself. He had proposed for himself a wide field in which to operate, and calculated on the accomplishment of a mighty work; and could his life have been spared, we should doubtless have seen the results of his contemplated labors. There was an object, however, that lay near his heart, which for a long time he had desired to accomplish. The interests of his family required that he should visit the eastern continent. A large estate, locked up in English Chancery, was withheld from the rightful owners. To put it into the possession of his family, who were the owners, it became necessary that he, or some agent clothed with authority, should visit the locality of the estate, investigate the nature of the titles, and assert the rights of the lawful proprietors. Reynoldson determined to go in person. Other reasons quite as cogent, urged him to visit England. It had been long years since he had seen his venerated grandmother and aunts, who had watched over the years of his helpless infancy and childhood. He had ripened into mature manhood, and felt that he should soon, if spared to live, decline in the vale of life, when it would be out of his power to visit the land of his nativity and see the loved objects to whom he felt under such vast obligations of love and gratitude. Accordingly, Bro. Reynoldson made his arrangements for the contemplated journey. He parted from his dear family, little thinking that that sad adieu was to be a last farewell.

He reached his native land without the occurrence of any event worthy of special notice, there he met those whom he loved, there he visited the scenes of his early days with feelings of intense interest. The delightful memories of childhood days came over him with overpowering effect. He lingered over cherished scenes embalmed in the recollection of childhood's happy hours. He looked on them, conscious that he should see them no more, for soon he expected to wend his weary way towards his sunset home, and these dear scenes would be shut out from his vision forever. His loved friends he embraced with the ardent affection of a warm and loving heart. They had watched over his infantile years, they had been the guardians of his childhood. He left them a wild, reckless, thoughtless youth—doubtless they had sorrowed over him as a lost one. He returned a reclaimed wanderer. Grace had arrested his wayward course, and now he preached the faith he once so sadly slighted. The wild and reckless boy had been changed into the humble

and faithful minister of the sanctuary. It afforded him special pleasure to proclaim the truths of a blessed gospel to the companions of his early days. Nor were his labors without their fruits in his native land. A published letter of his aunt's, at Wisbeach, which has appeared since the decease of Bro. Reynoldson, speaks in pleasing terms of the results of his labors while visiting his relatives.

But the time came when it was necessary that he should return to his companion and little ones at home. The sorrow and sadness of parting was relieved by the happy anticipation of soon embracing the partner of his bosom and the pledges of their love.

On the 2nd of March, 1854, Brother Reynoldson left Liverpool in the steamer City of Glasgow, but that gallant ship with her precious cargo of four hundred souls, never reached her western home. Doubtless, as that noble ship glided down the Mersey, she gave brightest hopes that she would soon cross the wide waters of the Atlantic and place her living cargo on the shores of happy America. But, alas, how vain are our expectations. Amid the tall icebergs of the Atlantic, she sunk, crushed, a shapeless mass, to rise no more. Oh, what a wreck was that! The aged, the young, the serious and the gay, all sunk together into a watery grave. Oh, what hopes were blasted! how many hearts were to be rent in sorrow at the recital of the sad loss of that noble ship! Dear Reynoldson, how does my imagination rush to the scene on board the ill-fated steamship, as amid the wild waste of waters, immense icebergs towering up on every hand, the Glasgow ploughs her devious way amid the huge sunken fragments, among which she struggles until her progress is completely arrested, every nerve is strained, her powerful engines are urged to their utmost capacity, but all in vain; another course is taken, but here the obstacles are greater; another and another. The stout sons of the ocean look anxiously on each other, old sea dogs that have passed through many a storm, begin to shake their heads as if all was gone, no opening appears through which escape may be made, hope deserts the pallid crew, soon a crash is heard, an awful crash that startles every living soul on the weltering ship, dangers thicken, the minute gun at sea is heard, despair settles on almost every countenance, the struggling ship creaks from end to end, the briny flood pours in through her opening seams, the pumps refuse their office, consternation seizes on the crowd of immortal beings who see a certain grave in the wide waste of waters around, prayers ascend from hearts unused to pray, lamentations are heard, bitter tears flow down the cheeks of those four hundred passengers, who, mayhap, but a few hours previously had indulged in the bright hope of soon setting foot on our favored soil. In that moment of awful suspense, I can imagine that I see the faithful and zealous Reynoldson, calm as the soft zephyr of midsummer's eve, moving about as an angel of mercy, whispering words of consolation to the agonized, pointing the despairing sinner to Him who saved the thief on the cross in the last hour of his existence; the timid Christian who would

"Shrink back again to life,"

he points to that blessed haven where storms are o'er, shews them the happy landscape beyond the swelling flood. But look yonder, said the man of God, and it shall cheer you, nor shall

"Death's cold flood affright you from the shore."

She made her last and deadly plunge, when all of the stately Glasgow sunk beneath Atlantic's wave. Until that dread moment might Reynoldson be seen exerting his utmost power to disarm death of his sting; and then when he sunk with the living mass into the depths of the ocean, doubtless our

departed brother heard the last summons with that pleasant serenity with which an affectionate child hears a parent's voice calling,

"Child, your father calls, come home."

Death had no terrors for him. He died as he had often expressed a wish to die—amid the wide expanse of the deep blue sea, and now rests in the grave he preferred, the cavernous depths of

"Old Ocean's grey and melancholy waste."

But who can picture the agonizing suspense of the bereaved widow and little orphans. False tidings put forth by the thoughtless or cruel, occasionally caused a gleam of hope to arise that the dear departed would yet be brought in safety to his home. All believed that the ship was certainly wrecked, yet fond love cherished the hope that some passing sail might have rescued at least a few of the passengers from some floating spar, and that they might yet be heard from in some distant land. But the dread apprehensions are at last confirmed, that the steamship City of Glasgow foundered at sea, and sunk with all on board. Not a single soul was left to tell the tale of their sufferings and death.

Sorrowing friends now gave up all hope of ever seeing him again, and preparations were made for solemnizing the occasion of his death by appropriate funeral services. Lord's day, 16th July, 1854, was designated as the time for the observance of the obsequies of the lamented Reynoldson. A correspondent writes thus: "The scene was solemn and interesting. The pulpit (in Market St. Baptist Church, Petersburg,) was shrouded in spotless white, with trimmings of black crape and tasseling in festoons, so neatly and tastefully arranged, as to produce a singular effect, a commingling of sadness and joy, of despair and hope."

Rev. T. Hume ministered on the occasion, founding his discourse on Genesis v. 24: "And Enoch walked with God, and he was not, for God took him. An immense crowd of sympathizing friends thronged the house of God on the melancholy occasion; hundreds turned away, unable to gain admittance into the crowded house.

But the sympathies of kind friends cannot avail to restore the lost one, cut off in the prime of life, in the midst of his usefulness. Our dear brother quietly rests in the grave of his choice, his ocean bed.

How mysterious are the ways of Providence. But "we sorrow not as those without hope."

Go spirit of the sainted dead,
Go to thy longed for, happy home,
The tears of friends are o'er thee shed,
The voice of angels bids thee come.
Though earth may boast one gem the less,
May not e'en heaven the richer be?
And myriads on thy footsteps press
To share thy blest eternity.

Reminiscenses of the First African Church,

RICHMOND, VA.

BY THE PASTOR.

No. I.

THE congregation of the First Baptist Church had long been too extensive for its house of worship. That house, which was constructed in the olden time, and was devised for use, not for show, had been added to again and again, but was still too strait for its occupants. A peculiar feature in the congregation, was the great increase of its colored members, who seemed anxious to hear, and whose apartment was packed to its utmost, on all the ordinary occasions of worship. To build a house large enough to hold both classes of attendants, crowded as they already were, in a house of wide dimensions, seemed unwise, especially as no room would be left for increase. Moreover some very fastidious people did not like to resort to a church, where so many colored folks congregated, and this was thought to operate against the

growth of the white portion of the audience. The discipline and culture of the colored people, too, were felt by the pastor to be a heavy burden to his mind, requiring more time and attention than he could give them, and yet satisfy the expectations of the whites. After long and mature consultation, it was decided to build a new and more tasteful edifice for the whites, and to dispose of the old one to the blacks, for their exclusive accommodation. This was done by a generous relinquishment of a part of its appraised value by the whites, and a noble and successful effort of the blacks to raise $3,500, with interest to the time of payment, for the purchase of the remainder.* In the month of October, 1841, the beautiful house, now occupied by the First Baptist Church, was dedicated to the worship of God, and the congregation, relieved of its incubus, increased rapidly under the able ministry of the Rev. J. B. Jeter. At the same time, the African Church, with a new organization, and a new enrolment of names, took possession of the vacated house, and soon filled it to overflowing. As the writer was chosen to officiate in the pastoral relation with the entire concurrence of both the whites, who stood in the position of guardians to the new enterprise, and of the blacks, who were to be ministered unto, and as he has since that period regularly labored to discharge the duties of that relation, it has seemed to him to be worth while to give a rapid sketch of the history of the church, with some reminiscences of his interesting association with its members.

The *constitution* of the African Church, was so formed as to modify, in some degree, the democratic elements of the regular Baptist churches, and to make its government rather more presbyterial than congregational. This was deemed essential to the judicious control of so large a mass of persons, many of whom could scarcely be judged competent to the task of government. Indeed, with the then existing size of the body, and still more with its present augmented size, deliberative meetings would have been impracticable. In the event of a doubtful vote, it would have consumed the best part of the evening to count the voters. Accordingly, the government of the church, was vested in the *pastor* and *thirty deacons*, chosen by the church, from its most experienced members. These deacons are scattered over the city, and are expected to exercise a general supervision in their respective districts. They have thus far managed the affairs of the church, perplexing and complicated though they have often been, with consummate judgment and fidelity, oftentimes exhibiting an insight into ecclesiastical polity that would have honored heads more reputed for wisdom. Should their decisions at any time be felt to be grievous by the great body of members, or by any individual who may be subject to discipline, provision is made for calling together the committee of twenty-four, appointed by the First Church, and for laying before them the matters in dispute. Their decision is to be final. Such, however, has been the general harmony of the thirty deacons, and such the acknowledged justice of their proceedings, that only in two cases, have appeals been made to the twenty-four, and in both instances the decisions of the colored brethren were unanimously confirmed. The meetings of the church (i. e. the deacons) for business, are held on the afternoon of the first Sunday in each month; the pastor presiding and making a minute of the doings. These he afterwards records carefully in a large book kept for the purpose. Reports of committees, the exclusion and restoration of members, their dismission to, and reception from other churches, a record of deaths, together with all the temporal interests of the church, constitute the numerous items of business in their

*The citizens of Richmond, also contributed $2,750, so that the house cost $6,252.

meetings. This is no inconsiderable part, especially if the clerkship be taken into the account, of the labor and care of the pastor, and it would be a wise economy of time, if a reliable brother *could* be found to relieve him of a portion of this burden. The most important committees, are, on the finances, on the premises, on letting out the house, on the private debts of the members, and on charities for the poor. These make quarterly reports of their receipts and disbursements, and manage their respective departments with great accuracy and success. In all the pecuniary trusts and business transactions which they have had to manage (and they all come under my supervision) I have not yet discovered one instance of an attempt to defraud, or palpable negligence of duty, or of a want of competence to the office assumed. The man who comes among them, expecting to find things at *odds and ends,* and who, in his fancied wisdom, regards them as a *set of simpletons*, will very quickly transfer the charge of folly from them to himself.

On registering the names of the members already attached to the First Baptist Church, who agreed to join the separate interest, the number was found to be *nine hundred and forty*. Since that period, the baptisms of each year have been as follows: From Oct., 1841, to

Oct.,	1842,	618	1849,	185
	1843,	388	1850,	173
	1844,	71	1851,	151
	1845,	101	1852,	72
	1846,	321	1853,	54
	1847,	170	1854,	62
	1848,	37		
To July 10,			1855,	42
				2382

If this number be added to that which entered into the first constitution, it would make an aggregate of 3222. But the deaths, exclusions and dismissions have reduced the present size of the church, according to the best estimate I can form, to 2650. If there be any inaccuracy in this statement, it is due to the fact that some members may have removed from the city without dismission, and others may have died without being reported, events which I have endeavored to guard against, but which, from the circumstances of the case, it was impossible wholly to prevent. It is believed, however, that there is no material error in the estimate above given.

The question may arise, on reviewing these statistics, why has not the church increased of late, in the same ratio, as at the beginning? The answer is, in part, this; the house is generally filled with professing Christians, and there is not the same material out of which additions can be made. It has seemed also, desirable, that special efforts should be made to edify and confirm so large a body of avowed believers, and this conviction has given its appropriate bias to the teachings of the pulpit of late years. Long and attentive observation has deepened my impression of the importance of extreme caution in receiving this class of people into our churches. They should be instructed with great patience, made to feel the danger of self-delusion, and impressed with a deep sense of the responsibility of a profession of religion. While other pastors have been urging their auditors to the courage of openly confessing Christ, I have deemed it my duty to throw obstacles in the way of mine, by holding up the dangers of a premature confession, using my best efforts meanwhile to familiarize to their minds the distinctive doctrines of the gospel, and to encourage them to trust in the divine promises. Each applicant for baptism is required to converse first with a deacon and to obtain his approval. He is then expected to bring from his master, if he is in bondage, a testimonial of his character propriety of conduct, or of his recent improve-

ment in that respect.* He is then carefully examined by the pastor in relation to his views of doctrine, his experience of evangelic truth and his purposes of future consecration to God. I have observed a gradual change for the better in the congregation with regard to experimental piety. They have less superstition, less reliance on dreams and visions, they talk less of the palpable guidings of the Spirit as independent of or opposed to the word of God. They have less of the "I am right because I know I am right" feeling. They are more ready than formerly to give a *reason* of the hope that is in them with *meekness and fear*. In a word, I perceive a growing disposition among them to *consult* and to *obey the revealed will* of the Master, and to subject their pretensions to the unerring test "By their fruits ye shall know them." After all, I may be asked, "Do you believe that *all* your communicants are really born from above?" Alas! for the evil days on which we have fallen! What pastor can extend the charity of hope, even, to every individual of a numerous charge? There were sad delinquents among the apostles of Christ and the earliest churches. And yet, when we take into the account the character of these people, the scantiness of their privileges, and the weakness of public sentiment among them as a restraint on their passions, the wonder is, that so many of them are enabled to endure to the end. I believe as large a proportion of those who hear among them receive the truth, and as large a proportion of the *baptized among them*, maintain a consistent life, as among the whites, especially of similar opportunities for spiritual culture. To indulge a contrary opinion would be a reflection on the gospel, which is the *power of God unto salvation, to every one that believeth*, would be an impeachment of that infinitely lovely and loving One, who is *"no respecter of persons."* And if we have to make the most liberal deduction from the number of those who have professed conversion, yet the residue would exhibit a most encouraging degree of success. Of the 2382, baptized since Oct., 1841, three-fourths, one half, or even one-third, proving genuine converts, would justify the exclamation, *"what hath God wrought!"* I do not, for a moment, however, entertain the idea that *such* a discount is necessary. I rejoice in the persuasion, that the sustaining grace of God has triumphed, and will triumph in the *eternal glorification* of a large majority of these priceless souls, and that in a world where neither birth, nor color, nor wealth, nor station, nor social position, nor intellectual polish, but only *moral excellence* will be esteemed, hundreds of them will be raised to the highest seats of honor, and will illustrate through advancing ages, the beauty of holiness and the unsearchable love of God. What a *privilege* it is for a poor sinner to be allowed, in the smallest degree, to aid, instrumentally, in effecting so blessed a result! Who is sufficient for these things?

*As a specimen of these testimonials, I subjoin one at hand.

RICHMOND, July 6th, 1855.

REV. ROBT. RYLAND,

Dear Sir:—My woman, Clarissa Hill, has expressed a wish to unite herself in Christian communion with the church of which you are the acting minister. She is a most faithful servant, and one, of whom it affords me pleasure to say, that I believe she endeavors to conform to the great principles of her faith, and I believe she will be an exemplary and honorable member of your church, should you think proper to receive her as such. She has belonged to me for sixteen years, during which time her conduct has been most unexceptionably moral, and therefore, I cheerfully consent to her being baptized and admitted to your communion.

Very respectfully, &c.,

C. S. M.

WORDS AND DEEDS.—"If our *professions* are adverse to our real opinions, they are hypocritical. *Actions* are not always the test of *truth*, but they are the test of our *real opinions*, and of the character of our professions."

The Bit of Bacon.

YOU wish, my friend, to know the origin of the little meetings at my house, for reading the Scriptures to the poor in their own language, which you witnessed when you were here during your recent visit to Ireland, and I take the first opportunity of gratifying the wish. When I came to reside in this remote place, and felt my heart yearn for the people around me, who were as sheep having no shepherd, so far at least, as instruction in the full and free salvation of the gospel was concerned, I resolved, by treating them with every kindness in my power, to try and win their confidence so far as that they should be ready to listen to me whenever an opportunity offered to speak a word in season to those who were perishing for lack of knowledge. My neighbors were not long in discovering my feelings towards them—so far, at least, as the desire to administer to their temporal necessities—and I soon had reason to suspect that they were inclined to take advantage of the discovery, and that I must use some caution if I would avoid imposition.

I had, one day in winter, returned from a long walk among the hills, and after dining, was settled in my arm-chair by the fireside with writing-desk and books on the table near me, my pet cat and dog asleep on the hearth-rug, and every prospect of passing a comfortable evening, when the servant came into the room to say that a man who lived about a mile distant, named Mick Sullivan, wanted to see me. I went to the kitchen where he was and inquired his business. In that whining tone which I had learned from experience to regard with some degree of suspicion, he told me that his sister, the only daughter of his poor old father and mother, was very ill, and that she had been ordered a bit of bacon as the only remedy likely to give her any relief.

"Who ordered it?" said I, "for it seems rather a strange medicine."

"The doctor, to be sure, your honor," he replied.

"What doctor? I must be certain there is no mistake before I give it."

"Why, sir, I can't just say it was the doctor, but a very knowledgeable woman said it would cure her; and so my mother and my father too, said there was not one so likely to give it as yourself, nor so good nor so kind a gentleman to the poor in the whole country; and they told me to step over and ask your honor's housekeeper for it; and I did not mean to trouble yourself, sir, but the housekeeper says she has orders not to give such things without telling you, sir."

"She is quite right," I replied. "If what you ask for is likely to do good to your sister you shall have it with pleasure; and to ascertain that I will go to see her, as I know something of what should be given to sick people."

"Oh! sure your honor is not in earnest," exclaimed Mick Sullivan, looking much dismayed: "it is a long walk; it is a cold night," he expostulated, as he saw me putting on a great coat; but I heeded him not, and off we went.

When we drew near to the cabin where Mick resided, he stopped. "Sir," said he, "I must ask your honor to wait here for a little while. The big dog Bran is a great rogue, and would fly at you and tear you before I could hinder him: so I will go round to the back door, and tie him up safe, and then come for you; and please, sir, don't stir till I come." I stood still, though strongly suspecting that the dog whom he had invested with the Ossianic, but not unusual name of Bran, had no existence except in Mick's poetical imagination; and when my guide proceeded to make his way to the rear of the house, I went on to the front, and looked in at a small window sufficiently destitute of glass to

give me an opportunity of seeing and hearing all that passed inside.

There was a large turf fire, on which were placed two iron pots, one of them filled with potatoes. Round the hearth were seated the old couple to whom the cabin belonged, their only daughter, the sick lady for whose state Mick had tried to excite my sympathy, and who looked a fine personification of rosy health, and three or four others who were neighbors and had come to visit the Sullivans. The old woman had near her a basket of cabbage, which, it seemed, she had just prepared to put down to boil, and on the table was a wooden platter filled with eggs. "Why then, Jack," said she, in her native tongue, which you are aware I understand, addressing one of the visitors, "it was a great thought of you to bring that cabbage, and we are obliged to you, and more obliged to you still for staying to eat it with us. Where did you get it?"

"I will tell you then," replied Jack "As we were all coming over to sit with you this evening, like as we used to do when the times were good, but as we seldom do now that sorrow is every where, when we were passing by Mr. Gorman's garden, we saw a piece of the wall that fell in the storm last week. There was plenty of fine cabbage inside that Mr. Gorman will never use nor give away, so we thought it only a charity to bring some of it with us."

"Well," said another, "if Micky only brings the bit of bacon from the great house to put down with it, we'll have a snug supper together once more."

"And if he does not," replied Micky's sister, "we can boil this handful of eggs that I was going to take to the market to-morrow."

Just then the back door opened, and Mick entered. In a few words he gave intimation of the present state of affairs, and in as few the others arranged how best to meet the dilemma. The girl darted into the sleeping apartment, and got into bed, ready to act the invalid if occasion required. The basket of cabbage was placed in a corner, and the platter of eggs in a drawer, and then Mick opened the front door, saying, "Your honor may come in now, there is no fear that the dog will hurt you."

"I am sure of that," was my reply, as I entered the dwelling, where the usual hundred thousand welcomes awaited me, notwithstanding the inauspicious circumstances under which I appeared. The party were re-seated in perfect tranquility, the visitors having assumed the aspect of comforters to the mother, who was apparently in trouble at the dangerous state of her daughter. In fact the whole scene had been so well and so quickly got up, as to furnish me with a new proof of the versatility of Irish intellect, and renew the deep regret which I often experienced when I saw the natural cleverness of my poor countrymen perverted to bad purposes for want of proper instruction.

On asking to see the invalid, the mother immediately led me to her bedside. She was beginning to give an account of her ailments, when I took her hand and said, "come, get up at once; you know you are quite dressed," and returned to the group in the kitchen, leading the plump, rosy Katie with me. Before any one had time to express surprise, I continued, "You were preparing supper, Mrs. Sullivan; do not let my visit delay you; your daughter has no ailment to prevent her partaking of it."

"Supper, your honor!" exclaimed the mother; "to be sure the potatoes are down, for how could these poor men that are hard at work all day, do without something? but in the other pot, sir, there is only water to—"

"To boil those cabbages," said I, pointing to the corner. "They look good, may I ask where you got them?"

"It was Mr. Gorman that sent them to us, sir, when he heard that—"

"Stop! stop!" I again interrupted;

"it makes my blood run cold to hear you. My good friends, I am going to speak very plainly to you, and pray believe me that I do so because I love you, and am anxious about your everlasting happiness. You are all quick enough to guess that I have found out the trick you intended to play on me to get the bit of bacon. Don't be uneasy, don't apologize; I forgive you from my heart, because there is much in myself that needs forgiveness. But oh! my friends, you have offended another who hates sin. You have offended God by telling lies, which he has declared he will punish with everlasting destruction."

"We are bad enough, surely, your honor," said old Sullivan, "but I don't think He'll be too hard on us."

"Sullivan," I answered, "we have but one way of knowing how God will act towards us. He has given us his book in which holy men of old wrote as God's Spirit directed, to tell us these things. Here is that book, God's own word, and I will read for you what he says about liars." I drew an Irish Bible from my pocket, uneasy looks were exchanged among my auditors till they heard a few words in their own language, and then, as I have ever found to be the case, they listened with profound attention. I read the following passages: "He that telleth lies shall not tarry in my sight;" "Lie not one to another." "There is," I said, "a most beautiful description of the happy place where those who are saved will dwell hereafter. We are told who those are that will not be let in there, and among them is he that 'loveth and maketh a lie.' And listen to these awful words, 'all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death.'" Ps. ci. 7: Col. iii. 9: Rev. xxii. 15: xxi. 8. These words seemed to make a great impression, and with an expression of alarm, some of my hearers crossed themselves.

"Mr. and Mrs. Sullivan," I continued, addressing myself to the old couple, "there is another commandment given to us by the great God. He says to parents, 'Train up a child in the way he should go,' Prov. xxii. 6. Now, I fear you have not done this. In one short evening you have made your son tell lies, and your daughter feign sickness, in order to deceive me."

"Oh! then that was a bad thing," observed one of their visitors. It was Jack.

I replied to him, "and was it not a bad thing of you to take these cabbages from Mr. Gorman's garden when God has commanded, 'Thou shalt not steal.'" Jack hung down his head, and silence prevailed for some minutes. I then continued:

"You said just now, Sullivan, that God would not be too hard upon us, by which you meant that he would overlook what you consider little sins. His word declares the very contrary; listen: 'Whosoever shall keep the whole law, and yet offend in one point, is guilty of all,'" James ii. 10. They seemed to understand and feel this solemn declaration.

"Tell me," I said, "for you are all quite shrewd enough to know, if the magistrate who administers justice in this neighborhood were to overlook little offences, such, for instance, as stealing some heads of cabbage, what do you think would be the consequence?" No one spoke. "Come, Jack," said I, "tell me truly, what effect would it have on you?"

Jack, with his head still hung down, but laughing a little, answered, "why then, sir, if I thought I would not be punished, I'm afraid I'd take it the oftener."

"And would you respect the magistrate for overlooking small offences, and not enforcing the law?"

"Well then, sir, to tell the truth, I think I would not."

"Nor respect the law which was not likely to be enforced?"

"No, sir."

"Then can we for a moment suppose that God will ever suffer his holy law to be broken without punishing the transgressor? No, my friends, we have all sinned, and are all guilty before him." Their looks if not their words expressed the question, "What shall we do to be saved?" And as well as I could, I told them the glad tidings of full and free salvation through Him who loved us and gave himself for us. I then read aloud an account of His birth from Luke's gospel, and they listened with evident delight. I told them that I would always be happy to read for them.

"You have already, my friends," said I, "heard enough, I hope, to make you regret those bad practices which God hates. Jack, you will surely, on your way home, take back Mr. Gorman's cabbages to him. Do you, Mick Sullivan, come to my house to-morrow morning, and you shall get some that are equally good, also a bit of bacon to boil with them; and, if the Lord will, let us all meet here to-morrow evening at supper time, when I will read for you another portion of the history of Him who loved us and gave himself up for us, whose blood cleanseth from all sin. May his Holy Spirit apply these truths to our hearts."

The proposal was received with much thankfulness; the meeting took place and was established weekly. It soon increased in numbers, so that we were obliged to hold it in my barn. The priest, of course, opposed it, and I had sometimes fears that he would succeed, but he has never done so; and as I trust to the everlasting benefit of many, my poor neighbors continue to hear, in their own tongue wherein they were born, the wonderful works of God.—*The Church.*

False Promises.

AS MR. BURGESS was sitting in his counting-room, reading his favorite morning newspaper, he was interrupted by the entrance of a pale, intellectual young man, who desired to speak with him in person.

Mr. Burgess, looking over the top of the newspaper, examined him with the cold glance of a man of business.

"You do not recognize me," said the youth, removing his hat, and displaying a fine, high forehead. "My name is Vincent."

"Ha!" breathed the merchant, in a rich, gutteral tone, while a little of the heart's sunshine illuminated his features. "Henry Vincent, I presume—the son of my old friend."

The young man bowed.

"Glad to see you! glad to see you!" exclaimed the merchant, shaking his hand. "And how did you leave your father."

"My father," murmured Henry, in a tremulous voice—"my father is DEAD."

Mr. Burgess was confounded. Mr. Vincent had been the friend of his youth. Although the business of life had divided them years before, leading the one into the wide fields of commercial speculation, and directing the other to the practice of the law in a country village, their early friendship had not been quite forgotten; and it was with grief and commiseration that Mr. Burgess heard the surprising announcement, from the lips of Vincent's son.

After condoling with the young man, as best he could, and learning the particulars of his friend's last illness, the merchant desired to know the condition in which he had left his family.

"My father was too generous to get rich in a town where everybody was his friend," said Henry. "He left no property, except the house and ground where my mother still lives."

"And you inherit nothing."

"Nothing. My father had nothing to give his children, except the advantages of education, which I have duly prized."

"And what do you purpose to do?" asked Mr. Burgess, in a friendly manner.

"I purpose to use the talents and education I possess—and these hands," said Henry, smiling—"to obtain a livelihood in any honest occupation. I have no taste for the profession in which my father wore out his life. To be plain, I have neglected to choose any pursuit; and now, not to burden my mother, I have come into the world to labor for myself, at whatever my hands may find to do."

"How would you like the mercantile profession?

"Well, I think. I had thought I would teach this season; I have been offered a situation, in which I can live, but the salary being so small, I would be glad to accept anything better."

"You are right," said Mr. Burgess. "I think *I* may give you some encouragement, although I could not offer you a place in my own establishment. But I will speak to some of my friends about you, and there is no doubt that I shall be able to find a situation, which will afford you an opportunity of rising high in the mercantile profession. Call again in a day or two, and we will talk over the matter again."

It seemed that the young man could not find terms to express his deep gratitude for the merchant's unexpected kindness. After thanking him as well as he could, however, he took his leave; and Mr. Burgess was soon lost in the business of the day, which so absorbed his mind that the death of his old friend was forgotten.

On the following morning, with an elastic step and a hopeful countenance, the youth once more entered the counting-room of Mr. Burgess.

"Sit down," said the merchant. "I have been so busy, that I have not had time to look around me yet; but I shall speak to some of my friends in a day or two."

"Oh, don't hurry yourself, or give yourself the least trouble on my account," Henry hastened to say. "I can wait a week or so as well as not."

Perceiving that the merchant appeared absorbed in business, the young man only stopped to pay him his respects, and left him, saying, he would drop in again, on the morrow.

Accordingly, the next morning, Henry made his appearance again, and getting the same excuse as before, departed without much satisfaction.

It was two days before Henry came again.

"Really," said Mr. Burgess, "I have not had time to do anything for you; but next week I will make it a point to find you a situation the first thing. Come in on Tuesday or Wednesday.'

Mr. Burgess certainly intended to bestir himself in the affair of his young friend, as he promised; but business took his entire attention, and although he could remember to transact a number of small matters, by which a few shillings were to be gained, he quite forgot that Henry, poor and needy, was anxious to commence working for a livelihood.

Henry came in on Wednesday. He did not wish to appear urgent in obtaining a gratuitous favor, and had put off calling until the last day Mr. Burgess had named.

"I declare," exclaimed the merchant, "I have been to blame. I should have attended to your affair—but then I don't know how I could—business was never so pressing before."

Henry bowed respectfully. He was pale, and his lip quivered.

"I told you at first," he said, "I did not wish to give you any trouble."

"Ah, it's no trouble. Only be patient."

"I am patient; but necessity is strong," rejoined Henry, with a sad smile. I ought to be earning a livelihood. I have no

heart to call on my mother for assistance. Still I do not desire to annoy you. Your promises have been generous; and of course it is not for me to be impatient. So if you will be so kind as to speak a good word for me any time when convenient, I shall be very much obliged; and if you find anything, please drop me a line—here is my address."

The young man spoke incoherently; his voice trembled; and had not Mr. Burgess been wholly absorbed in his own worldly pursuits, he must have observed that Henry was suffering.

One—two—three weeks glided away with the merchant. One—two—three weeks dragged heavily with Henry Vincent.

Mr. Burgess had nearly forgotten the young man, when, meeting him one day in the street, he was forcibly reminded of his neglected promise, by seeing a haggard face, and sunken eyes, so different from the features they had worn at their first interview.

The young man had a small bundle under his arm, and seemed purposely to avoid a recognition. Mr. Burgess felt a pang of self-reproach. He hurried to his office, resolved to proceed thence, without delay, to the office of a friend, whom he knew to be in want of a clerk at that time. Business delayed him, however, and it was two days before the merchant found it "quite convenient" to speak with Mr. Wilson on the subject. Mr. Wilson had engaged a young man that morning!

One—two—three weeks died away with the merchant. Henry had not been heard from. At length Mr. Burgess had seen fit to do something effectual towards fulfilling his long delayed promises. Without trouble he got intelligence of a vacant situation; ascertained that the salary was unusually good; and that the place would be given to any person he might recommend.

"This will recompense the boy for all previous disappointments," said the merchant to himself. "I will send for him at once."

The lad who went for Henry, returned with the intelligence that he had left his boarding-house, and gone—none knew whither.

Considerably troubled with the thought that he was much to be blamed for his cruel neglect, Mr. Burgess resolved to go in person to see Henry's landlady, and learn, if possible, what had become of the young man.

Mrs. Howard appeared to him a benevolent, good-hearted lady; and as soon as Mr. Burgess made himself known, as a friend of young Vincent's, she treated him with great politeness.

"I don't know what has become of the poor young man!" she said. "I never felt so much interested in any one in my life! He was so amiable and so upright. Why, Sir," she added, with emotion, "I have just learned that he pawned some of his clothes to get money to pay me to the last halfpenny he owed me for board—though I never pressed him, and wouldn't have taken his money if I had known how it was obtained! Poor young man!" sighed the excellent woman, "he might have done pretty well if it hadn't been for the false promises of some person, who told him he would find him a good situation, and never did. Relying on these promises, he gave up a tolerably good place, which was offered him, to teach school—and so he had nothing to help himself with; and I heard him say his mother was poor, and he wouldn't be a burden to her for the world."

Mr. Burgess listened to this account of the *fatal* result of his *false promises*, with a heart burning with anguish and remorse. He immediately set on foot endeavors to trace the young man, after his departure from Mrs. Howard's, but without success.

Two days after, however, he received a letter from Mrs. Vincent. It was full of all the grief and fear a mother is capa-

ble of feeling for a darling son. He had written her (she stated), relating some of his troubles, and confessing that, pushed by stern necessity, and prompted by despair, he had enlisted in a company of foreign volunteers!

The agonized mother prayed her husband's friend to save that husband's son,—her own beloved child, from the fate which threatened him; for, generous youth, he had not even confessed that it was the merchant's false promises which had proved his ruin!

It was too late! Mr. Burgess, stung by bitterest self-reproaches, succeeded in finding the unfortunate youth; but it was not until the day previous to the departure of his company for Mexico.

The merchant, deeply humiliated, and filled with grief, pressed the young man's hand, and begged to be forgiven; at the same time offering to assist him to the best that money could perform.

Henry smiled bitterly.

"I would rather not hear you promise me anything," he said, "and I beg of you never to delude another with such promises as have proved—PERHAPS, MY RUIN.

Mr. Burgess never forgot that reproach; and since the mournful day when he heard the news of the young man's death on the bloody fields of war, his conscience has been burthened,—heavily burthened with his unhappy fate,—with the grief of a widowed mother,—with the stinging remembrance of his own sinful FALSE PROMISES.

Idle Christians.

ARE not they anomalies? That is, we mean, idle *as Christians.* For these same good folks are earnest and industrious enough in all other matters. Keen lawyers, clever accountants, wise merchants, plodding tradesmen, downright hard-working people, earning their bread by the sweat of their brain, or the sweat of their brow. So were the inhabitants of Sodom, for "in the days of Lot, they did eat, they drank, they sold, they planted, they builded." But how many professors there are who give all their energies to the world and none to the church. The Sabbath is emphatically their *rest.* Their pew their dormitory. Their membership a sinecure.

If we understand the matter rightly, the very name of a Christian implies a follower of Christ. Was Christ an idler? No! "He went about doing good." His meat and his drink was the will of his Father, and he rested not till he could say, "It is finished." Happily, there are many in our churches who are "working while it is day," fellow-laborers with their pastors in every good word and work: nevertheless, there are too many of the family of the *Do-nothings.* It may be, that some such are laying the flattering unction to their souls, that they are doing *no harm!* It is true the sick may be pining unvisited,—the Sabbath school may need teachers,—the ragged and wretched of our towns and cities may be uncared for,—the missionary, the Bible, the tract societies, may all languish for want of aid,—but what then? The idle Christian says nothing *against* any of these. He only passes by on the other side, like the Priest and the Levite; and all that Christ can say of such is, "I was a hungered, and ye gave me no meat," &c. (Matt. xxv. 42). But *is* that all? No, it is not all, for it is added, "These shall go away into everlasting punishment." It is not all; there is another word for the idle professor, and with that we will leave him, "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty," (Judges v. 23).

Those who profess to believe Christianity to be from God, and yet *do* nothing for the promotion of it among their fellow-men, are acting unworthily.

The Minister of the Gospel Divinely Assisted.

BY REV. THOMAS WINTER,

Roxboro, Pa.

PROPOSITION.—The Christian minister is a subject of supernatural assistance in his proper work as a minister of Christ.

The word *supernatural,* is not here used in the sense of *miraculous,* as where the divine power is supposed to be exerted to suspend or to reverse the established laws of nature, or to act independently of such laws. But it is used to denote such an exercise *on* and *with* the laws of nature, as shall agree with their most usual course and manifestations, and this to produce such results as could not or would not be possible without such superadded power. In this sense, we suppose, that God's power aids the Christian minister, in his proper work.

There are, we conceive, two errors, or mistakes, on this subject of divine assistance as afforded the ministers of Christ, as first, where it is contended that they are to rely on a kind of *miracle of inspiration.* They are then never to read or study with a view to preaching. To study or to write for the pulpit, is to throw yourself out of the pale of God's promised assistance. All must be strictly extemporaneous. It is then expected, that it will be given to the preacher in the same hour what he ought to say. And it is not he that speaks, but the Holy Spirit speaking in and through him. The man's own reason, and understanding, and judgment, are, for the time being, to be kept in abeyance; and, like the inspired prophets of old, he must wait for the inspired word of the Lord. So we understand Quaker preachers claim to speak. And much like this, even some Baptist preachers have expressed themselves. "I entered the pulpit, brethren, without anything prepared for you. I depend on God, and he has helped me to a text; and what the Lord gives me, that I will give you." And such like. And this grave announcement has not unfrequently been followed by the veriest dribble. Such preachers seemed to forget, if they ever knew, that the age of divine inspiration has passed away; that no new revelations are now to be expected; that the whole counsel of God to man is made known and recorded; and that now the proper business of God's ministers is to study that counsel with diligence, with all the help they can properly command, and then declare that counsel faithfully to others, without addition, diminution, alteration, or *perversion.*

But other men, regarding the above as a species of fanaticism, veer to the opposite extreme, and deem themselves fully qualified by *ordinary grace* and the simple use of their own natural powers, to do all the work assigned to their ministerial vocation. They say, and truly, that the work of the Christian ministry calls for rational investigation—for reasoning and judging, as does every other subject or science submitted to the human intellect. And, it is contended, that, in the necessary exercise of our natural powers, though in the work of the Christian ministry, we have no warrant to expect supernatural aid, no more than has the mechanic or the laborer, or the professional man. We must execute the work of the ministry, *as Christian men,* without any special aid from above.

Now, the first of the above errors we would designate as fanatical presumption. The second—how ?—as an innocent mistake, or as the arrogance of pride ? Be it as it may, we believe that the truth in the case has no fellowship with either of the above errors. We believe that the Christian minister is warranted to pray and hope for special aid from the Lord, while doing the Lord's work—aid which no mere natural man is warranted to expect in doing *his* work, while working, for instance, mechanically, on dead matter, or while treating with his fellow-man

on things professional and secular. He does not need such help. His physical powers, whether bodily or mental, given him of God, are sufficient for his purpose, with the ordinary providence of God, in whom he lives and moves and has his being. But superior aid is afforded the Christian minister, who *seeks* that aid, because the *nature* of *his* work and its intended results need it.

But it may be asked, Who can understand, in what, precisely, this help consists, or how it is imparted? And the proper reply might be, It is not necessary to the argument that we be able definitely to answer the question, any more than a thousand other questions of the same *genus*, where God's mode of operation in the several departments of his universe is concerned. It is the *fact*—duly authenticated—and not the *mode* of the fact, which may be within the limits of human inquiry and knowledge.

It may be further asked, Who is at any time *conscious* of such supernatural assistance, as were prophets and apostles, when the divine *afflatus* was on them? or as were others, when the power to work miracles guided them? Who, in studying the Scriptures, or when preaching the gospel, or performing other ministerial acts, is conscious of any spiritual influence, other than what is personal and religious, interfering with or in any way affecting his own perceptions, conceptions, reasoning, judgment and conclusions? In reply, we would say, As to personal consciousness, it may be difficult or hazardous for one individual to say what is or what is not the consciousness of another. And if a man tell me, though it may contradict all that I deem probable from the nature of the case, that he has no consciousness of this or of that, it may be difficult for me to convince him that, *possibly*, he is mistaken. Perhaps, he is *not* mistaken. * * * * * So, if a Christian minister tell me that he has no consciousness of help in his work beyond what his own natural powers and a religious disposision of heart supply, I may think that his own judgment is sufficient to settle that point for *himself*. I may deeply regret that it is so with him; but may, nevertheless, conclude that the man understands himself.

But what then? Even were there pertinence in the question concerning personal consciousness, we do not perceive that it has any logical force. To illustrate which, let us look at facts undisputed among us. Take the new convert to Christ—the soul just passed out of the kingdom of darkness into a state of grace. We all, I suppose, believe that the conversion of such a soul is effected by the direct influence of God's Spirit through the truth—an influence on the intellectual and moral powers of the soul, experiencing this vital transition. But *how* precisely, we know not. Arminians tell us, indeed, when contending for the *self-converting* power of man, that God does not repent for the sinner, nor believe, nor obey. The sinner must do all this himself as a free moral agent—as an intelligent and accountable creature, improving here in *ordinary grace*. But this is truth only partially spoken, and not a little distorted and disguised. True, the sinner must himself repent, believe and obey, as personal acts. And doing so, such acts are so far placed to his account in God's administration, that the sinner enjoys in full the benefits resulting from them. And, still, the *power disposing* the sinner to repent, believe and obey, is not of or from himself, but is all of God, and of his free and sovereign grace. In all that he is for good, God is to be acknowledged, who makes him to differ from others. Such, at least, is the theology of the Bible, and of the Bible Church.

But how many, we might ask, while under this converting influence, are at the time conscious of any thing supernatural? They are sensible of certain new perceptions of things, of moral con-

victions, sensations, desires and volitions; but it is doubtful, if one in a thousand regards these new emotions, *at the time,* as being anything more than an unusual working of his own faculties and passions, stimulated by reflection, or by external causes with which he is brought in contact. And yet the results in all after life, and in death itself, shall clearly demonstrate, according to our theology, that his was not the mere excitement of nature by reflection or by external causes, but was the mighty working of God's Holy Spirit, quickening, regenerating the soul, and making it morally right. It was the power of God working effectually *in* and *with* that soul; yet, in a way consistent with its own free volition. And this the true convert in after-life understands, and gradually acknowledges to God's praise. At the time he may have known nothing of the Holy Ghost, or if he did, his consciousness did not enable him to discriminate between divine influence and the working of his own affections. Thus it is with him who is begotten with the Spirit.

But supernatural influence on the new man ends not with his regeneration—with his engrafting into Christ. It only then begins. And it accompanies the life through all time, and until it is perfected in immortality above. It is, indeed, the LIFE of the Christian's life. Taught of God, the Christian daily prays for such help, expects it, depends on it, and enjoys it. He is kept by the power of God through faith. The Spirit helps his infirmities. God works in him to will and to do. God upholds him by the right hand of his righteousness. And but for his help, what could the Christian do? What would he be? Temptations would prevail against him, afflictions might crush him; but God is his strong refuge, his help also in time of trouble. And yet the Christian is not able at all times to distinguish between the needful help which he receives, and the energy of his own affections and principles. Nor may it be either necessary or proper that he should be able; for the Spirit works in the Christian, not as a living agent on a mere machine, or as on mere dead, inert matter, but as on an intelligent, rational and morally accountable subject. Thus it is of the ordinary Christian man, and the help which he receives from God.

Now, what we intend by the above is this: if the Christian man, *as such,* needs and enjoys such supernatural help, why not the Christian minister, *as such,* in his peculiar sphere? Why should any deem it a thing incredible that he have special grace to meet his peculiar necessities? Why might not his affections be sometimes quickened, and brought into more than natural activity and force; and this without a *miracle?* He certainly needs both in the work to which he is called. He needs that his understanding be opened, that he might understand the Scriptures. He needs that his heart burn within from communion with the Saviour. He also needs, as did an apostle, that utterance be given to him, that he might speak the words of truth with boldness on all occasions, and on some occasions especially. Is it right to make such necessity a subject of prayer to God? God, by his special grace, is both able and willing to meet such necessity. And to say that at the time the minister has no consciousness of anything supernatural, no sense of such inward help, as a lame man would have, should a friendly arm help him over a difficulty in his pathway, is to establish nothing against that spiritual assistance for which we contend; because in this case the Holy Spirit works, not on bones and muscles, nor as on a dumb ass, making him to speak with man's voice, but on an intelligent and reasoning being, strengthening and animating his powers; and this only in accordance with the laws which are intended to govern those powers.

That such special assistance is afforded the true Christian minister, is evident to our own mind from the following considerations, familiar to all your readers who may glance over this article:

1. Such help was earnestly desired, even by men inspired by the Holy Spirit. It was, as we all know, by the great apostle to the Gentiles. To the Ephesians he writes, (chap. vi. 19,) admonishing them to "pray always for all saints," "and for me, *that utterance may be given unto me;* that I may open my mouth boldly to make known the mystery of the gospel, for which I am an ambassador in bonds, and therein I may speak boldly as I ought to speak." To the Colossians he writes (chap. iv. 2, 3,): "Continue instant in prayer, and watch in the same with thanksgiving: withal praying for us, that God would open to us a door of utterance, to speak the mystery of Christ, for which I am also in bonds, that I may make it manifest as I ought to speak." To the Thessalonians he says, "Brethren pray for us." And again, (2 Thes. iii. 1,) "Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified, even as it is with you." Here the chiefest of the apostles acknowledges his need of special help from God, to rightly do the work of his ministerial vocation. The question sometimes asked is reasonable: Do ordinary ministers less need God's special assistance?

2. Such help is a subject of divine teaching and promise. "Abide in me and I in you; for without me ye can do nothing," "Lo, I am with you always, even unto the end of the world." "Tarry ye at Jerusalem, until ye be endued with power from on high." The "seven stars," or "angels," or pastors of "the seven churches of Asia," are held in the right hand of the Head of the Church. To Timothy the apostle says, (2 Epis. iv. 22,) "The Lord Jesus Christ be with thy spirit, grace be with you, Amen." In these and kindred passages, the *minister's* need of special help from God is evidently taught and promised. Shall philosophy, falsely so called, be opposed to their evidence?

3. Such help from God is constantly prayed for by all right-hearted ministers. And this is no inconsiderable proof. They pray for themselves in their closets, not only for grace to help them as Christian men, but for help in their work as laborers for Christ, in studying truth with a reference to its public ministration, and for success to attend their labors. They pray for wisdom and understanding to guide them aright amidst the perplexities and trials which often beset them in their public life. And a minister who does not thus pray, might with reason doubt if God ever called him to the ministry. But such a case, we must conclude, is very rare among evangelical men. Ministers pray, and very properly so, for each other. In each other's pulpits, and when gathered together, their prayer is, that each and all may receive grace from God, and help according to their respective necessities. So, churches pray for their pastors and for the whole body of the Christian ministry, that they, *as ministers of Christ*, may be assisted of God, and blessed in their work. Is all such praying, we would ask, a matter of mere form, and so a waste of words? We believe not; but rather that it arises from a settled scriptural conviction of the necessity, the propriety, and the availability of such prayer. It arises from a deep conviction, a sober belief, that as Christian ministers, "we are not sufficient of ourselves to think anything as of ourselves;" but that "our sufficiency is of God, who makes us able (competent) ministers of the New Testament." For who is Paul, and who is Apollos, in themselves considered? "I labored," says Paul, "more abundantly than all; yet, not I, but the grace of God which was with me." What he did in the gospel, he acknowledges was done through Christ strengthening him. And

he was strong only through the power of Christ which rested on him.

And this is the kind of strength, which above all others, the Christian minister needs. He may have the strength of great learning (very valuable,) of native eloquence cultivated by art, powerful intellect and reason, and the strength of social and ecclesiastical position; but if, above all these, he be not strong in the Lord, and in the power of his might, he stands before God's enemies, as Sampson stood before the Philistines, shorn of his locks. He is then weak as other men.

The Messenger of Peace.

'How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace, that publisheth good tidings of good, that publisheth salvation.'—Isaiah lii. 7.

Go where duty calls thee!
  To the sick and dying;
Where the sufferer, racked with pain,
  Faint and weak is lying.
Go! though fever's heavy breath
  Round the couch is creeping;
Go! though at the sight of death
  Gathered friends are weeping—
Go! nor fear infection's power,
  Unseen arrows darting;
Go! nor dread the trying hour,
  When the soul is parting.
He, the Lord of death and life,
  He is there beside thee;
Through the snare and through the strife,
  Safe his arm will guide thee.

Go! where duty calls thee!—
  To the broken-hearted,
Where, from the afflicted breast,
  Hope has long departed;
Go! and shrink not from the sigh
  The sad bosom rending;
Turn not from the weeping eye
  To the dark earth bending;
Go! though piteous plaints you hear,
  Go! and whisper gladness;
Wipe the mourner's bitter tear,
  Soothe the soul of sadness—
He, who once our sorrows bore—
  He, who felt our anguish—
Bids the balm of healing pour—
  Bids thee not to languish.

Go! where duty calls thee!—
  To the old and weary,
Wasted, world worn, full of years,
  Pining, sad, and dreary;
Go! and raise the silvered head
  On the lone breast drooping;
Lift the frame so chill and dead
  To the cold earth stooping—
Go! nor pass forsaken age,
  Cheerless and unfriended,
Smoothe its rugged pilgrimage,
  Ere its course be ended;
He, who walked this wilderness,
  Breathing consolation,
Let the aged part in peace,
  Seeing his salvation!

The Sabbath.

A STREAM from the river of the water of life, in which the Christian laves his travel-stained feet. "The shadow of a great rock in a weary land." The glory of heaven shining through the veil betwixt time and eternity. A pause amid the din of life, in which is caught faint echos from the songs sung in the upper temple. The sky, from which the dull heavy clouds have rolled back at the golden touch of day. The shade of a green olive-tree from the scorching heat of noon. A view of Canaan from the top of Pisgah. A painting by faith, in which are grouped forms clothed in flowing white, whose brows sparkle with rare jewels; of a city whose streets blaze with gold; of a throne dazzling to the eye, set with the hues of all precious things, around which is hung crowns of light inscribed with the motto, "To him that overcometh." The rainbow in the clouds. A breeze from paradise laden with perfume from the tree of life. News from home to the exile. A palm-tree beside

a fountain in the desert. The day on which the freshly-watered garden of the Lord sends up its fragrance on high diffusing sweet odors in the courts above. A courier by which God sends messages of cheer to his sad and weary ones. Hope shaking the dust from her white wings, and soaring towards the azure sky. A look into the "holy of holies." Yea it is the very "gate of heaven," which death will eventually open, when the full glory of the eternal Sabbath will burst upon the astonished vision of the believer, overpowering him with speechless rapture.

Pride of Birth.

LORD BACON remarked that they who derive their worth from their ancestors, resemble 'potatoes, the most valuable part of which is underground.' When one of Lord Thurlow's friends was endeavoring to make out his relationship to the secretary, Cromwell, whose family had been settled in the county adjoining Suffolk, he replied, 'Sir, there were two Cromwells in that part of the country—Cromwell the secretary, and Cromwell the carrier; I am descended from the latter.' We have read of a man who, in prospect of his promotion, being asked concerning his pedigree, answered that he was not particularly sure, yet had been credibly informed that he had three brothers in the ark; but one of our most distinguished poets of obscure origin surpasses this, in his epitaph:—

> Princes and heralds, by your leave,
> Here lie the bones of Matthew Prior;
> The son of Adam and of Eve,—
> Can Nassau or Bourbon go higher?

My parents were very respectable—hat is, they were *poor* and *religious*: *religious*, not precisely according to the theory and discipline of a particular party; but really and practically religious; exemplifying the morality of the gospel under the influence of piety, or the fear and love of God; poor, not abjectly and dependently, but able, by frugality and diligence, to support themselves, and to bring up a family in the decencies and even comforts of village life. *Wm. Jay.*

Retailers of Scandal.

AT Mr. Jay's ordination over the church, in Bath, over which he so honorably presided for upwards of half a century, his venerable tutor, Mr. Winter, delivered a very appropriate and impressive charge. Among other things, he gave him advice in reference to his conversational habits, which it becomes all young ministers to follow:—

"Be cautious of becoming the retailer of idle or evil reports, even where justly grounded and deserving of credit; leave that forbidden business; and show your friends that that current is too filthy for the purity of your mind. You cannot, with becoming confidence, inculcate 'speak evil of no man,' unless you are careful to avoid being a partaker of the same sin. The minister had better sit in awkward silence, or abruptly depart from the company, than keep up the spirit of conversation in this way. This hint may be taken as characteristic of that prudence and discretion which I would lay down, recommend, and enforce, in relation to the whole of your deportment towards this society, in the neighboring churches, and towards mankind at large.

Things to Think On.

TRUISMS.—Borrowed garments seldom fit well. Haste very often trips up its own heels. Men often blush to hear what they are not ashamed to act. Pride is a flower that grows in the devil's gardens. More are drowned in the wine-cup than in the ocean. He who buys too many superfluities may be obliged to sell his necessaries. A man that hoards riches and enjoys them not, is like an ass that carries gold and eats thistles.

Editor's Garner of Gleanings.

Baptist Benevolent Enterprise in 1689.—From an old pamphlet containing a great many similar gems, we extract the following minutes of a meeting of the "Elders and Messengers of the baptized congregations in their General Assembly, met in London on September 3rd, 12th, 1689."

We commend its perusal especially to our "old school" brethren, as they love to call themselves, as a specimen of the sentiments and spirit of the Baptists one hundred and sixty-six years ago. They will find here all that is essential to Home Mission, Foreign Mission and Education Societies. It is certainly a very interesting document, and deserves to be reproduced in these later days, as an evidence of the sound judgment, scriptural views and public enterprise of our fathers.

"*September 5th*, 1689.

"After solemn seeking the Lord, all the Elders, ministering brethren, and Messengers aforesaid, considered, debated and concluded, that a public fund or stock was necessary, and came to a resolve in these three questions: 1. How to raise it. 2. To what uses it should be disposed of. 3. How to secure it.

"*Quest.* 1. How, or by what means this public fund or stock should be raised? *Resolved*:

"1. That it should be raised by a *free-will offering*. That every person should communicate, for the uses hereafter mentioned, according to his ability, and as the Lord shall make him willing and enlarge his heart; and that the churches severally, among themselves, do order the collection of it with all convenient speed, that the ends proposed may be put into present practice.

"2. That for the constant carrying it on, there be annual collection made in the several churches, of a half-penny, penny, 2*d*, 3*d*, 4*d*, 6*d* per week, more or less, as every person shall be willing; and that every congregation do agree among themselves to collect it, either weekly, monthly, or quarterly, according to their own convenience; and that ministers be desired to show a good example herein. Exod. xxxv. 4–5; 1 Chron. xxix. 14; Mal. iii. 10; Hag. i. 9; 2 Cor. 11–12.

"3. That every particular church do appoint their deacons, or any other faithful brethren, to collect and to acquaint the church with the sum collected, and remit it quarterly into the hands of such persons as are hereafter nominated and appointed to receive it at London; the first quarterly payment to be made on the 5th of December next.

"4. That the persons appointed to receive all the aforesaid collections, be our honored and well-beloved brethren, whose names we have sent you in a printed paper by itself,* all living in and about London; and when any of these aforesaid brethren die, then the major part of the survivors of them shall nominate and appoint another brother in his

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* The persons appointed to receive all the collections made in the respective congregations for the general fund or public stock, are our honored and well-beloved brethren, Mr. William Kiffin, Mr. Robert Bristow, Mr. Marice King, Mr. John Leader, Sen., Mr. Isaac Marlow, Mr. John Skinner, Mr. Richard Hallowell, Mr. John Collett, and Mr. Edward Harrison.

Resolved, That the money be remitted from the country, to our beloved brother Mr. Edward Harrison, (one of the nine brethren before mentioned,) living at the sign of the Hen and Chickens, in Cheapside, London; with another letter signifying the same, to our beloved brother Mr. Marice King, living at the sign of the Mermaid, in Lawrence Lane, Silkman, another of the nine brethren aforesaid.

We, whose names are subscribed, testify that the persons afore-named, were unanimously chosen by the whole Assembly, September 12, 1689.

Hansard Knollys,	Thomas Winnell,
Robert Steed,	Richard Adams,
William Collins,	William Phips,
Andrew Gifford,	John Ball,
Thomas Vauxe,	Richard Ring,
John Harris,	Charles Archer,
Benjamin Keach,	James Hitt,
George Barrette,	Hercules Collins,
Samuel Buttall,	Leonard Harrison,
Christopher Price,	Edward Price,
William Pritchard,	William Facey,
William Hankins,	Paul Fruin,
Edmond White,	Richard Sutton,
Daniel Finch,	Robert Keate,
John Tomkins,	John Carter,
Edward Mann,	Robert Knight.
James Webb,	

stead, to be confirmed or refused at the next general meeting of this Assembly. And that the said nine brethren shall disburse it from time to time, for the uses hereafter mentioned, according to the satisfaction they, or the major part of them, shall have from the information and testimony of any two churches in this Assembly, or from the testimony of any particular association of churches in the country, or from the satisfaction they shall have by any other means whatsoever.

"*Quest.* 2. To what uses this fund or public stock shall be disposed of? *Resolved*:

"1. To communicate thereof to those churches that are not able to maintain their own ministry, and that their ministers may be encouraged wholly to devote themselves to the great work of preaching the gospel.

"2. To send ministers that are ordained, or at least solemnly called, to preach, both in city and country, where the gospel hath or hath not yet been preached, and to visit the churches; and these to be chosen out of the churches in London, or in the country; which ministers are to be approved of, and sent forth by two churches at the least, but more if it may be.

"3. To assist those members that shall be found in any of the aforesaid churches that are disposed for study, have an inviting gift, and are sound in fundamentals, in attaining to the knowledge and understanding of the languages, Latin, Greek, and Hebrew. These members to be represented to the nine brethren in London, by any two of the churches that belong to this Assembly.

"*Resolved*, The money collected be returned, as is expressed in a printed paper before mentioned, to one of the nine brethren mentioned in the said paper.

"*Resolved* and concluded, That every quarter of a year an account shall be taken by those nine brethren in London, nominated in the printed paper aforesaid, of all the receipts and disbursements belonging to this aforesaid fund or stock; and an account signed by them, or the major part of them, shall be transmitted to one church in every county, and from that church be communicated to all the rest of the churches aforesaid within the same county, with all convenient speed. The first account to be made and sent the 5th of January next.

"*Resolved*, That what charges soever the said nine brethren are at in the service of this Assembly, shall be discharged out of the aforesaid stock."

Brethren Kincaid and Dawson at Ava.—The following extract from a letter addressed to Rev. J. H. Kennard, Philadelphia, and published in the "Christian Chronicle," will be intensely interesting to those who remember the labors and sufferings of Dr. Judson, and subsequently those of Bro. Kincaid, in the golden city. We trust we shall soon hear of their permanent settlement, and of their wide success in the capital of the Burman Empire:

"After nearly eighteen years, I am standing in the same place in Ava, whence I left, and all that I then felt, I now feel; and I see the same weeping disciples, and hear their broken lamentations. At least I seem to hear all and see all. Here comes one of those very disciples—the face slightly changed, but the same rich, sweet tones of voice, unchanged by time. His voice trembles with emotion, and his lips are pale, as he says, "Teacher, we have never forgotten you—where is Mama? and where is Teacher Simons and Mama Simons?" He then told me of the death of the disciples and of the last words of several, and how they prayed for the coming of Christ's kingdom.

The Palace is now in Umnapora, and the old city of Ava is a vast ruin, though still having a large population. We immediately went to Umnapora, five miles north, and put up in the house of an American merchant in the southern suburb, two miles from the city walls, and two miles and a half from the Palace.

The next morning, our arrival was announced to the King and Court by five or six foreign merchants—the King expressed himself gratified.

Abom, an Italian Jesuit, went among the great men about the Court, and put them up to speak against us before the King, and represent us, and me in particular, as fomenting the late war, and as urging the English to annex the entire country. Several foreign merchants, who were at the Palace on Monday morning, heard the statements made to the King. They said His Majesty listened attentively to all they had to say, and then replied, "What is all this to me? In national troubles and in time of war, men will have opinions and express them," and instantly ordered one of his officers to bring us to the Palace on the following day. We were received in the kindest manner—not more than 80 or 100 officers present. The most conspicuous among these dignitaries, were the five privy counsellors. His Majesty inquired if Dr. Dawson understood Bur-

man, and was informed that he did. He saw we had some books, and inquired what they were. I mentioned briefly the character of the volumes—a quarto Burman Bible, elegantly bound by Bro. Miller, of your city; an abridged history of Europe, and three or four smaller volumes. He then inquired if I had read the *Abe de ma*, one of the sacred books of Bhoodists. I replied, some parts of the work. He said, it was profound, and not one Burman scholar in a thousand could comprehend it. In character, it is very similar to the works of Schoolmen in the middle ages, or like the "Threefold Church," written some years since in Maulmain. His Majesty inquired, if I had American papers of a recent date, and intimated that he was anxious to learn what other countries, besides England, thought of the European war. I said, I had four numbers of the New York Tribune, a paper remarkable for its independence and truthfulness. I promised to send them to the Palace. After conversation on several subjects of no great importance, the King inquired if we would bring up our families soon. I replied, not this year. He seemed disappointed, and said he thought we would come soon. I explained our situation, and said we could not well leave till our places were supplied by others. He said, "let me know when you can come, and I will furnish the means for removing." "We cannot think," I replied, "of burdening your Majesty with any expense whatever." Other conversation followed, when a young man rose and went to an inner apartment, but soon returned with a roll and a small gold tray. He sat down the tray a few feet in front of the King, and placed the roll on it. After a few minutes, the same young man went inside and presently returned with a similar roll and gold tray, and placed it beside the other, and laid the roll upon it. After ten or twelve minutes, the young man came forward, made a low prostration before the King, then took the trays with the rolls upon them, and placed them before Dr. Dawson and me. I saw that the rolls contained silver, and turned to the officer who had brought us to the Palace and said in English, (as he understood English,) "This is money, and I feel sad, because His Majesty is under no obligation to us." He replied, "It will be very improper to refuse it; you must say nothing." The King evidently comprehended my feelings, and addressing himself to the same officer, said, "This is only an expression of good-will, and out of respect for my royal father, and not to lay the Teachers under any obligation." Soon His Majesty retired. As he rose, he expressed a very kind wish, that we should soon make the royal city our home."

Rev. Dr. Wayland tendered to the Executive Board on Tuesday, July 31st, his resignation of the Presidency of Brown University, to take effect immediately after the commencement in September. A special meeting of the corporation is called to be held on Tuesday, Aug. 21st., to act upon the President's resignation, and to provide for the vacancy which has thus been created.

Dr. Wayland was elected President of Brown University soon after the resignation of President Messer, in 1826, and entered upon the duties of his office in January, 1827; the graduating class of the present year will therefore be the twenty-ninth that has gone forth from the University during the period of his presidency. His term of office, as head of the institution, has been longer than that of either of his predecessors; that of President Manning having continued for twenty-six years, that of President Maxcy for ten years, and that of President Messer for twenty-four years.

During his long administration, Dr. Wayland has been enabled to achieve a reputation for moral and intellectual greatness, of which the loftiest aspirant for fame might well be proud. That he should now withdraw from the cares and responsibilities of his high station, in the full vigor of all his powers, in order to find in retirement more ample leisure for the prosecution of his intellectual labors, is not surprising. We trust that his mantle may fall on a worthy successor, one who shall fully sustain the important interest confided to the executive head of Brown University.

Home Secretary of the Missionary Union.—We learn that following the declinature of Rev. Dr. Shailer, the attention of the Executive Committee of the Missionary Union was directed to Rev. J. G. Warren, of Troy, N. Y., to fill the post of Home Secretary in the same. To this post Mr. Warren has been duly elected, has accepted, and will at once assume its responsibilities. This will be an item of most gratifying intelligence. Mr. Warren is favorably known by his early and vigorous ministry of many years in Western Massachusetts,—a ministry which has been continued with the same marked tokens of success in the State of New York. He will bring to the discharge

of important duties, a matured pastoral experience, and the wide confidence of his brethren.—*Watch & Rep.*

Rev. S. S. Cutting, for many years editor, has accepted an appointment in the Rochester University, as Professor of Rhetoric, and will enter on his duties at the opening of the next session. Mr. Cutting succeeds Prof. J. H. Raymond, who has resigned, to take charge of the Polytechnic School, Brooklyn.

Call Accepted.—The Rev. George D. Boardman, son of the Missionary to Burmah, who died many years ago, in the midst of his usefulness, while thousands of Karens were flocking to his ministry, has accepted an invitation from the Baptist Church in Barnwell, South Carolina, and will enter on his duties early in October. Many will sympathise with his ministry and rejoice in the fruits of his labors. He is a graduate of Brown University and of Newton Theological Institution.

All Hands at Work.—At Pirre, a station of the Free Church of Scotland in South Africa, in enlarging the church, the missionary, Rev. Mr. Ross, built the walls, his son did the wood-work during his vacation, native assistants did the plastering and built the seats, Mrs. Ross glazed the windows, the native women laid the floor, which was of clay, and white-washed the whole, within and without, coloring the inside with ochre, which the school girls brought. When all hands in the Christian church, with equal alacrity, set to work in the spiritual building, how rapidly will the walls go up!

Richmond College.—The 13th annual catalogue of the Richmond College, for 1854-'5, shows that the Faculty comprises the President, Rev. R. Ryland, A. M., Professor of Moral Science, and four Professors. Total number of students 140—a large increase over the preceding year. From the following statement, furnished by a member of the Faculty, there seems to have been a steady increase during the past six years:

The number of students matriculating in 1850, was 72; 1851, 76; in 1852, 90; in 1853, 100; in 1854, 109; in 1855, 140.

From this it appears that the increase was, the last session, greater than in any other year within the specified period. For two years past, students have been compelled to leave for lack of accommodation. This difficulty will be removed by the opening of the next session. The new building will be completed by October next, and ready for the reception of students.

There are 70,000 Hungarians in the Turkish empire—chiefly in Moldavia. Of the Hungarian people, there are 2,000,000 with 2000 churches and as many pastors, all holding the evangelical Helvetic confession of faith, besides 1000 Protestants in Hungary, who maintain the doctrines of Luther.

Editor's Book Shelf.

The Mirror, or a Delineation of Different classes of Christians, *in a Series of Lectures, by Rev. J. B. Jeter, D. D., with an introduction by Rev. A. M. Poindexter; pp. 246, published by Sheldon, Lamport & Blakeman, New York, and by the Virginia Baptist Publication Society, Richmond, Va.*

We should be rejoiced to know that this looking-glass was a part of the furniture of every Christian family in our land, that all might have an opportunity of examining "what manner of persons" they are. Not a few would be startled to obtain a faithful reflection of their own unhandsome features, and some might be induced to use strong cosmetics, or even submit to a strong surgical operation, in order to repair the deformities, which wrong tempers and passions have traced upon their countenances and conduct.

As a specimen of Dr. Jeter's skill in taking Daguerreotypes, we subjoin the following:

"He has now become an old man, and is generally known as *Father Gripe.* His wealth has increased with his years—he is now very rich—but nothing seems to open his heart or subdue his selfishness. He greatly prefers private to public charities. He acts, according to his own account of the matter, on the principle of not letting his left hand know what his right hand does; and truly his left hand is kept in profound ignorance on the subject. But as the church will have contributions for benevolent and religious purposes, he advocates public collections in preference to individual subscriptions, that all may have an opportunity of giving something; though to my certain knowledge, on one occasion, when a collection was taken up for an important object, at the close of an impressive sermon on the subject, he cast into the basket a single half dime. Sometimes, however, a subscription for an object

he admits to be good is presented to him. It would be amusing, if the subject were not too sad for amusement, to listen to the excuses by which he endeavors to justify himself in refusing to subscribe. The times are very hard—he has debts that must be met—unusual demands have recently been made on his liberality—he dislikes to put his hand to paper—prefers paying the cash—has no money by him just at this time—thinks he is not now able to do anything—should he have any thing to give he will call on you.

Sometimes, indeed, a liberal impulse comes over *Father Gripe* to give, not of what he now possesses, but of what he hopes to obtain. One day he came to me, in an unusually cheerful mood, and said—"I have been intending to do more for the cause of religion than I have heretofore done." I was glad to hear it, for I knew he could give thousands without feeling the loss. "I have," he continued, "a scheme in my head, and if you can aid me in carrying it out, I have resolved to give the profits"—the old man's countenance became grave, made so, no doubt, by the very solemn promise which he was about to utter, "or, at least, half of them"—and *Father Gripe* hesitated, as if he thought the amount might be too great to bestow—"at any rate," he continued, "I will give some portion of them to the cause of missions, *if I can afford to do so.*" The old man's generous impulse had died away while he was giving it utterance.

Father Gripe is friendly to Christian missions, at least, professes to be. He has many objections to the modes of conducting them, but freely admits their importance, and his obligation to contribute to their support. On one occasion, I went to him to solicit a contribution to aid a worthy young brother to obtain an education: he declined giving any thing, as he was of opinion that young men, by industry and economy, might easily obtain an education themselves. He took occasion, however, to expatiate on the deep interest he felt in the Mission cause, and his willingness to contribute to so noble an object. I suspected, not uncharitably, that his zeal in this noble cause was assumed merely to conceal his parsimoniousness in refusing to aid the young friend whose case had just been brought to his notice. I determined that I would catch him in his own net. Not long after this, Elder *Gatherum*, Agent of the Mission Board, came among us, and I resolved to take him to see *Father Gripe*. After giving the agent some instructions how to proceed, we went in the evening to the beautiful *Gripe Mansion*. We found its proprietor comfortably seated in his parlor, and alone. After some civilities had passed, knowing that delay might frustrate our purpose, I opened the object of our visit. "*Father Gripe*, I heard you say not long since, that you felt a deep interest in the Mission cause, and were willing to contribute to its support, and as brother *Gatherum* is an agent for that cause, I have taken the liberty to bring him to see you, hoping that you may give him a liberal offering." The agent, who well understood his vocation, took up the subject, and spoke feelingly of the perishing condition of the heathen, the pressing wants of our Missionaries, the embarrassments of the Board, and the responsibility of Christians, especially such as God had prospered in their worldly circumstances. The old *Father* seemed to hear very little of what was said, but to be absorbed in his own thoughts. "I am friendly to the cause of missions," said he, "but I am entirely opposed to sending money out of the country, while we have so many heathen at home." He breathed more freely, and seemed more composed after this remark. The conversation was continued on this subject for a few minutes. Father Gripe avowed himself ready to give *liberally* to the Home Mission cause, but could not give to the Foreign Mission. There was no use of farther discussion on that point. "It is," said the agent, "most providential, that just as I was about to leave home, the excellent Secretary of the Domestic Mission Board placed a commission in my hands and asked me, in view of their peculiar necessities, to collect something for their treasury, if I found a fit opportunity of doing so." "I have," said the old brother, "peculiar notions on this subject—I would rather my money should go to aid in circulating the Bible, than the support of Missionaries—I know that it is God's Word, but I do not know the Missionaries are good men." "Very well," replied the agent, "the Domestic Board has a Bible department, and your contribution can take that direction." *Father Gripe* was caught. He walked slowly to his desk, and, after turning over his bills for some time, he returned with a five dollar note. "You need not," said he, "publish my name; I dislike ostentatious charity." It was a niggardly offering, reluctantly bestowed. He ought not to have given less than fifty dollars, and he might have given five hundred more easily than brother *Truehart* gave fifty, and sister *Mercy* gave one dollar. We returned felici-

tating ourselves that some little had been obtained, which, though it could not bless the giver, might promote a good cause; but, on inquiry, it was found that *Father Gripe's* note was on a bank of very doubtful solvency, and it had to be passed off at a heavy discount.

Father Gripe is constantly bringing trouble on himself, and reproach on the Redeemer's cause, by the little, selfish, mean, not to say, iniquitous tricks, to which he resorts to obtain or save money. A single case will illustrate. He wished to employ a ditcher. The laborer, a very poor man, demanded so much by the day, or so much by the month for his services. It seemed cheaper to employ him by the month; and old *Mr. Gripe* engaged to board him, and give him his wages. The weather proved very inclement--very little labor could be performed—and when the day of settlement came he charged the poor laborer high board for the inclement days, so as nearly to balance his wages. He sued the extortioner, cast him, and exposed him to the scorn of all who knew the facts of the case. I may remark, in passing, that *Father Gripe* has pretty generally several lawsuits on hand, and the uncertainty of their issue is a great hindrance, so he thinks, to his charities. I do not deem him to be dishonest, though many persons do. In matters involving his own interest, however, his judgment is liable to be strangely biased by the desire of gain.

Father Gripe promises to make a liberal provision for the cause of Christian benevolence in his will; but I much doubt whether he will do so. I shall be deceived if the same penuriousness which has followed him through life does not accompany him to the tomb. His family all partake of his spirit, and would consider any diversion of his property to the cause of benevolence, a serious calamity on themselves. They need not fear it; for the old man is now very much influenced by the views of his children. He has trained them to his own habits, and found them sound in the main point—*taking care of money.*"

THE COVENANTS. By REV. R. B. C. HOWELL, D. D., Richmond, Va.; pp. 135. *Published by the "Southern Baptist Publication Society, and for sale by C. Wortham, Richmond, Va.*

We are glad to see this work. It is a forceful, lucid exposition of a subject by which many minds have been perplexed and mystified. As Baptists we have had "the Covenants" hurled at our heads, whenever we have contended that purely spiritual qualifications are essential to membership in the church of Christ. It has been by our opponents, a sort of cabalistic phrase, to be employed when all intelligible arguments were answered. Driven from all solid logical ground, Pedo-Baptist controversialists have uniformly sought to drag us with them amid the bogs and swamps of verbage, in which they floundered, for "the covenants." Well, Dr. Howell has shown what the covenants are, and what their bearings are upon those disputed dogmata, and therefore he deserves the gratitude of his brethren. We subjoin a section of the last chapter, that our readers may see how effectually he demolishes the strongest argument employed in defence of Infant Baptism.

"5. From the covenants now before you, is derived rich information regarding the scriptural qualifications for membership in the visible church of the Redeemer.

Dr. Hodge, in the articles already noticed, justly says, that "in no part of the New Testament is any condition of membership prescribed, other than that contained in the answer of Philip to the eunuch who desired baptism, 'If thou believest with all thy heart, thou mayest.' Nor in the Old Testament is there any other condition prescribed." Only believers in Jesus Christ are entitled to the distinction. Unhappily, however, this fact does not command universal concurrence, and these covenants are appealed to, as proof that infants, as well as believers, are to be baptized, and received into the church! And do they really furnish the authority claimed? It is assumed that "the covenant of promise to Abraham, of God in Christ," for him, and his seed, is equally, in all ages, literally a covenant with every other believer, for him, and his seed! But can this proposition be true? If God fulfils the covenant with Abraham, and his seed, to every other believer, and his seed, he does so, of course, in accordance with the terms of the covenant. Now turn back to that covenant, if you please, and examine it closely, that you may see what its promises are, and ascertain how, in the first place, they are to be *fulfilled to every other believer*, as well as to Abraham. These promises were, that God would make of Abraham a great nation; that kings should descend from him; that he and his posterity, should possess the whole land of Canaan; that he would bless him, and make him a blessing; and that he should be the father

of Messiah. These are its promises. And you are told by grave and learned men, that these are equally promises to every other believer! And are you expected to believe a proposition so preposterous? That there are multitudes who do credit it, is wholly unaccountable, except upon the supposition that they have never examined the subject.

And now, in the second place, determine if you can, how these promises apply to the *literal seed of believers*. The connection with this covenant, claimed for them, on the ground that they are the children of believers, is not less preposterous than that advocated for their parents. It assumes that the covenant established a spiritual relation between Abraham and his infant offspring; and that it establishes now, the same relation between *every* believer and *his* infant offspring! Need I say that this whole category is a mistake from beginning to end? It is certain that no spiritual relation not before existing, was established by this covenant, between *Abraham* and his infant seed. He was made the father, not of all the *redeemed*, as some have imagined, but "of all them that *believe*," of whatever nation. Infants are redeemed; but infants do not believe. To his own descendants he was "the father of circumcision." He was the *spiritual* father, so far as we know, of no one, assuredly not of *his own infant seed*, unless the absurdity can be admitted that spiritual qualities (that is, that religion) may be propagated by natural generation. The covenant therefore established no new spiritual relations between even Abraham and his infant seed. Much less does it establish now, any such relations between *believers* and *their* infant seed. "The blessing of Abraham has indeed come upon the Gentiles," but in no such acceptations as these. That blessing consists not in creating any spiritual relations between believers and their infant offspring, but for *themselves* in having their faith counted to them for righteousness, as Abraham's faith was counted to him for righteousness. As to *their children*, if they die in infancy, they are, and ever have been, and ever will be saved, by the merits and righteousness of our Lord Jesus Christ, independently of parentage or ordinances of any character whatever. If they grow up to maturity, they are blessed in being taught by Christian parents the way of life and salvation through Jesus Christ. The covenant with Abraham, for him and his seed, is not, therefore, equally a covenant with every other believer, for him, and his seed. To presume consequently, that the infant seed of believers, because they are such, are entitled without repentance and faith, to the ordinances of the gospel, and to membership in the visible church, is a derogation of the covenants, a violation of the analogy of the Old and New Testaments, in opposition to the word of God, and destructive to all the best interests of religion.

What, then, is the true teaching of the covenants on this subject? It is most plain and obvious. In the Jewish or typical church, all was external and earthly. The church itself was national and confined in its membership to the Hebrews. Literal descent from Abraham, with circumcision, conferred a full right to all its privileges. Its services were symbols. Nor did its worship necessarily demand any spiritual qualifications. The Christian Church, the reality, is internal and spiritual. It is not national, but individual, and extends its blessings to all men, irrespective of races. The spiritual seed of Abraham (believers) who have the spiritual circumcision, (the regeneration of the soul) are alone entitled to its privileges. Its worship demands the homage of the heart; for "God is a Spirit, and they that worship him, must worship him in spirit and in truth."* This is the true and only scriptural analogy between the Jewish Church and the Christian Church. The covenants, therefore, prove conclusively that repentance towards God, and faith in our Lord Jesus Christ, are essential qualifications for membership in the Church of the Redeemer."

THE AMERICAN BAPTIST ALMANAC FOR 1856, issued by the Publication Society, is a beautiful and valuable little work, of 52 pages. It is handsomely illustrated and furnishes a larger amount and variety of useful information, of a character interesting especially to Baptists, than can be found any where else within the same compass. The Baptist who is not eager to invest 6 cents in such a literary and statistical treasure, is hardly worthy the name. Any one sending 50 cts. will receive a dozen copies to disbritute among his friends, or 100 copies for $4 00. Some brother in each church ought to interest himself to supply every family in his neighborhood.

* John iv. 24.

The Monthly Record.

Baptisms Reported.

ALABAMA.

Churches.	Counties.	Administrators.	No.
Ramah,	Barbour,	J. J. Harris,	45
Mount Zion,	Marion,	F. H. Moss,	23
Providence,		W. D. Harrington,	16

BRITISH PROVINCES.

New Castle,	N. B.,		14

CONNECTICUT.

Putnam,	New London,	C. Willett,	4
Bristol,	Hartford,	J. T. Smith,	2

GEORGIA.

Darien,	McIntosh,	A. S. Morrall,	56
Eatonton,	Putnam,	Doyal,	10
Laurens Hill,	Laurens,	J. Williamson,	48
Poplar Spring,	"	L. Hobbs,	6
Atlanta,	De Kalb,	J. H. Weaver,	45

ILLINOIS.

Freemonton,	Effingham,	U. McKay,	12
Jerseyville,	Jersey,	D. P. French,	57

INDIANA.

Brownstown,	Jackson,	W. B. Lewis,	5
Bethel,		Mr. Gillespie,	8
Dry Fork,	Bartholomew,	E. Sneed,	24
Lawrenceburg,	Dearbon,	D. J. Huston,	5

IOWA.

Marion,	Line,	J. V. De Witt,	10

KENTUCKY.

North Benson,	Shelby,	T. M. Daniel,	45
Covington,	Kenton,	A. M. Ragsdale,	31
Mt. Gilead,	Logan,	F. C. Plaster,	8
Dry Fork,			24

MAINE.

Salt Water,	Washington,	E. C. Mitchell,	7
Milltown,	"	I. J. Burgess,	2
Presque Isle,	Arostook,	R. C. Spaulding,	2
Princeton.	Washington,		5
Portland,	(Tree st.,)	G. W. Bosworth,	2

Churches.	Counties.	Administrators.	No.
Jefferson,	(1st church,)	Wm. Tilley,	9

MASSACHUSETTS.

Orleans,	Barnstable,	Mr. Stetson,	3
Worcester,	(1st church,)	J. D. E. Jones,	8
Chicopee,	Hampden,	B. Lincoln,	5
Chatham,	Barnstable,	J. A. Gould,	21
Roxbury,	(Dudley st.,)	T. D. Anderson,	4

MISSOURI.

Providence,			32

NEW HAMPSHIRE.

Exeter,	Rockingham,	F. M.,	3

NEW MEXICO.

Albuquerque,		H. W. Read,	3
Saguna,		S. Gorman,	1

NEW YORK.

Dunkirk,	Chataque,	J. B. Smith,	6
Yorkshire,	Cattaraugus,	E. W. Bliss,	11
Truxton,	Cortlandt,	A. P. Graves,	127
Clifton Park,	Saratoga,	J. Reynolds,	12
N. Granville,	Washington,	L. Smith,	7

NORTH CAROLINA.

Corve,	Macon,	M. Rickman,	8
Raleigh,	Wake,	G. W. Johnson,	13
Powell's Point,	Currituck,		8
Mt. Gilead,	Samson,	S. Senter,	16
Black Swamp,	Robeson,	P. P. Connally,	29
Capernaum,	Cleveland,	W. Hill,	2

OHIO.

Cincinnatti,	(9th st. ch.,)	W. F. Hansell,	25
Zanesville,	(Market street,)	J. T. Robert,	9

PENNSYLVANIA.

Barbor's Mills,	Lycoming,		9
Sharon's Creek,	Huntingdon,	A. B. Still,	4
Alleghany,	(Sandusky st.,)	T. R. Taylor,	
Easton,	Northampton,	J. C. Harrison,	2

Churches.	*Counties.*	*Administrators.*	*No.*
SOUTH CAROLINA.			
Aiken,	Barnwell,	A. T. Spalding,	4
Sweetwater,	Edgefield,	Chatt,	45
Fellowship,	Anderson,	H. J. Goss,	18
Big Genesostee,	"	J. H. Goss,	29
Beaufort,	Beaufort,	J. M. C. Breaker,	14
TENNESSEE.			
Fairfield,	Bedford,	C. C. Bitting,	30
Shelton's Creek,	Lincoln,	H. R. Bray,	8
TEXAS.			
Centerville,			14
Gonzales,	Gonzales,	J. B. Stiteler,	20
VIRGINIA.			
Cheat River,		D. B. Purington,	13
County Line,	Caroline,	L. W. Allen,	21
	Nicholas,	M. Bibb, jr.,	7
New California,	Jackson,	J. A. Wright,	8
Mathews,	Mathews,	M. W. Towill,	70
Forest Hill,	Louisa,	W. G. Turner,	4
Deep Run,	Henrico,	G. G. Exall,	12
Richmond,	(2d church,)	R. B. C. Howell,	4
WISCONSIN.			
Delevan,	Walworth,	A. Sheldon,	4
FOREIGN BAPTISMS.			
Martaban,		Mr. Whitaker,	14
Ke-Yong,	Burmah,	Mr. Hibbard,	5

Churches Constituted.

Names.	*Where.*	*When.*	*Memb.*
Fairfield,	Freestone, Texas,	June 3,	
Cuba,	Fulton, Ill.,	June 10,	
Coryell,	Coryell, Texas,	June,	15
Spring Green Prairie,	Sank, Wis.,	June 23,	6
Princeton,	Washington, Me.,	June 27,	10
Zoar,	Clark, Ia.,	June 30,	34
Linn Grove,	Linn, Io.,	June 30,	17
Middletown,	Henry, Ia.,	July 8,	23
Erin,	C. W..	July 9,	18
Hillsborough,	Tex.,	July	9
Brewerton,	Onondaga, N. Y.,	July 11,	19
Roundhead,	Harden, O.,	July 13,	
Sydney,	Champaign, Ill.,	July 14,	10
Nantahala River,	N. C.,	July,	
Liberty,	Wells, Ia.,	July 19,	17

New Church Edifices.

Where.		*When.*	*Cost.*
Attica,	Fountain, Ia.,	June 9,	
Sacramento, (Chinese chapel,)	Cal.,	June 10,	
Powell's Point,	Currituck, N. C.,	June 17,	
Trivoli,	Peoria, Ill.,	June 18,	
Savona,	N., Y.,	June 26,	2,000
Adiel,	Nelson, Va.,	July 8,	3,000
Little River,	Louisa, Va.,	July 15,	
Louisiana,	Pike, Mo.,	July 15,	
North Stratford,	Vt.,	July 27,	3,000
Chicago, (Zion church, col'd,)	Ill.,	Aug 5,	3,000
Florence Heights,	N. J.,	Aug. 8.	

Ordinations.

Names.	*Where.*	*When.*
Mr. Tolhurst,	Albuquerque, N. M.,	May 30,
J. S. Loyd,	White Top, Tenn.,	June 5,
R. M. Owens,	Lebanon, Ga.,	July 1,
J. H. Palmer,	Hoosic corners, N. Y.,	July 5,
O. E. Clark,	Newark, Illinois,	July 5,
J. Shackleford,	Pontotoc, Miss.,	July 5,
H. H. Cutter,	Allen, N. Y.,	July 6,
Jno. M. Wells,	Apple Creek, Ill.,	July 7,
David Miller,	" " "	July 7,
R. Robertson,	Fenimore, Wis.,	July,
Thos. Palmer,	Avon, Ill.,	July 11,
J. B. Jones,	Rochester, N. Y.,	July 15,
N. Funderburk,	Shiloh, N. C.,	July 16,
Jos. Daller,	Sciota, N. Y.,	July 16,
R. McDonald,	Hicksford, Va.,	July 17,
Wm. Coxey,	Franklin, Pa.,	July 19,
A. Maynard,	Plank Road, N. Y.,	July 25,
W. W. Freeman,	Macoupin co., Ill.,	July 28.

Deaths of Baptist Ministers.

Names.	*Residences.*	*Time.*	*Age.*
Nanthan Mahew,	Jay, Me,	March 12,	77
E. Vinson,	Liberty, Ill.,	June 14,	64
Jno. Sansing,	Oaktibeha co., Mis.,	July 9,	
H. Dunham,	Taylor co., Va.,	July.	

Ministers Rec'd from other Denomin's.

A. M. Calkins, Presbyt'an, Damascus, Pa., July.

Clerical Removals and Settlements.

Names.	*Whence.*	*Where.*
Abrams, G. W.,		Oppenheim Centre, N. Y.
Babcock, O. W.,	Madrid,	Gouverneur, N. Y.
Bailey, J. A.,	Essex,	Waterbury, Ct.
Baker, C. L.,	N. Prescott,	Three Rivers, Mas.
Battelle, A. E.,	Marshfield,	Rockport, Me.
Bliss, E. W.,	Arcade,	Castile, N. Y.
Boardman, G D,	Newton Theo In,	Barnwell, S C
Carr, L. C.,	Lockland, O.	
Chase, Lyman,	Bluehill,	Warren, Me.
Cole. Isaac,	Washington, D C,	Philadelphia, Pa.
Combs, W. R.,	Salvisa, Ky.,	Mahomet, Ill.
Dean, M. M.,	Warren, R. I.	
Deuhurst, Eli,	Bradford,	Hampden Corners, Me.
Eaton, J. W.,	Keesville, N. Y.	
Evans, P. H.,	Indianopolis,	Gosport, Ia.
Finn, S.,	Benton Center, Pa.,	St. Clair, Mich.
Folwell, J. N.,	Newhope, Pa.	
Gaskill, Va.,	Fairburn,	Jonesboro', Ga.
Gibbs, B. B.,	Natchez, Miss.,	Geneva, N. Y.
Greer, T W,	Middleburg, Va.,	Washington, D C
Gwaltney, L R,	Washington, D C,	Greenv'e, N C
Hewitt, C. A.,	Wethersfield,	Neponset, Ill.
Jones, J. B.,	Rochester Univ.,	Cherokee Nation.
Jones, Reuben,	Helena, Ark.,	Churchland, Va.
Kalloch, J. S.,	Rockland,	Boston, Mass.
Kelley, M. J.,	Nobleboro',	Liberty, Me.
Kingsley, A. C.,	Walworth, Wis.,	Sycamore, Ill
Leonard, L. G.,	Zanesville,	Marietta, O.
Pattison, C. R.,	Pontiac,	Ypsilanti, Mich.
Pyper, J.,	Toronto, C. W.,	Pontiac, Mich.
Raymond, J. H.,	Rochester,	Brooklyn, N. Y.
Richards, W. C.,	New York,	Providence, R. I.
Sargeant, W. T.,	Acton,	Sanford Corners, Me.
Starkweather, A H,	Corving, N Y,	Fulton city, Il.
Tyree, C,	Powhatan,	Portsmouth, Va.
Warren, J. G.,	Troy, N. Y.,	Boston, Mass.
Weaver, C. S.,	Suffield,	Norwich, Ct.
Winston, M.,	Norfolk, Va.,	Savannah, Geo.
Wood, J. E.,	Fewkesbury,	N. Oxford, Mass.

Associational Record.

RETURNS OF 1854.

GEORGIA.

Associations.	*Churches.*	*Ord. Min.*	*Bap.*	*Total.*
Abbacoochee,	19	10	39	868
Appalachee,	23	9	53	1343
Bethel,	59	37	514	4795
Central,	26	12	107	2326
Chattahoochee,	18	7	65	1516
Chestatee,	15	7	40	401
Clarkesville,	17	13	140	942
Columbus,	47	21	236	3813
Coosa,	31	16	306	2596
Ebenezer,	31	22	176	2138
Ellijay,	22	10	56	682
Flint River,	36	34	170	2995
Georgia,	45	36	343	6859
Hephzibah,	28	11	241	3117
Hightower,	35	18	207	2613
Hiwassee,*	35	18	186	1700
Houston,	20	9	227	1039
Middle,	20	16	83	1346
Middle Cherokee,	31	23	326	2073
Mountain,	12	4	34	330
Muckalee,	3	2	4	101
Oostanaula,	10	7	84	432
Piedmont,	14	9	117	527
Rehoboth,	29	13	212	2316
Rock Mountain,	24	12	123	1559
Sarepta,	32	16	103	3125
State Line,	23	17	125	1416
Sunbury,	25	12	71	5575
Tallapoosa,	41	16	397	3039
Tonoah,*	8	7		298
Tugalo,	27	9	257	1866
Union,	4	4	9	137
United Baptist,	9	6	46	397
U'd Chatahoochee,	11	5	24	362
Washington,	24	11	135	2321
Western,	44	29	346	4288
Total,	918	509	7,048	73,067

* 1853.

SOUTH CAROLINA.

Associations.	*Churches.*	*Ord. Min.*	*Bap.*	*Total.*
Bethel,	15	15	79	1186
Broad River,	27	14	248	2325
Charleston,	46	35	544	8306
Edgefield,	41	35	376	5440
Edisto,	31	19	142	1307
Enorec,	9	4	30	545
Fork,	9	6	22	321
Moriah,	34	16	103	2475
Reedy River,	30	28	429	3436
Salem,	18	14	112	1639
Saluda, *	31	22	224	3022
Savannah River,	52	37	652	10134
Twelve Mile River,	21	20	52	849
Tyger River, *	37	22	90	3191
Welsh Neck,	45	36	357	4924
Total,	446	323	3,460	49,100

* 1853.

AMERICAN BAPTIST MEMORIAL.

OCTOBER, 1855.

Reminiscenses of the First African Baptist Church,

RICHMOND, VA.

BY THE PASTOR.

No. 2.

IT IS time to introduce my courteous reader to the "great congregation." Let us go into the house, on the morning of the Lord's day. On the right of the pulpit, you see a large assemblage of neatly attired females. Their general appearance is that of serious, intelligent worshippers. Some of them possess really beautiful faces. Others are dressed in the "tip of the fashion," and all are tidy and comfortable. On the left, you see the rows of seats crowded with men, in plainer garb, but bearing the same impress of neatness and comfort. Their heads are well combed, beards shaven, and their faces clean and shining. In front, are males and females of the same description, while the galleries on either side, are filled with the young of both sexes. The choir, consisting of about thirty, is seated in the front gallery. Just below the pulpit, you see a few intelligent strangers, white persons of the highest class, with, perhaps, a gentleman or lady resident, come as a cicerone to the company. As they entered the house, a deacon met them in the aisle, conducted them to their seats, and arranged their hats and umbrellas in proper order. These persons have come in to witness the novel scene, and to hear the singing of the choir and congregation. They expect nothing of special interest in the preaching, as they can hear more studied and instructive sermons in every pulpit in the city. But the singing is the great attraction. The whole assembly is uniting in an old fashioned, spiritual song, and the zeal, the harmony, the fervor, the number and volume of voices, all tend to excite feelings of devotion. The pastor now rises to give out a hymn. It is lead by the choir and joined by the whole multitude, *standing*. This done, he calls on a brother to pray. There is no delicacy involved in this unexpected request to lead the audience in their approach to the mercy seat. Several hundred men are present, all willing, many longing to be invited to this privilege, and the real trouble is to make the selection. To avoid the appearance of partiality, and yet to consult the edification of the masses is a nice point. As the laws of Virginia are rather stringent as it regards colored men's *preaching*, I have aimed to mitigate their effect by encouraging them to *pray* in public, and from the beginning of my pastoral connection with them, I have availed myself of their cheerful aid in this department of public worship. Not a few of them have a remarkable facility and power in prayer, and awaken the devout emotions of the auditors, by their own importunity. They are learning to avoid habits of *whining, snuffling, grunting, drawling, repeating, hicoughing*, and other vulgarities in prayer, and to understand that God, an infinitely pure and mighty being, should be addressed somewhat in the same manner, as a subject would address

an august sovereign; that is, *naturally, earnestly, reverently.* The next thing in the order of exercises, is a hymn of their own selection, sung by the choir, all of whom are members of the church. They study and practice music on scientific principles, have the best works on psalmody that the country affords, and take a generous pride in excelling in their noble art. Excepting a want of delicacy and softness in the female voices, good judges say they perform admirably. They have held several concerts for charitable uses, and have always had crowded and delighted houses.

If modesty allows me to say any thing of the *sermon,* I will simply declare that it is the *very best* that I can preach under the circumstances. A more important post, if we regard the number, the necessities and the peculiar relations of the hearers, is certainly not to be found in the whole country, probably not in the whole world. Here are convened every Sabbath from twelve to fifteen hundred souls, dependent mostly on oral teaching for their knowledge of divine truth. In the light of eternity, when all factitious influences will have faded away, they will be valued as highly as any souls in the universe. Even now, in the eyes of Him who made and redeemed them, and who looks on the distinctions of society, needful though they be at present, as incidental and transient, their salvation is as important, intrinsically, as is that of the great and noble ones of earth. Nay, "hath not God chosen the foolish things of the world to confound the wise, and the weak things to confound the mighty, and base and despised things, and even things that are not, to bring to naught things that are, that no flesh should glory in his presence?" With such views before his mind, the pastor feels impelled to treat his congregation, in all his official intercourse, with the *utmost respect,* and to explain and to enforce on their attention, in the most simple, direct manner, the great and glorious doctrines of the Cross. And yet, when these views alone are operating, when no stimulus is derived from the prospect of worldly applause and renown, when the position is *known* to be associated in some minds, with ideas of inferiority and meanness, and in others, of sedition and darkness, there is needed to urge him to a diligent *preparation* for the pulpit, a treasure of piety, of pure love to God and man, which he cannot, in justice, claim for himself. Here lies the great difficulty in laboring with the African church. There is scarcely any motive to prompt to activity, but benevolence, and *that* is often too feeble to nerve the soul with an energy equal to the demand.

But let us return to the congregation. They behave with unusual decorum for their number. During the fifteen years of my pastorate, I have seen only two examples of laughing and whispering while the sermon was being delivered. They take off their hats on entering the door, and put them on as they are going out. Indeed, their general bearing is respectful, and their countenances bespeak an absorbing interest in the truths dispensed. A prayer at the close of the sermon of the same description with that at the beginning, and another voluntary piece by the choir, are followed by the benediction. Then the whole congregation resume the spiritual songs, which resemble the sound of many waters.

It is perhaps due to a full understanding of the subject, to add a brief statement in respect to the process of instruction.

Finding the labors of the pastoral office, often too great an *addition* to my other duties, and wishing to elicit the sympathies of other ministers and other denominations in behalf of the church, I have invited more frequently than is usual, clerical gentlemen of the different persuasions, to address the congregation. They have always been received affectionately and gratefully, and have

evinced great pleasure in preaching, and the highest admiration of the order and decorum of the hearers. Those students of the Richmond College, who are looking forward to the ministry, are also occasionally introduced to the pulpit and encouraged to exercise their gifts as a means of improvement to themselves, and of profit to the people. I have sometimes departed from the established order of worship, by interrogating from the pulpit the more intelligent members, as to the meaning of sundry texts of scripture, and of the most commonly used terms of theology. Sometimes I have stood up and invited them to interrogate me, taking the discreet precaution to promise that what I could not explain at once, I would investigate for a future occasion. At other times, I have asked for analyses of sermons delivered at previous meetings. Often have I witnessed in these interviews, a spirit of inquiry and a shrewdness of response that showed any thing else than indifference to the great subject of redemption. In the progress of these lessons, I compiled a "Catechism for Colored People," which has been of essential service in teaching and *impressing* important truth. The plan of the work is as follows: A doctrine is propounded, not in the form of an assertion, but as a question. The learners give the answer according to their belief, and a passage of scripture then quoted to confirm the answer by them, is repeated until it is familiar to their minds. By this plan, the prominent sayings of the Bible on fifty-two subjects, are grouped together and recited, with such incidental explanations as the point in hand seems to require. While this mode of instructing the people is less exciting, and therefore less popular and captivating, it is nevertheless productive of a more sure and steady progress in divine knowledge than ordinary sermonizing. After all, it is *truth* preached and not the *preaching* that enlightens and saves the souls of men, and if our churches could at times, be converted into *places of study*, and the attendants into *simple students of the Bible*, more good would result than is now derived from religious orations. Many elegantly dressed ladies and gentlemen retire from our fashionable churches, only to express their admiring opinions of the tuneful voice, the graceful gestures, the polished diction of the preacher.

The kind of preaching best suited to colored people is the *didactic*. Warm appeals to their passions, unaccompanied with appropriate arguments and facts, would rouse a tempest of excitement, and when it subsides, few would be able to say what produced their emotion. The wildest enthusiasm might easily be wrought in the less informed and the least pious among them by a particular species of address, but it would be productive of spiritual pride, and end in deluding and undoing their souls. They should be made to know that the gospel of Christ is available to salvation *only so far* as it is apprehended by the intellect, felt by the heart, and practiced in the daily life.

A very important agency in their religious cultivation is the distribution of suitable religious books. By the kindness of the Virginia and Foreign Bible Society, I have already circulated many Bibles and Testaments among them. Some of them can read, and all of them can get the scriptures read to them. And who can tell, but that the unbelieving master, or neighbor, or employer, of the humble inquirer after truth, may share an equal blessing, while tracing for his benefit, the lines of celestial love! Tracts and larger treaties have been occasionally distributed as rewards for committing to memory the greatest number of scripture verses. The best method of doing good, however, with books, is to lend them systematically and for short periods. If the work is *lent*, not *given*, it will be read by *more persons*. If the period is short, say one

week, it will be read *at once*, if *system* be observed, it will be *returned*. Who will put into the pastor's hands a small sum to buy and circulate such works as the Pilgrim's Progress, the African Preacher, the life of Sam'l Pearce and the Church Members' Guide? I firmly believe that the holidays, the long winter evenings, and other intervals of repose, such as rainy weather and confinement at home afford, would be spent far more profitably both to themselves and others, if they were furnished with well selected books, and encouraged to read them. They will make more useful servants, if in a state of bondage, and more safe and reliable residents, if free, by having their minds imbued with rational views of Christianity. How can we expect them to develope the great principles of the gospel in a well ordered life, while they are dependent on desultory oral instruction for their entire knowledge? I am fully aware that some will think I am approaching delicate ground, and yet with the most considerative feelings and with the admission that grave *abuses* might follow, I am constrained to believe nevertheless, that *greater benefits would accrue both to themselves and to society*, by increasing their facilities to understand that gospel, whose maxim is *"on earth peace, good will towards men."* I am a Southern man by birth, education and habits. I deplore the ultraism and recklessness of the North on this subject, and not the less on account of the *increased restrictions* which have been thus occasioned to the colored people. But I would respectfully ask Southern Christians if *they* are not in danger of neglecting *known, imperative* duty, because others are not disposed to mind their own business. Let us not be frightened from the path of *real* benevolence, either by the rashness of the North, nor by the morbid sensitiveness of the South.

The Two Evils

IMPUTABLE TO GOD'S PEOPLE.

"Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."—JER. ii, 12, 13.

The history of the Jews is the history of the servants of the Most High in every age. As all have the same sort of features, though in form they do not exactly agree in any two persons, so the whole of the saints have similar kinds of traits of character, though in no two of them are they precisely alike. One of those traits is a proneness to wander from the Creator to the creature, and to seek from the latter, rather than from the former, the supplies needed. Doubtless, it is not equally strong in each; but none are altogether free from it. In this, as in other respects, which might be mentioned, there is a resemblance between ancient and modern religious professors. The charge which the Almighty justly laid against the Israelites can, to a lesser or greater extent, be fairly preferred against Christians generally. It will not, therefore, be wrong to take the above passage in the widest sense. And,

I. God is the unfailing source of true bliss.

Such he represents himself by a most forcible and exquisite image. He speaks of being "the fountain of living waters." The scarcity of water in hot climates renders it exceedingly precious. Fountains, springs, or streams are styled in the sacred writings "living," because they are running and fresh. Cisterns or pools are termed "dead," on account of their stagnancy aud putrefaction. The latter are frequently dried up in summer. The former play at all seasons. Whatever be the nature of the weather, they continue their course. Neither cold nor heat proves an interruption to them. If it however so happen that any

fail in extreme drought, they are designated deceitful, in contradistinction to those not doing so being denominated faithful. To individuals or communities the last named are of unspeakable value. Hence they are repeatedly employed to denote great prosperity, abundant blessings, unalloyed, permanent felicity. Probably no emblem of happiness could be so striking and impressive to the oriental mind as a perennial fountain sending forth its vivifying, cooling, and reviving streams in the desert. For this reason the Almighty most likely uses it. Jehovah terms himself not *a* but "*the* fountain of living waters," as he is not one of many, but the only one. Another cannot be found anywhere.—All the rest are either deceitful fountains or broken cisterns. God also terms himself "the fountain of living waters," as he can satisfy the cravings of the soul in every situation and throughout eternity. He can banish every fear, calm the troubled breast, pacify the awakened conscience, bind up the broken heart, heal the wounded spirit; give beauty for ashes, bestow the oil of joy for mourning, furnish the garments of praise for the depressed, desponding disposition; infuse into temporal mercies a sweetness not their own, afford success in the various pursuits of life, console in distress, make all the bed in sickness, succour in temptation, exhilarate amid the bitterest disappointments, support under the heaviest losses, more than fill up the places of the dearest of the departed, cause every trial to work together for good, shed an halo of glory round the dying pillow, and confer a fulness of blessedness. So boundless are his resources, that notwithstanding countless millions of diversified creatures have for ages derived existence from him, sported and exulted with ecstasy in his delights, and are constantly having their ranks augmented by myriads not less diversified, needy, and satiated, he ever has had, and will have, a superabundance within himself. Like the barrel of meal and the cruse of oil, his rich stores waste not. Just as the fountain, which has slaked the thirst of vast multitudes, gushes out as if it had never been resorted to, he who has met the desires of innumerable hosts, dispenses his benefits as if he had never been drawn upon.—In his favor is life; at his right hand are pleasures for evermore.

II. Access to the unfailing source of true bliss is free.

God does not allude to himself as a well, but as "the fountain." Why he does not do so is explicable. Wells are the property of the persons by whom they were first discovered or dug. Fountains are common to all. Any may have recourse to them. So the Almighty belongs not exclusively to special classes, but may be resorted to by every individual: "Whosoever will, let him take of the water of life freely." These wells are receptacles from which no current issues. They were often deep, and, having nothing to draw with, the water was, consequently, not to be obtained without some difficulty. A poor, weary traveller might expire of thirst on their very brink. In fountains it rises with considerable force above the surface of the ground, and can, therefore, be easily procured. After the same manner God so perpetually overflows with every good that each may apply, under all circumstances, and at any period, and have his largest wants satisfied with the greatest facility. Certainly there must be the feeling of exigence, and but one way of approximation. Unless a man be thirsty, he will not seek to drink, and unless he approach through Jesus, he will not be allowed to drink. Only the soul panting for God will search after him, and only by going to the foot of Calvary will it find him "the fountain of living waters." Apart from a longing for Jehovah there will be no following hard after him, and apart from Christ crucified he is "a consuming fire." "The wicked say unto God, depart from us; for we desire not a knowledge of thy

ways;" and the Lord declares, "No man can come unto the Father but by me."

III. There are those who have turned from the unfailing source of true bliss.

The Jews as a nation had thus acted. Of this their conduct sufficiently testifies. Not only had they ceased to worship Jehovah, to walk in his laws, to laud him for kindnesses received, to ask at his hands mercies lacked, and to rejoice and be glad in him; but had made to themselves gods, and bowed towards them as deities. Many are treading in their steps. If they are not professedly, they are practically doing so. Are proofs demanded? Losing the spirit and love of devotion—heartlessly observing or omitting secret communion with the Father and his Son Jesus Christ—ceasing to have a relish for, and partly or wholly neglecting to peruse the sacred oracles—formally surrounding or disregarding the family altar—want of interest in and attendance at the social prayer meeting, vacating the seat in the sanctuary and at the Lord's table, seizing trifles with avidity, and making them insurmountable obstacles to the use of the public means of grace—nauseating perspicuous, faithful preaching—the Sabbath, once welcomed, becoming wearisome, bending the divine precepts to the perverse inclinations, and not the perverse inclinations to the divine precepts; relinquishing duties without much demur or remorse, persisting in iniquities confessed, shrinking from self-examination, readily judging, but bitterly complaining if judged, extenuating the offences of dear self and magnifying the faults of neighbors, being impatient of others' errors and indulgent of our own; promptly reproving, but obstinately refusing to receive reproof, chuckling at the falls of professors and presenting them as justifiable of a continuance in a downward path—the society of the pious growing uncongenial and their fellowship distasteful, leaning to the company and relishing the intercourse of the unconverted, lacking solicitude for the Redeemer's honor and the salvation of mankind, and branding it in others with opprobrious epithets—reading and hearing for controversy, not for profit, abstaining from union with Christ's church, from openly praying, or from exhorting, through a reluctance to submit to the restraint it imposes—despising the chastening rod, looking to the creature for solace under trials, wishing to be delivered from the punishment of sin, but not from its dominion, and to enter heaven merely to escape hell—a willingness to be loved and confessed by Jesus, but not to love and confess Jesus, and to have the celestial rest, the white robe, the palm of victory, and the unfading crown of glory, but not to endure the toil, the mortification, the conflict, and the cross of the Christian life—having a religion that owes its existence to excitement, not to principles, that appears abroad and disappears at home, that can be thrown off or resumed as occasion may require, or that is void of salutary effects—heeding the opinion, scoffs, or applause of fellow mortals more than the claims, frown, or recommendation of God—fixing the affections on the seen rather than the unseen, compelling the affairs of eternity to give place to the affairs of time, exalting secular above spiritual prosperity—preferring the ties, engagements, subsistence, amusements, and honors of earth, to the friendships, employments, provisions, raptures and glories of heaven—may all be quickly perceived in different parties moving among the lofty and the low, the opulent and the indigent, the learned and the ignorant throughout the land, and clearly distinguish them as exemplifications not to be set aside. But those who listen to the invitations of the gospel, and comply not with them, may, with almost as much propriety, be said to turn from Jehovah. How numerous are they! The fountain has been pointed out, the way made plain, and they conducted so near as to hear it bubbling up, discern its limpid, sparkling, silvery

stream, and have the desire for it excited; but just as they were about to drink and live for ever, other appetites urgently pressed for gratification, and they turned away.

IV. Such spare no toil to produce to themselves sources of happiness.

There was considerable labor connected with constructing cisterns. They were either cut into the rocks or in the ground. Those formed in the soil were environed with subterranean walls, and covered with a firm incrustation. To say, therefore, "they have hewed them out cisterns," was to signify they had put forth strenuous exertions to obtain means of happiness of their own. And was it not so? Had not the Israelites taken more than ordinary pains to set up gods they deemed would be their stay, protection, cheer and transport?—Waiving, however, the proceedings of the Hebrews, which are replete with obvious demonstrations, we have only to look around to behold its daily verification. Mankind were created for felicity, and in every breast the latent longing after it burns with so much ardor as instinctively to induce in numbers the cry, "Who will show us any good?" and perpetually to incite to an extremely diligent and laborious search for it.—Very rarely are there any mere spectators. Most of every grade are engaged in the search. Indeed, an object thought to contain the satisfaction hankered after, is less or more distinctly in the view of all, and, where it is considered obtainable, no efforts, no sacrifices are reckoned too great to make for its acquisition.—Could we read the mind and note the movements of each, we should see that the whole of the schemes and toils of the busy, bustling world have reference to it, and be astonished at their marvellous complexity and magnitude. That object may be health—a person—friends—an heir—success in an undertaking—a sufficiency of temporal goods—the luxuries of life—animal indulgences—social and relative enjoyments—earthly diversions and jolities—acquirements—office—wealth—estates — renown — self-righteousness — religious formality — human teachings and traditions.

V. The labor so spent is sure to be in vain.

The gods the children of Israel chose were not gods that would, in some respects, supply their necessities, but gods that could not meet them in the slightest degree. They were not even cisterns which would hold a little water, but broken cisterns, which could hold no water. While they claimed the most impoverishing, corruptive, inhumanizing and hazardous service, they were utterly unable to afford the least service in return. Instead of sustaining, defending, soothing, and cheering, they beggared, ensnared, troubled, and ruined their votaries. This the infatuated Jews discovered to their cost. Nor can it be otherwise with those who have departed from Jehovah, although they may not literally bow down to deaf, dumb, stupid, lifeless idols. In solely striving for any thing short of God, whatever it may be, they are hewing a cistern which, at best, can only contain a drop of water, turbid and stagnant, insufficient to quench the thirst, incapable of lasting long, and liable to be speedily dried up by the scorching heat of temptations and afflictions; but which will by-and-by assuredly betoken the reception of a serious flaw. Perhaps, just as they have completed it, and are expecting to cool their parched tongue at its waters, it may by some untoward event, be shattered to fragments. No sooner had the farmer, whose lands had yielded plentifully, pulled down his barns and reared larger, and there bestowed his crops, and said, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry," than God exclaimed, "Fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich towards God." While the words,

"Is not the great Babylon, that I have built, for the house of the kingdom by the might of my power, and for the honor of my majesty," were yet in Nebuchadnezzar's mouth, "there fell a voice from heaven, saying, O King Nebuchadnezzar, to thee it is spoken; the kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. The same hour was the thing fulfilled upon Nebuchadnezzar." Were more examples requisite and mankind solicited to furnish them, what thousands could they present who could declare their hopes had been blighted at the instant they anticipated their realization! How often has that, reader, on which you set your heart, and which you succeeded in securing, been removed at the very period you looked for the consummation of your expectations! Where, however, this has not occurred, it has far from corresponded with your anticipations. It has not answered your wishes, and could it be kept it never would; but in a small moment it will be inevitably marred. Multiply your friendships—extend your domain—increase your property—add to your stock of knowledge—spread abroad your fame—augment your delectations—be successful enough to gain the whole world, yet they could neither suffice you nor remain in your possession. On the one hand, you would have to admit that all is vanity of vanities and vexation of spirit, and on the other that they are "broken cisterns which can hold no water."

VI. The conduct thus manifested by these parties is enough deeply to affect inanimate nature.

The celestial bodies might indeed stand still in amazement, that creatures endowed with rationality should be so glaringly senseless as to turn from Him who can and would be their sustentation, their defence, their paraclete, their fruition, to idols which distressingly and destructively drain the devotee, and grant him no recompense; or to things which tax every energy to procure and only disappoint when possessed. Why, the stupidest of the domestic animals patiently submit to the authority of their ruler, and understand from whence their support is derived; even the ponderous masses of inert matter undeviatingly track the path prescribed for them; but the children of men, blessed with reason and revelation, comprehend not their weighty obligations, and proceed, regardless of their true concerns. "The ox knoweth his owner, and the ass his master's crib;" "yea, the stork in the heaven knoweth her appointed times, and the turtle, and the crane, and the swallow observe the time of their coming;" yes, and "the sun knoweth his going down;" "but Israel doth not know, my people doth not consider."

> "The brutes obey their God,
> And bow their necks to men;
> But we, more base, more brutish things,
> Reject his easy reign."

Well might the pillars of heaven shake with terrible fear at the gross indignity such are offering to the Divine Majesty, the enormous guilt they are contracting, and the dire consequences to which they are subjecting themselves; for no act can be so big with insult, culpability, and woes, as that of choosing the creature before the Creator. It is the parent of all the dishonor done to God, of the entire criminality contracted, and of every misery felt here and in perdition. Verily the luminaries of the firmament might befittingly withdraw their light, and the sky shroud itself in midnight darkness, as indicative of deep grief, that those who ought to be their intelligent voice—their priests to adore Jehovah, and hymn his praises on their behalf, should behave so dishonorably to Him, so injuriously to themselves, and so unfaithfully to them. "Be astonished, O ye heavens,

at this, and be horribly afraid, be ye very desolate saith the Lord. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

In conclusion, dear reader, carefully reflect on the foregoing, honestly try yourself by it, and, if you discern it applicable to you, immediately retrace your steps by repentance towards God and faith in our Lord Jesus Christ; for undoubtedly your Maker can fill you, but none else; and until you are filled you will have no real contentment.—*Evan. Mag.*

The Shabby Surtout.

BY THE REV. DR. HUIE.

I HAD taken a place on the top of one of the coaches, which ran between Edinburg and Glasgow, for the purpose of commencing a short tour in the Highlands of Scotland. It was in the month of June, a season when travellers of various descriptions flock towards the modern Athens, and thence betake themselves to the northern or western counties, as their business or fancy leads. As we rattled along Princess Street, I had leisure to survey my fellow-travellers. Immediately opposite to me sat two dandies of the first water, dressed in white great coats and Belcher handkerchiefs, and each with a cigar in his mouth, which he puffed away with marvelous self-complacency. Beside me sat a modest and comely young woman in a widow's dress, and with an infant about nine months old in her arms. The appearance of this youthful mourner and her baby indicated that they belonged to the working class of society; and though the dandies occasionally cast a rude glance at the mother, the look of calm and settled sorrow which she invariably at such times cast upon her child seemed to touch even them, and to disarm their coarseness. On the other side of the widow sat a young gentleman of plain, yet prepossessing exterior, who seemed especially to attract the notice of the dandies. His surtout was not absolutely threadbare, but it had evidently seen more than one season, and I could perceive many contemptuous looks thrown upon it by the gentlemen in the Belcher handkerchiefs. The young gentleman carried a small portmanteau in his hand, so small, indeed, that it could not possibly have contained more than a change of linen. This article also appeared to arrest the eyes of the sprigs of fashion opposite, whose wardrobes, in all probability, were more voluminous; whether they were paid for or not might be another question.

The coach having stopped at the village of Corstorphine, for the purpose of taking up an inside passenger, the guard observing that the young gentleman carried his portmantau in his hand, asked leave to put it into the boot, to which he immediately assented. "Put it fairly in the centre, guard," said one of the dandies. "Why so, Tom?" enquired his companion. "It may capsize the coach," rejoined the first,—a sally at which both indulged in a burst of laughter; but of which the owner of the portmanteau, though the blood mounted slightly into his cheek, took no notice whatever.

The morning being fine at our first setting out, the ride was peculiarly pleasant. The dandies talked of horses and dogs, and fowling-pieces, and percussion caps; every now and then mentioning the names of Lord John and Sir Harry, as if their acquaintance lay among the great ones of the land. Once or twice I thought I saw an expression of contempt in the countenance of the young gentleman in the surtout, but in this I might be mistaken. His attentention was evidently most directed to the mourner beside him, with whom he appeared anxious to get into conversation, but to lack for a time a favorable opportunity.

While we were changing horses at the little village of Uphall, an aged beggar

approached, and held out his hat for alms. The dandies looked at him with scorn. I gave him a few half-pence; and the young widow, poor as she seemed, was about to do the same, when the young gentleman in the surtout laid his hand gently on her arm, and dropping a half-crown into the beggar's hat, made a sign for him to depart. The dandies looked at each other. "Showing off, Jack," said the one; "Ay, ay, successful at our last benefit, you know," rejoined the other, and both again burst into a horse-laugh. At this allusion to his supposed profession, the blood again mounted into the young gentleman's cheek, but it was only for a moment, and he continued silent.

We had not left Uphall many miles behind us, when the wind began to rise and the gathering clouds indicated an approaching shower. The dandies began to prepare their umbrellas; and the young gentleman in the surtout, surveying the dress of the widow, and perceiving that she was but indifferently provided against a change of weather, enquired of the guard if the coach was full inside. Being answered in the affirmative, he addressed the mourner in a tone of sympathy; told her that there was every appearance of a smart shower; expressed his regret that she could not be taken into the coach; and concluded by offering her the use of his cloak. "It will protect you so far," said he, "and at all events, it will protect the baby." The widow thanked him in a modest and respectful manner, and said that, for the sake of her infant, she should be glad to have the cloak, if he would not suffer from the want of it himself. He assured her that he should not, being accustomed to all kinds of weather. "His surtout won't spoil," said one of the dandies, in a voice of affected tenderness; "and besides, my dear, the cloak will hold you both." The widow blushed; and the young gentleman, turning quickly round, addressed the speaker in a tone of dignity which I shall never forget. "I am not naturally quarrelsome, Sir; but yet it is quite possible you may provoke me too far." Both the exquisites immediately turned as pale as death, shrunk in spite of themselves into their natural insignificance, and scarcely opened their lips, even to each other, during the remainder of the journey.

In the mean time the young gentleman, with the same politeness and delicacy as if he had been assisting a lady of quality with her shawl, proceeded to wrap the widow and her baby in his cloak. He had hardly accomplished this, when a smart shower of rain, mingled with hail, commenced. Being myself provided with a cloak, the cape of which was sufficiently large to envelop and protect my head, I offered the young gentleman my umbrella, which he readily accepted, but held it, as I remarked, in a manner better calculated to defend the widow than himself.

When we reached West Craigs inn, the second stage from Edinburgh, the rain had ceased; and the young gentleman, politely returning me my umbrella, began to relieve the widow of his now dripping cloak, which he shook over the side of the coach, and afterwards hung on the rail to dry. Then, turning to the widow, he enquired if she would take any refreshment; and upon her answering in the negative, he proceeded to enter into conversation with her as follows:—

"Do you travel far on this road ma'am?"

"About sixteen miles farther, Sir. I leave the coach six miles on the other side of Airdrie."

"Do your friends dwell thereabouts?"

"Yes, Sir, they do. Indeed, I am on the way home to my father's house."

"In affliction, I fear?"

"Yes, Sir," said the poor young woman, raising her handkerchief to her eyes, and sobbing audibly, "I am returning to him a disconsolate widow, after a short absence of two years."

"Is your father in good circumstances?"

"He will never suffer me or my baby to want, Sir, while he has strength to labor for us; but he is himself in poverty, a day laborer on the estate of the Earl of H——."

At the mention of this nobleman's name, the young gentleman colored a little; but it was evident that the emotion was not of an unpleasant nature.

"What is your father's name?" said he.

"James Anderson, Sir."

"And his residence?"

"Blinkbonny."

"Well, I trust, that though desolate, as far as this world is concerned, you know something of Him who is the father of the fatherless, and the judge of the widow. If so, your Maker is your husband, and the Lord of Hosts is his name."

"Oh, yes, Sir, I bless God, that, through a pious parent's care, I know something of the power of divine grace, and the consolations of the gospel. My husband, too, though but a tradesman, was a man who feared God above many."

"The remembrance of that must tend much to alleviate your sorrow."

"It does, indeed, Sir, at times; but at other times I am ready to sink. My father's poverty and advancing age, my baby's helplessness, and my own delicate health, are frequently too much for my feeble faith."

"Trust in God, and he will provide for you; be assured he will."

By this time the coach was again in motion, and though the conversation continued for some time, the noise of the wheels prevented me from hearing it distinctly. I could see the dandies, however, exchange expressive looks with one another; and at one time the more forward of the two whispered something to his companion, in which the words, "Methodist parson," alone were audible.

At Airdrie nothing particular occurred; but when we had got about halfway between that town and Glasgow, we arrived at a cross-road, where the widow expressed a desire to be set down. The young gentleman therefore desired the driver to stop, and springing himself from the coach, took the infant from her arms, and then, along with the guard, assisted her to descend. "May God reward you," said she, as he returned the baby to her, "for your kindness to the widow and fatherless this day!"

"And may He bless you," replied he, "with all spiritual consolation in Christ Jesus!"

So saying, he slipped something into her hand; the widow opened it instinctively; I saw two sovereigns glitter on her palm; she dropped a tear upon the money, and turned round to thank her benefactor; but he had already resumed his seat upon the coach. She cast towards him an eloquent and grateful look, pressed her infant convulsively to her bosom, and walked hurriedly away.

No other passenger wishing to alight at the same place, we were soon again in rapid motion towards the great emporium of the West of Scotland. Not a word was spoken. The young gentleman sat with his arms crossed upon his breast; and, if I might judge by the expression of his fine countenance, was evidently revolving some scheme of benevolence in his mind. The dandies regarded him with blank amazement. They also had seen the gold in the poor widow's hand, and seemed to think that there was more under that shabby surtout than their "puppy brains" could easily conjecture. That in this they were right was speedily made manifest.

When we had entered Glasgow, and were approaching the Buck's Head, the inn at which our conveyance was to stop, an open travelling carriage, drawn by four beautiful grey horses, drove up in an opposite direction. The elegance of this equipage made the dandies spring to their feet. "What beautiful greys!" cried the one, "I wonder to whom they can belong?" "He is a happy fellow anyhow," replied the other; "I would give

half Yorkshire to call them mine." The stage-coach and travelling carriage stopped at the Buck's Head at the same moment, and a footman in laced livery, springing down from behind the latter, looked first inside and then at the top of the former, when he lifted his hat with a smile of respectful recognition.

"Are all well at the castle, Robert?" enquired the young gentleman in the surtout.

"All well my lord," replied the footman.

At the sound of that monosyllable the faces of the exquisites became visibly elongated; but, without taking the smallest notice of them, or of their confusion, the nobleman politely wished me good morning; and, descending from the coach, caused the footman to place his cloak and despised portmanteau in the carriage. He then stepped into it himself, and the footman getting up behind, the coachman touched the leaders very slighly with his whip, and the equipage and its noble owner were soon out of sight.

"Pray, what nobleman is that?" said one of the dandies to the landlord, as we entered the inn.

"The Earl of H——. Sir," replied the landlord; "one of the best men, as well as one of the richest, in Scotland."

"The Earl of H——!" repeated the dandy, turning to his companion; "what asses we have been! there's an end to all chance of being allowed to shoot on *his* estate."

"Oh, yes! we may burn our letters of introduction when we please," rejoined his companion; and, silent and crest fallen, both walked up stairs to their apartments.

"The Earl of H——!" repeated I, with somewhat less painful feelings; "does he often travel unattended?"

"Very often," replied the landlord, "especially when he has any public or charitable object in view; he thinks he gets at the truth more easily as a private gentleman, than as a wealthy nobleman."

"I have no doubt of it," said I; and having given orders for dinner, I sat down to muse on the occurrences of the day.

This, however, was not the last time that I was destined to hear of that amiable young nobleman, too early lost to his country and mankind. I had scarcely returned home from my tour in the Highlands, when I was waited upon by a friend, a teacher of languages in Edinburgh, who told me that he had been appointed Rector in the Academy at B——.

"Indeed!" said I, "how have you been so fortunate?"

"I cannot tell," replied he, "unless it be connected with the circumstance which I am going to relate."

He then stated, that about a month before, he was teaching his classes as usual, when a young gentleman, dressed in a surtout that was not over new, came into his school and politely asked leave to see his method of instruction. Imagining his visitor to be a schoolmaster from the country, who wished to learn something of the Edinburgh modes of tuition, my friend acceded to his request. The stranger remained two hours, and paid particular attention to every department. When my friend was about to dismiss the school, the stranger asked whether he was not in the habit of commending his pupils to God in prayer before they parted for the day; my friend replied that he was; upon which the stranger begged that he would not depart from his usual practice on his account. My friend accordingly prayed with the boys, and dismissed them; after which the stranger thanked him for his politeness, and also withdrew. Nothing more occurred; but four or five days afterwards my friend received a letter from the Earl of H——, in which that nobleman, after stating that he had satisfied himself as to his piety and ability as a teacher, made him an offer of the Rectorship of the Academy at B——.

"Was your visitor fair-haired," said I, and his surtout claret color?"

"They were," replied my friend; "but what of that?"

"It was the Earl of H—— himself," said I; "there can be no doubt of it;" and I gave him the history of my journey to Glasgow.

"Well, he took the best method, certainly, to test my qualifications," rejoined my friend. "I wish all patrons would do the same, we should have better teachers in our schools, and better ministers in our churches."

"All patrons, perhaps, are not equally qualified to judge," said I; "at all events, let us rejoice that though 'not many wise men after the flesh, not many mighty, not many noble, are called,' still we see one here and there, distinguished by divine grace, to the praise and the glory of God the Saviour."

The Red Letter.

THE Widow Geharty's cabin was situated in a deep glen, through which there ran a little stream as clear as crystal. It had once been a happy home for a large family; but the famine came, and Micky Geharty died, and, after him, his eldest son Tim, and then little Mary and Peggy, and all that remained were the widow and three children. Micky Geharty had wasted away for some time before he died, and at last became so thin from famine that, as he himself expressed it, "Sure there's only the bones of me to go;" but while he thus wasted in the outward man, he was becoming stronger and healthier in his soul than he had ever been before. Jim Dowling, the Scripture reader, had pointed out to him, from an Irish Bible, how entirely the blessed Jesus was able and willing to save the soul; and Micky, who was too weak to go to work upon the roads, lay all day long in a corner of his cabin, thinking over the wondrous things he now for the first time heard.

"'Tis a wonderful thing entirely," said the dying man to his humble teacher, "that what you spake of, Jim, is to be had for the asking, without paying any thing down at all, at all. Sure 'tis little chance the likes of me would have if I had to pay, whin I couldn't raise a sixpenny-bit in the world."

"'Tis wonderful," answered Jim, "and maybe that's the reason so few will believe me when I tell them of it; but there's many a thing that's wonderful that's thrue,"

"Come here Biddy," said Mick Geharty; "Jim won't do ye any harm, he's as quiet as a baby." But no words of the dying man could induce his wife to stand at the same side of the bed as the heretical Scripture reader. The bed consisted of a few bundles of straw, which this same Jim Dowling had begged from a friend for the poor dying man; but neither this fact nor any other made the reader a fit companion in Biddy Geharty's eyes. The quick approach of death, however, did what all persuasion had failed in accomplishing, and a change in her husband's countenance made his wife hasten to his side.

"'Tisn't long I'll be with ye now, Biddy," said Mick Geharty, as he looked earnestly at his wife; and now I'm going I'm happier than I ever was when the praties were flourishing, and the childer were all here; that's a wonderful letter that Jim Dowling has, and let him read it to you when I'm gone."

What answer Mrs. Geharty would have given to this request we cannot tell, for she loved her husband as much as she disliked Jim Dowling; but poor Mick changed so suddenly for the worse, and became unconscious, that she was spared the pain of saying "yes" or "no."

Jim Dowling gave her every help that lay in his power; and, with his own hands, dug Mick Geharthy's grave, for there were few to do the friendly office for the dead in those dreadful days. All this, however, did not soften the widow's heart; she was willing to accept Jim's

visits as a friend, but not as a Scripture reader. It must not be supposed, however, that poor Bridget Geharty was an enemy to everything that was good; far from it—she hoped to go to heaven; but then it must be through her own merits and the intercession of the Virgin; for as to the *love* of Christ, she couldn't see that at all; so far from seeing him as a being full of love, she always looked upon him as one that must be interceded with through the Virgin, and that was too far removed from her to care for her or or do her good.

Week after week passed away, and the Gehartys kept on in the same miserable condition—half starved—hanging between life and death. At length a gleam of sunshine burst in upon them; twenty girls from their parish were to be sent abroad, and Mrs. Geharty had the offer of sending Ellen if she wished. Ellen was what in Ireland is called "a likely girl;" she was a fond daughter and a loving sister, and was full of intelligence and life; at least as full of the latter as she could be, under the circumstances. The temptation was great, and the struggle in the widow Geharty's heart was very strong; but at length, the thought of the famine prevailed, and she determined to let her go.

The time of departure drew near, and late the night before Ellen Geharty started, she and her mother sat over the embers of the usual turf fire. They had no candle; it was a long time since one had been lit in the cabin; but they could read each other's countenances by the red glare of the turf.

"'Tis a long night I'll have in my heart when yer gone, my darlint," said the widow; "'tis a hungry heart I'll have: 'tis bad enough to be hungry in the other way, but 'tis worse entirely to be hungry in the heart."

"'Tis poor comfort ye'll have, mother; but wait a while, and I'll write ye a letter, and send ye what I can;" for Ellen Geharty had been taught both to read and write in the palmy days before the famine.

"You won't forget your ould mother;" said the widow; "and maybe we'll all meet again; but I'll know ye remember me by the letter."

Much of the night was spent by the mother and daughter over the fire, and the last thing that Mrs. Geharty impressed on her daughter was "the letter."

Ellen Geharty emigrated, and in due course of time was landed in Australia; she had been well fed upon the voyage, and when she arrived in her new country was a fine strong girl. In two or three days after landing she found herself in a good situation, but she was to move far up the country. As soon as she was engaged she had to take her departure, and it was several months before any opportunity offered of sending a letter to her mother.

Meanwhile, things had not much improved at the widow Geharty's cabin. The dreadful pressure of famine had, it is true, been removed; but its effects could still be seen in the children and herself. Her greatest trouble, however, was, that no letter arrived from her daughter. Month after month passed away, and she heard nothing either of her or from her.

Jim Dowling was the only comforter the widow had. He told her he was sure her daughter had not forgotten her, and that she would some day have good cause to know that it was so. "What will persuade ye?" said Jim one day, after he had listened to the widow's fears that either Ellen must be dead, or she had forgotten her.

"What will persuade me?" said Mrs. Geharty, taking up his words; "a letter will persuade; and till I see a letter, I won't believe that she's alive, or that she cares for me."

"Tis mighty vexed Mrs. Geharty is within herself," said Jim Dowling, and he turned his steps towards home.

The following week the worthy Scripture reader was passing through the village, when he heard himself called by the familiar voice of Mr. Welsh, the postmaster. Half thrusting his way through the square door in the window, he asked Jim "if he was going by the bridge to-day, for that there was a letter for Mrs. Geharty; and 'tis little likely she'll send for it," said the postmaster, "for she never had one before; it's often she's been here for one, but never a one came, and she's 'given up better than three months ago."

"Show it here," said Jim; "'tis it" said he, "'tis the one she's looking for this long time. I'll take it to her;" and off started Jim with the letter to the Gehartys' cabin.

"I've brought it to you at last," said Jim, as he rushed almost breathless into the cabin; "there it is, all the way from 'Straly, as large as life; there's the mark upon it," said the Scripture reader; and he put his finger on certain lines and figures which were no better than so many conjuring marks to the widow.

It would require a more powerful pen than ours to picture the scene that the cabin presented on this auspicious occasion; but, after kissing the letter twenty times, the question arose in Mrs. Geharty's mind as to how she was to find out its contents.

Jim Dowling offered to read it; but she seemed to hang back; at last he said, "Maybe you don't trust me, Mrs. Geharty; if there's good news in it, 'tis I'll be glad to tell it to you."

This seemed so natural, and there appeared so little reason why Jim should not be trusted, that Mrs. Geharty gave him the letter; and what a letter it was!—full of love from beginning to end and enclosing money to bring them out; for Ellen had married a man well to do in her adopted country; and most delightful, and at the same time most wonderful of all, the end was written in red, which ran as follows:—"And that you may know you have my heart's love, I write it with my heart's blood, the heart's blood of your own loving child, Ellen."

Ellen had indeed drawn a pen full of blood from her arm, and written in the end of her letter with it.

"And won't ye be persuaded that Jesus doesn't forget ye, when he writes to you himself, Mrs. Geharty, and that with his blood? look at it here;" and Jim pulled out his Bible and read, "I lay down my life for the sheep." "Here's the letter," said Jim, holding up his Bible, open at John x.; "and isn't it red all through?—and isn't it full of love?—and doesn't he send you to come to himself? He's as good as Ellen anyhow; and won't ye believe him?"

The letter had indeed come to Mrs. Geharty: before she left Ireland, the veil had fallen from her eyes, and the tenth of John was always known by her as THE RED LETTER.

Protestantism as Defined by Papal Priests.

"LATELY the priests have published at Turin a series of popular lectures, which are circulated through Piedmont by thousands, of which the following extracts, made from two of them, will show the spirit:—

"'*F.* Tell us, then, how is their religion defined in their books?

"*P.* In England, protestantism is an act by which any one believes what he will, and professes what he believes; that is, that every protestant may believe what he will, and do what he will. Lately, a catechism has been printed, which is in general use among the protestants of England, where it is thus defined: protestantism is a detestation of popery or catholicism, and an exclusion of papists or catholics from every civil and ecclesiastical employment.

"Who are the protestants?

"All those who, laying aside divine revelation, follow their own reason in matters of religion.

"If any one should refuse to believe any thing contained in the sacred scriptures, would he be a good protestant?

"He would be a good protestant, because, according to the English definition every one believes what he will, and professes what he believes.

"If any one should deny the whole of the scriptures?

"He would still be a good protestant.

"If any one should deny God, the soul, hell, and heaven, would he still be a good protestant?

"The best protestant, because each believes what he will, and professes what he believes.

"Can Turks and Jews belong to protestants?

"Turks and Jews may be protestants, on one sole condition, that they detest the catholics and the pope; for protestantism is the detestion of popery or catholicism.

"Those who cheat in their business, are they protestants?

"They are also protestants, because they detest popery.

"Drunkards, gamblers, and idlers, can they be good protestants?

"These also are good protestants.

"Pickpockets and rogues, can they be called protestants?

"These may be the best protestants, because they have greater boldness to detest popery.

"If any one should seeek to raise a rebellion in a catholic state, or should kill his sovereign, would he, and all robbers and assassins, be good protestants?

"All these would be the very best protestants, because the most courageous, and the most audacious, to cry out against the pope and against the catholics.

"My sons, imagine a man corrupted, given to every disorder, capable of every misdeed, provided he believes in this manner, and provided he detests popery;—he is the best observer of the protestant religion.

"Your protestantism appears to me a very Babel.

"If it were only a Babel, that were little. The worst is, that it contains a a doctrine, horrible in theory and immoral in practice—a doctrine which outrages God and man; which is hurtful to society, and contrary to good sense and modesty . . . . . Neither pagans nor Turks have attained such impiety of doctrine.

"Do you say, then, that no catholic who becomes a protestant can ever be saved?

"I say that it is certain, with the certainty of faith, that catholics who become protestants are all damned, unless they sincerely repent before they die, and abjure their protestant errors. With these exceptions it is of faith that all catholics who become protestants are damned irremediably to all eternity.

"This appears to me an intolerant and cruel maxim, contrary to the goodness of God.

"To say that it is cruel, and contrary to the goodness of God, is a blasphemy, because God has revealed the contrary. * * * * There is, therefore, no other alternative. They must either remain good catholics, or be damned. Has God need of these renegades? Has he not damned numbers of idolators and infidels? And what superiority can these claim over those?

"How can you put protestants in one bundle with pagans?

"Apostate catholics are worse than pagans and infidels; for these sin in ignorance, whereas apostate catholics sin through mere malice, and through a malice which is diabolic."

Whom Shall I Fear?

TRUE piety elevates its possessor in the scale of being, exalts his feelings, dignifies his character, and sanctifies his heart. It provides for us a suitable relief in every trying state. Let us notice *the confidence of the Christian.* "Whom shall I fear?" This is not the language of vain presumption, but the expression

of Christian assurance. Whom have we to fear?

God? He is reconciled.—The love of God is shed abroad in the believer's heart, and the possession of love softens the feelings of fear. Shall we be afraid to approach a reconciled Father?

The law? It is satisfied.—Those who trust in the Saviour need not fear the curse of the law; its threatenings are averted, and the curse is turned into a blessing.

Satan? He is conquered.—He can go no further than the length of his chain. "The God of peace shall bruise Satan under your feet shortly."

Afflictions? They are sanctified.—Shall I fear that which comes from my Father, who loves me? Shall I fear that which is sent for my good? Shall I fear that which is sent to promote the spiritual benefit of my soul? The diamond of piety never sparkles so brightly as when the Christian is surrounded with the darkness of affliction.

Death? It is vanquished.—To the believer it is only "the shadow of death;" there is no substantial evil in it. The shadow of a serpent will not sting; the shadow of a lion will not devour; and the shadow of a sword will not kill. Death is only a dark passage that leads to our Father's house. The unbeliever has everything to fear. God is his enemy; he is under the curse of the law, led captive by the devil; his afflictions are unsanctified, and he is unprepared for death.

"God is my strong salvation;
What then have I to fear?
In darkness and temptation,
My light, my help is near."

Frames and Feelings.

ALAS! if we look to them we shall never attain to solid peace and assurance. We shall be miserable and sorrowful all the days of our weary pilgrimage. To rest, not in confidence on Him who is our strong mountain, but only on the sunny gleam which brightens our path, is hurtful to our peace and obstructive of our sanctification. Whenever the wicked one sees that we are looking away from the Sun of righteousness to the beam of light which shines down on our hearts, he converts himself into a thick cloud in the atmosphere of our souls, and intercepts the sunlight. Thus are we plunged again into our own disquietude, and bereft of all our comfort. Sunshine on the waters is but a passing incident,—at all events, it is every moment liable to fade away; but the sun is ever the same, and wholly independent, for its light and heat, on earthly changes. To rejoice only in the sunshine of comfortable frames, and straightway to mourn when our sky is overcast, makes us to "waver like a wave of the sea which is driven of the wind and tossed." We become "as unstable as water," and therefore "cannot excel" in the ways of godliness.

Our Father in heaven would have us not to seek rest and comfort in the shadowy feelings of our own hearts, but in communion with himself, who is "the Father of lights, with whom is no variableness, neither shadow of turning." Our Lord Jesus Christ would have us not to walk by inward sensible experience of his love,—for that is like the moon, ever on the change,—but to walk with "the moon under our feet," as seeing him who, though invisible, is yet "the same yesterday, to day, and forever." O Thomas! this Sabbath evening you believe not in your risen Lord, because you have not seen him, and next Sabbath evening, because you see him, you will cry out, "My Lord and my God." The change has not been in him, but in you. Our comforter, the Spirit of Truth, would have us to look away from the joy which at the sight of Jesus sometimes thrills our bosoms, to the beauty and glory which always shine forth in the Lord's countenance.

Having a regard to, and dependence in any degree on, the spiritual gladness which God sometimes vouchsafes to us,

involves us in great sins and great troubles.

1. Thereby we show that we care less about the Spirit's own blessed person than about the joy which he communicates. I once knew a gentleman, who was invited to innumerable parties every winter, not on his own account, but on account of his exquisite singing. O my soul, canst thou find in thee to dishonor the Spirit of all love and grace by giving him similar usage? When he, the blessed Dove, meets with such an unfriendly host, will he not be tempted to withdraw from thee, that thou mayest mourn in bitterness over thy folly?

2. By looking to our frames, which are but the creatures of God's hand, we "serve the creature more than the Creator, who is blessed for ever." We worship the sunlight of gladness which God has shed abroad in the temple of our hearts. Hence much casting down and despondency; for the living and true God who has commanded his "little children to keep themselves from idols," is a jealous God. It is not said in vain that "the Spirit, which dwelleth in us, yearneth after us even to jealousy."

3. When we take comfort from our comfortable frames, we place our hope in the work of the Spirit, and not in the work of Christ. This grieves the Spirit, who seeks to glorify, not himself, but Jesus, and who teaches his children to say, "God forbid that I should glory save in the cross of the Lord Jesus Christ." By thus grieving the Spirit we grieve our own souls.

4. When we change in our confidence towards God, according to the sensible manifestation which he gives of his favor, we endeavor to do what is, during this life, impossible, that is to walk with God, not by faith, but by sense. "Without faith it is impossible to please God," and if we do not please God, he will let us feel to our discomfort, that we do not please him.

5. So long as we regulate our confidence of faith in Jesus by the tokens for good which we receive from him, so long we are Jews who, instead of simply believing on God's record, "seek after a sign." It makes no difference whether we seek a sign in the world without, or the world within,—the nature of the offence is precisely the same; hence the preaching of the cross becomes a stumbling block, or, in other words, a something which, without a sign accompanying, does not fully satisfy and content our souls.

6. By looking into the feelings and frames of our hearts for comfort and establishment in the faith, we substitute our changing moods of mind for God's word, which "liveth and abideth forever." What we look at determines and regulates our state of mind. If we be in the habit of looking at the lights and shadows which flit over our changing spirits, we keep always fluctuating between hope and despondency, faith and fearfulness. If, on the contrary, we look out and away to the unchangeable word of God, "in which, as in a glass, the glory of the Lord is beheld," we are established in "the confidence and rejoicing of our hope,"—we are "changed into the Lord's image from glory to glory." When we look into our own minds, we learn, not what the Lord saith, but what we ourselves imagine; now the great question on the answer of which our peace and hope entirely and exclusively depend is, not, what do we say? but, What saith the Lord? If we look into our hearts for an answer to this question, the devil will beguile us with lies: God's own word gives us the true answer; and on that word alone, therefore, must we place any confidence. Whenever our stomachs even are disordered, the devil would make us believe that God is wroth with us,—such slaves of sense would he make us, if he could. But, "if we continue in Christ's word, we shall know the truth, and the truth shall make us free."

So much for frames and feelings. To walk with God by faith in his word re-

specting Jesus,—that is goodness; and the more we have of this, the more will we abound in comfortable frames.—

Hewitson's Remains.

The Moral Satisfaction of Pulling up a Weed.

BEYOND all doubt this paper will get into the hands of some of my friends who are gardeners. I am fond of gardening myself; but circumstances prevented me for a long time from looking among my beds, and vegetables, and flowers; and the other day when I went there, I found that in the few brief weeks of my absence from home, a weed had overrun the whole of my realm. It had spread like a domestic treason, and twined over every spot, tangling itself among all the gooseberry bushes, twisting round the raspberries, overshadowing the potatoes, coiling up the apple and pear trees, imitating the involutions of the vine as it insidiously clasped and embraced them. It was such a graceful weed too; the leaf was beautiful, while the stem twined gracefully and lovingly: weed never looked more graceful. And it also bore beautiful flowers: there never was a greater hypocrite of a weed. The leaf was lovely, the flower beautiful, and where I now and then laid hold of what seemed to be root, I found it was so candid and white, so innocent-looking, that altogether it seemed to defy you to call it a weed. But it was a weed, nevertheless, and the whole garden knew it; the growth of fruits and vegetables was interrupted, and some of my pretty modest flowers were quite cast into the shade beneath the bold demeanor and the unblushing arrogance of this deceitful intruder. I went on lopping, cutting, and tearing down in all directions, not altogether escaping from doing mischief to some of the legitimate offspring of the garden; but I always felt that the criminal root was eluding me; I had only lopped off the branches of the evil; the root, the root—that remained. I wanted to reach the central spring of the weed, and I believe at last I did; and I have taken my pen in hand to communicate the pleasure I felt when I found a stout, substantial growth lying at my feet. I do not, however, feel certain even yet; I shall still have to watch, for I know that it has cast a prolific quantity of seeds in the garden. But unless you are a gardener too, you cannot very well tell the pleasure I felt in knowing that the hand had conquered the weed. I have felt this before many times. Often when I have stooped to pull up some weedy tuft, and cast it upon the heap for burning, a moral satisfaction has diffused itself over my mind. I have had a feeling that there was so much the less evil in the world; that good had now so much better a chance than it had before; that although it might perhaps grow none too rapidly, yet there was a greater probability of its growing to some purpose now that the enemy was removed.

How beautiful it is to look at natural things in the light of moral analogies. I never weary of it. There is no object, I think, in the world of nature which does not furnish a pleasant and instructive reflection. Some call this pedantic; they rebuke us when we read the history of man or man's heart in the heart of nature; but I cannot help it. We must walk through the world in our own way, and see the world with our own eyes; and my eyes insist upon reading the double meaning which comes to us especially, I think, in the garden. Now the pulling up of that weed carried me off into many fields, as indeed the garden has often suggested a variety of reflections. Working in my own garden, I have often thought of that scene in the production of one of England's greatest bards, in which the gardener is introduced moralizing upon affairs of state.

Gardener.—

> Go, thou, and, like an executioner,
> Cut off the heads of too fast growing sprays,
> That look too lofty in our commonwealth:
> All must be even in our government.
> You thus employ'd, I will go root away

The noisome weeds that, without profit, suck
The soil's fertility from wholesome flowers.

1st Servant.—
Why should we, in the compass of a pale,
Keep law, and form, and due proportion,
Showing, as in a model, our firm estate:
When our sea-wall'd garden, the whole land,
Is full of weeds, her fairest flowers choak'd up,
Her fruit-trees all unprun'd, her hedges ruin'd,
Her knots disorder'd, and her wholesome herbs
Swarming with caterpillars?

Gardener.—
Hold thy peace:
He that hath suffer'd this disorder'd spring,
Hath now himself met with the fall of leaf;
The weeds that his broad-spreading leaves did shelter,
That seem'd in eating him to hold him up,
Are pluck'd up, root and all.

The poet has, in the foregoing quotation, exquisitely painted the gardener's duty; and, as we have said, could we lay our hand upon a weed, instinctively we seem to feel that some good has been done in rooting away a foe to the garden's commonwealth.

But what is the satisfaction of rooting up an evil weed in the garden, compared with the rooting out an evil influence from a neighborhood? A friend of mine, happening to be called to reside in a village not far from mine, found that two or three show fairs were held during the year, and that, like pestilential influences, they disturbed, for weeks and months afterwards, the moral equilibrium of the place. Drunkenness abounded; debts were contracted; other evil weeds were brought from other places to thrive and flourish there in unblushing features, to disport meretricious blossoms, and to exhibit with insolence their sinful colors. He was grieved with these appearances, and determined to lose no time in attempting to root them up. He did so; and I suppose that his satisfaction in conquering the show was something like, although of a higher order than, the emotion produced by the act of pulling up a weed.

In character, the mind is frequently a neglected garden. Many a young man has a sensation like that which I experienced, when I returned home the other day and encountered my garden foe. He neglects the garden of his mind: it never occurs to him, perhaps, that he has a mind to tutor and cultivate. At last, something induces him to step into it, and, behold, the whole garden is overrun with weeds! And there are flowers and fruits there too, but they can scarcely be perceived; they are hidden beneath the rank foliage of the weeds: thus, before the ground can be turned to any account, all these enemies have to be removed, torn up by the roots—idleness, evil passions, dissipations, and fondness for loose company. Come, young man, whose eye is perusing this page; it may be very casually surveying the garden, and wondering what gardener can reduce it to order and to beauty—come, begin, see here at thy foot an unwholesome poison root—look over the whole garden of the mind; its false flowers are spreading. There is the poppy of idleness—up with it! up with it! There, have not you now experienced the moral satisfaction of pulling up a weed?

There are a great many emotions which man is privileged to feel; the highest of these is planting of good; only a little lower, and partaking of the nature of it, is the rooting up of evil; for, indeed, good would grow, if it were not for the evil weeds which thrive apace. The man who, in his garden, without having his mind awakened at all to the higher principles of goodness, benevolence, and truth, tears up the dock leaf or the nettle, and exults at the conquest he has obtained, is unconsciously imitating the great and clear-sighted lover of God, goodness, and truth, who seeks to tear up some wide, over-shadowing heresy, some fruitful seed of wrong-doing and wrong-thinking. Evil books are like evil weeds; how their arguments spread and coil snake-like over the mind of an age! How their black leaves drink up and pervert healthful moisture! What poison fountains they become to young thinkers! It is a great thing to kill a bad book, not by rooting up its author,

or injuring him, but by blighting, by the strong hand of truth, his teachings, and holding them up withering to the world, or carrying them out and casting them into the limbo of vanity. As with books, so with institutions; there are evil ones that spread out from the great central evil, and creep parasitically around the columns of power, and trail, and coil, and shoot out over the paths of state. Beneath such institutions there are many cottages that look like caves embowered in nightshade. God, from time to time, in the ages of the world, raises up the gardeners, who tear up these institutions, paganisms, despotisms, Romanisms; and when man, looking back upon the past, threads his way through the mazy forests of old opinions, where errors shoot up like tall hemlock trees, where marshy plants spread over the whole soil, and wild beds of poppy flowers and opium plants creep over whole times and kingdoms; when he feels, in spite of much that remains to be done, that all these have been cleared away; that that rank soil has become verdant with beauty, though here and there interlaced with that which is unsightly; he feels a moral exultation as he contemplates these things—something like that satisfaction which cheers us when we pull up a weed.

There, we have opened up a train of thought which the reader may pursue with pleasure, (particularly if he be a christian reader bent on the improvement of his spiritual nature); but before closing we may say this, that perhaps even weeds have their value; and, if we can believe it, there is a moral satisfaction even in their remaining as well as in their rooting up. How much they concentrate and condense the carbon necessary for the sustenance of the globe we do not know. To what degree they are at once the reservoirs for what if diffused, might poison the springs of animal life, we cannot say. Perhaps they are the common sewers of the gases inimical to animal nature. But we do know that He whose words were always truth, said that to the end of the world tares and wheat would grow together. The earth connot be an Acadia, a platform of perfectibility. The tares which entwine around human institutions are subjects for our sorrow; but we may, while laboring to our utmost to eradicate them, and feeling sure of eradicating them, rejoice that evil in the world is overruled by the Author of good, to be a means for the exercise of the highest faculties of benevolence, truth and goodness, and the education of a moral nature in the discrimination of weeds from flowers.

The Hunted Stag.

THERE are some passages in the word of God which, over and above their own intrinsic dignity and power, have an additional interest, from their being associated with the religious experience of God's children. Such, for instance, is that passage, "the just shall live by faith,"—which is inseparably connected in the minds of all readers of the history of the Reformation with the biography of Luther—as having often given him comfort in the hour of perplexity, when about to be again entangled in the web of popish superstition. In a somewhat similar manner, the subjoined eloquent passage from a divine of the last century, independently of its intrinsic beauty, is dignified by the circumstance of its having cleared the mind, and strengthened the faith, of the Rev. Thomas Scott, the eminent commentator, when groping his way from Socinian error to gospel light. To all readers, indeed, concerned about the safety of their souls, it is a profitable exposition of the mode in which a soul, awakened to a sense of guilt and danger, finds peace and safety by fleeing in faith to the Saviour.

The stag, roused from his lair, shakes his dappled sides, tosses his beamy head, and conscious of superior agility, seems to defy the gathering storm. First, he has recourse to stratagem and evasive shifts; he plunges into the copse, darts across the glade, and wheels about in doubling mazes, as though he would

pursue even the foe he avoids. The full-mouthed pack unravel all his windings, and drive him from his wily arts.

Now he betakes himself to flight, and confides in his speed; he bursts through the woods, bounds over the lawns, and leaves the lagging beagles far behind; the beagles, slow, but sure, trace his steps through woods, through lawns, through half the extended forest; unwearied, still unwearied, they urge their ardent way, and gain upon the alarmed object of their pursuit.

Again he flies; flies with redoubled swiftness; shoots down the steep, strains up the hill, sweeps along the fields, and at last takes shelter in the immense recess of some sequestered grove. The sagacious hounds hang with greedy nostrils on the scent; they recover, by indefatigable assiduity, the ground they had lost; up they come a third time, and, joining in a general peal of vengeance, hurry the affrighted animal from his short concealment.

Perplexed and in the utmost distress, he seeks the numerous herd; he would loose himself, and elude his pursuers amidst the multitude of his fellows; but they, unconcerned for a brother's woe, shun the miserable creature, or expel him from the selfish circle. Abandoned by his associates, and haunted with apprehensions of approaching ruin, he trembles at every leaf that shakes. He starts, he springs, and, wild and swift as the wind, flies he knows not where, yet pours all his soul in flight. Vain, vain are his efforts. The horrid cry, lately lessened, thickens, upon the gale and thunders in his ears. Now the poor breathless victim is in full view; his sprightliness forsakes him; his agility is spent: see! how he toils in yonder valley, with faltering limbs and a hobbling gait. The sight of their game quickens the pace, and whets the ardor, of the impetuous hounds. With tumultuous violence they rush in, and with clamorous joy demand their prey.

What can he do, surrounded as he is with insulting tongues and ravenous jaws? Despair is capable of inspiriting even the timorous breast: having nothing to hope, he forgets to fear. He faces about, and makes a resolute stand. The trunk of a sturdy tree covers his rear, and his own branching horns defend him in front; he rushes upon his adversaries, gores some, lays others groveling on the turf, and makes the whole coward pack give away.

Encouraged by this unexpected success, his hopes revive; he rallies once again his drooping spirits; exerts the little remainder of his strength, and springs through the midst of the retiring rout. It is his last, last chance. He stretches every nerve; once more loses sight of the rabble from the kennel; and finding no security on the land, takes to the water. He throws his burning sides into the river, sails down the cooling stream, and slinks away to the verge of some little shelving island; there, finding a resting-place for his feet, he skulks close to the shady margin; all immersed in the waves, except his nostrils, he baffles for awhile the prying eye of man and the keener smell of brute.

Discovered at length, and forced to quit this unavailing refuge, he climbs the slippery bank. Unable to fly any longer, he stands at bay against an aged willow; stands, all faint with toil, and sobbing with anguish. The crowds that gather round him, with merciless and outrageous transport, triumph in his misery.

A multitude of blood-thirsty throats, joined with the sonorous horn, ring his funeral knell. The tears, till this fatal moment unknown, gush from his languishing eyes, and roll down his reeking cheeks. He casts one more look on the woods, the lawns, the pleasing scenes of his former delights. Adieu! a long adieu to these! he now expects his murderers, and prepares, as his last poor consolation, to sell his life as dearly as possible.

At this most critical juncture the royal sportsman comes up. He sees the distressed creature; and as soon as he sees, he pities. The clemency which attends the throne accompanies even the diversions of majesty. He issues the high command. The prohibitory signal is given. The pack, though eager for blood, are checked in a moment; and not checked only, but called off from their prey. Disappointed and growling, they retire, and leave the intended victim of their fury to enjoy his liberty again.

How striking an illustration is this of a soul convinced of the guilt and evil of sin!

The strictness of the Divine law pursues it, dislodges it from every refuge of lies; and never remits its terrifying menaces till the poor delinquent ceases from self-confidence, and fixes on Christ for his whole salvation.

Editor's Garner of Gleanings.

BAPTIST GENERAL ASSEMBLY IN LONDON IN 1689.

QUESTIONS PROPOSED FROM THE SEVERAL CHURCHES DEBATED AND RESOLVED.—*Quest.* Whether it be not expedient for churches that live near together, and consist of small numbers, and are not able to maintain their own Ministry, to join together for the better and more comfortable support of their Ministry, and better edification one of another.

Ans. Concluded in the affirmative.

A. Whether it is not the duty of every church of Christ to maintain such Ministers as are set apart by them, by allowing them a comfortable maintenance, according to their ability?

A. Concluded in the affirmative. 1 Cor. ix, 9. 14 Gal. vi, 6.

Q. Whether every church ought not to endeavor, not only to provide themselves with an able Ministry for the preaching of the word, but also to set apart to office, and in a solemn manner obtain such as are duly qualified for the same?

A. Concluded in the affirmative. Acts xiv, 23. Titus i, 5.

Q. Whether baptized believers are not at liberty to hear any sober and pious men of the Independent and Presbyterian persuasion, when they have no opportunity to attend upon the preaching of the word in their own assembly, or have no other to preach unto them?

A. Concluded in the affirmative. Acts xviii, 24, 25, 26.

Q. Whether the continuing of gifted brethren many years upon trial for eldership, or any person for the office of a deacon, without ordaining them, although qualified for the same, be not an omission of an ordinance of God?

A. Concluded in the affirmative.

Q. What is the duty of church members when they are disposed to marry, with respect to their choice?

A. To observe the Apostle's rule, to marry only in the Lord. 1 Cor. vii, 39.

Q. Whether, when the church had agreed upon the keeping of one day, weekly, or monthly, besides the first day of the week, to worship God, and perform the necessary services of the church, they may not charge such persons with evil that neglect such meetings, and lay them under reproof, unless such members can shew good cause for such their absence?

A. Concluded in the affirmative. Heb. x, 25.

Q. What is to be done with those persons who will not communicate to the necessary expenses of the church whereof they are members, according to their ability?

A. *Resolved,* That upon clear proof, the persons so offending, as aforesaid, should be duly admonished; and if no reformation appears, the church ought to withdraw from them. Eph. v, 3. Matt. xxv, 42. 1 John, iii, 17.

Q. What is to be done with those persons that withdraw themselves from the fellowship of that particular church whereof they are members, and join themselves to the communion of the National church?

A. To use all due means to reclaim them by instruction and admonition; and if not thereby reclaimed, to reject them. Matt. xviii. 17. Luke, ix, 62. Heb. x, 38. Jude, 19.

Resolved, That the like method be taken with those that wholly forsake the fellowship of that congregation to which they have solemnly given up themselves.

Q. Whether believers were not actually reconciled to God, actually justified, and adopted, when Christ died?

A. That the reconciliation, justification and adoption of believers are infallibly secured by the gracious purpose of God, and merit of Jesus Christ. Yet none can be said to be actually recognized, justified or adopted, until they are really implanted into Jesus Christ by faith; and so by virtue of this their union with him, have these fundamental benefits actually conveyed unto them. And this, we conceive, is fully evidenced, because the Scripture attributes all these benefits to faith as the instrumental cause of them. Rom. iii, 25, v, 1. 2 Gal. iii, 26. And gives such representation of the state of the elect before faith, as is altogether inconsistent with an actual right in them. Eph. ii, 1, 2, 3, 12.

Q. Whether it be not necessary for the elders, ministering brethren, and messengers of the churches, to take into their serious consideration those excesses that are found among their members, men and women, with respect to their apparel?

A. In the affirmative. That it is a shame for men to wear long hair, or long periwigs, and especially ministers. 1 Cor. xi, 14; or strange apparel. Zeph. i, 8. That the Lord reproves the daughters of Zion, for the bravery, haughtiness, and pride of their attire, walking with stretched-out necks, wanton eyes, mincing as they go. Isa. iii, 16. As if they effected tallness, as one observes upon their stretched-out necks; though some in these times seem, by their high dresses, to out-do them in that respect. And though we deny not that in some cases ornaments may be allowed, yet whatever ornaments in men or women are inconsistent with modesty, gravity, sobriety, and prove a scandal to religion, opening the mouths of the ungodly, ought to be cast off, being truly no ornaments to believers, but rather a defilement; and that those ministers and churches who do not endeavor after a reformation herein, are justly to be blamed.

Q. Whether the graces and gifts of the Holy Spirit be not sufficient to the making and continuing of an honorable ministry in the churches?

A. Resolved in the affirmative. Eph. iv, 8, 9. 1 Cor. xii. 7.

Q. Whether it be not advantageous for our brethren now in the ministry, or that may be in the ministry, to attain to a competent knowledge of the Hebrew, Greek, and Latin tongues, that they may be the better capable of defending the truth against opposers?

A. Resolved in the affirmative.

Q. Whether an elder of one church may administer the ordinance in other churches of the same faith?

A. That an elder of one church may administer the ordinance of the Lord's supper to another of the same faith, being called to do so by the said church; though not as their pastor, but as a minister, necessity only being considered in this case.

We, the ministers and messengers of, and concerned for upwards of one hundred baptized congregations in *England* and *Wales*, denying *Arminianism*, being met together in *London* from the 3d of the 7th month to the 11th of the same, 1689, to consider of some things that might be for the glory of God, and the good of these congregations, have thought meet, for the satisfaction of all other Christians that differ from us in the point of baptism, to recommend to their perusal the confession of our faith, which we own, as containing the doctrine of our faith and practice; and do desire that the members of our churches respectively do furnish themselves therewith.

Moreover, this assembly do declare their approbation of a certain little book, lately recommended by divers elders dwelling in and about the city of London, intitled, *The Ministers' Maintenance Vindicated.* And it is their request, that the said treatise be dispersed among all our respective congregations; and it is desired that some brethren of each church take care to dispose of the same accordingly.

Rev. John Kingsford—brother of Rev. E. Kingsford, D. D., of Alexandria—who has been thirty years minister at Medway Place Chapel, Deptford, England, died, July 1, 1855, in the 85th year of his age. He was an honored instrument of much good, and tasted largely of the fruits of his labors in the remarkable love and attachment of his flock, who feel and lament his loss as much as it possibly can be lamented by his nearest relations. His sympathizing attention to the sick poor, and his exemplary Christian deportment, have made his loss publicly felt, and greatly lamented in the neighborhood. He was a very affectionate preacher, and when addressing his congregation his heart was often enlarged with benevolence, and melted in tenderness. His countenance, his voice, his gestures, had all the natural marks of kind concern. His people always found in him a friend, a brother, a father. He was a guide to the inexperienced youth, and a pious comforter to old age. He was a support to the afflicted, and at the bed of sickness he was a serious, tender, and a prayerful visitant. Go to him when you would, meet him where you might and trace him where you could, he was the same man, the same character. What he was in the pulpit, that he was in the parlor; what he was in the church, he was in the world; what he appeared to be in your house, he was in his own. In him all was consistent, all was fair, his profession went not beyond his character; in fact, love seemed to be the ruling principle of his pastoral conduct.---*Kent Guardian.*

Rev. Spencer H. Cone, D. D., the beloved pastor of the First Baptist Church, in New York city, and the chief founder and president of the American Bible Union, ceased from his labors August 28. On Friday, the 10th Aug., he was attacked with paralysis of the left side, and from that period had remained in an exceedingly enfeebled condition till the moment of demise.

At times, faint hopes were cherished of his recovery, but the symptoms were never decidedly favorable, and although his departure was sudden, almost instantaneous, his physicians and family were not altogether unprepared for such an event.

During his sickness Dr. Cone manifested his uniform confidence in the doctrines which he had for so many years proclaimed, and his perfect assurance of his interest in Him whom his soul loved with ardent affection.

Rev. Andreas Wiberg, an excellent Swedish brother, who has recently been appointed by the American Baptist Publication Society, as their Superintendent of Missionary Colportage in Sweden, was designated to his work in Philadelphia, on Thursday evening, Aug. 23d. Bro. Wiberg is a native of Sweden, a graduate of the University of Upsala, and was for many years an esteemed minister of the Lutheran church, in that country. Interesting services were held in the Sansom St. Church, on the occasion, when the instructions of the Board were delivered by Rev. J. N. Brown, D. D., one of the secretaries, and addresses were made by several brethren. The nature of the work in which bro. Wiberg is to engage may be learned from the following extract from the instructions of the Board:

It will be expected by the Board of Managers that the Rev. Mr. Wiberg will immediately upon his arrival at Stockholm, the capital of Sweden, organize a system of Colportage, select and superintend the Colporteurs, form and confirm in the faith the infant churches now rising all over the country, establish and conduct a monthly periodical devoted to the defence of vital piety and religious liberty as understood by the Baptists, and first of all diffused by them throughout the United States—that he will exert himself, in conjunction with other friends, to secure it legally in Sweden by petition and argument—and in case of failure, and punishment, to retire just beyond the line of Sweden to the capital of Norway—a place almost equally central for effective operations in Sweden, Norway, and Finland—from which six or eight millions of Scandinavian population can be reached by Colportage and the Press.

Having in years past translated the works of Luther and Arndt from the German into his native tongue, he will be expected now to add to them translations from the English, adapted to the wants of these millions. Accustomed to conduct, in former years, an Evangelical Press, he will be enabled now to add those Evangelical views of the ordinances of Christ and the holy constitution of Christian churches, which he has more recently obtained from the study of the New Testament.

In a word, every energy is to be consecrated, every available means employed, that like Paul, "by all means he may save some," where God is opening before him a wide effectual door, though there be many adversaries.

Death of Eustace Carey.—Rev. Eustace Carey, while sitting at his table, July 19, looking over a sermon, was seized with paralysis, and, after remaining in a state of partial consciousness for two hours, expired at two o'clock.

Mr. Carey was the nephew of the Rev. William Carey, the founder of the English Baptist Missions in India, and was himself for many years a devoted missionary.

Furman University.—Rev. James P. Boyce has been elected to the professorship of theology in Furman University made vacant by the death of Prof. Mims. Mr. B. has accepted the appointment and enters upon its duties with the opening of the Theological term on the first Monday in September.

Baptist Church, Saratoga Springs.—The corner stone of a new Baptist church edifice, on Washington street in this village, was laid Aug. 15th. Rev. Messrs. Hutchinson, of Vermont, Woodbridge and Hawley of Saratoga, Folwell of Pennsylvania, Magoon and Beecher of New York, took part in the interesting services. During an existence of over sixty-two years the church has had but five settled pastors. Since the organization of the church there have been received by baptism about 800 and by letter between 300 and 400. There have been paid for missionary objects, upwards of $5000.—Eight persons have been licensed to preach the gospel, and two have been ordained to the ministry by the church. The church is out of debt, and is now raising funds and building a new house of worship.

German Preachers.—Bro. *T. H. Stewart*, of Vevay, Ia., writes us a most cheering letter concerning the progress of the gospel among his German countrymen. He attended a meeting recently at Ghent, Ky., where he met with Bro. Saline, now of Owington, Ky., a German Jew, the son of a Rabbin, who has recently been converted, baptized,

and licensed to preach the gospel. Bro. Saline has been disowned by father and family, but submits to all cheerfully; is sound in doctrine, and gives promise of large usefulness to the church of Christ. Another German brother, converted from Romanism, and connected with the Walnut St. Church, Louisville, was also present, and labored faithfully. Through the teaching of these brethren some forty converts have been won from the darkness of Popery and impenitence to the marvelous light of the gospel of Christ.

Kalamazoo College, Mich.—This Institution has had for the last year, under the instruction of five professors, fifteen students in the Theological Seminary, and one hundred and forty-five in the College. Three members of the senior class in the Theological Seminary having completed the course of studies required in the Seminary, at the recent anniversary, graduated and received certificates to that effect.

University of Alabama.—Rev. Dr. Manly, agreeable to previous intimation, resigned the presidency of this institution, at the late commencement, preparatory to removing to Charleston, S. C. Lansan C. Garland, LL. D., who presided several years over Randolph Macon College, Virginia, and has since occupied a chair in the University of Alabama, has been unanimously elected his successor.

Free Will Baptist Biblical School.—Rev. Mr. Parsons has given ten thousand dollars for the endowment of the Biblical School at New Hampton, N. H. The Professorship thus provided for is to be entitled The Parsons' Professorship.

The Red Karens.—You will, doubtless, ere this reaches you, have heard of the Macedonian cry coming to us through the government from the Red Karens. They petitioned the government for preachers and school teachers. The commissioner laid the subject before the missionaries here, as more properly belonging to them than to government. The missionaries were rejoiced to hear of the opening, and resolved to send aid immediately. Mr. Beecher, of Bassein, provided three men, and Mr. Vinton three. But when Mr. Vinton went up to locate them, he was met above Swaggin by a deputation, informing him that instead of six chapels, they had already built eighteen chapels. What could they do, for they were from eight to ten miles apart. Two young men who followed Mr. Vinton up there stopped, making in all eight. Soon after Mr. Vinton's return another company came down, saying that the Red Karens alone had built thirty-seven chapels, and wanted more school teachers and preachers. Mr. Vinton sent up six young men more, and two of my best school girls offered to accompany them, as some of the assistants were taking their wives along with them, and these girls could accompany them and teach school when they got there. Even now they have but eighteen, except the assistants' wives, gone up from here; yet we hear that Brother Whitaker, with a large company, has gone up from Maulmain.

Mrs. Vinton.

Baptists in Oregon.—The Oregon Association was organized in 1848, with four churches and eighty-seven communicants. In 1849 there was no meeting; in 1850 there were one hundred and four members; in 1851, one hundred and forty members; in 1852, one hundred and seventy-six members; in 1853, two hundred and fifty members; in 1854, four hundred and forty-two members; in 1855, six hundred and seventy-four members; giving this year an addition of two hundred and thirty-two.

The recent meeting was held with Yamhill Church. There was a larger congregation than at any previous meeting. Letters were read from twenty-one churches, one not being represented. Six of these were new churches. The Association is increasing in numbers, but what is better, in interest in behalf of having the gospel faithfully preached among themselves and their fellow-men around them.

Removal.—The "American Baptist" announces the proposed removal of that Journal from Utica, New York, to Norristown, Pennsylvania. At a recent meeting of the Free Mission Board, a committee was appointed to consider and report upon the propriety of removing the American Baptist, which subsequently reported in favor of its removal to Norristown, Pa.

General Sam. Houston has deposited as a donation in the treasury of Baylor University, Texas, between four hundred and fifty dollars and five hundred dollars as the avails in part of the lectures delivered by him last winter while visiting the Northern cities. The remaining proceeds of the lectures when received will probably make the whole amount about seven hundred dollars.

Rome versus Spain and Sardinia.—Rome is at loggerheads with her own favored and cherished daughter, Spain, and appears to have dared actually to launch her thunders against all that is most dignified and respectable in Sardinia. By an allocation addressed to his secret consistory, Pius IX. has denounced as "absolutely null and void" all the acts passed by the Spanish Cortes respecting ecclesiastical property, and has commanded his Nuncio immediately to quit the court of Madrid. By the same allocation, the whole of the illegal and unconstitutional conduct of the Spanish prelates is formally approved of, and their example commended. As regards Sardinia, Roman arrogance and presumption appear to have proceeded to still greater and more audacious lengths. In the same consistory, the Pontiff, "to the incomparable grief of his soul," declares that all who have proposed, approved or sanctioned the late decrees in the Sardinian States, as well as the authors, favorers, counsellors, adherents and executors of such, "*have incurred* the greater excommunication, and all other pains and penalties of the sacred canons, and especially of the council of Trent." The singularity of this situation is greatly enhanced by the fact of Sardinia having already nestled herself under the protecting wing of that dutiful son of the church, Louis Napoleon, and Spain being reported to be about to have recourse to the same expedient.

Scottish Munificence.—Doctor William Clark of Wester Moffat, Scotland, has placed at the disposal of the Free Church the munificent sum of one hundred thousand dollars for the erection and endowment of a Free Theological College in Glasgow, provided other parties in Glasgow contribute a similar sum, so that two hundred thousand dollars should be immediately available for the purpose in view. The subscriptions in Glasgow towards this second sum may be considered as secured. But Dr. Clark's liberality does not stop here. He offers to pay down or secure an additional sum of fifty thousand dollars for the same object, provided a like sum of fifty thousand dollars additional should be guaranteed by responsible parties within the next twelve months.

British Idolatry in India.—The last Scotch Free Church General Assembly passed a motion to petition Parliament for the repeal of the annual grant of two thousand three hundred pounds to the temple of Juggernaut, and to dissolve all government connection with the idolatrous shrines. There are also other offerings still given to idol temples in the name of the India Company. The petition craved the publication of returns on all these subjects.

The Mormon Emigration from Great Britain to Utah is much larger than is generally supposed. From the New York Tribune we learn that, during the period embraced between the 27th of November, 1854, and the 26th of April, 1855, no less than three thousand six hundred and twenty-six Mormons sailed from Great Britain for the United States. Eight hundred and seventy-four were landed at New York, one thousand four hundred and fifty in Philadelphia, and one thousand three hundred and two in New Orleans, from which places they were forwarded to Salt Lake City. Of the whole number, one thousand one hundred and twenty-seven were indebted to the Mormon Perpetual Emigration Fund for the means of going to Utah. At present there are said to be nearly one thousand more of these emigrants in England waiting for the means of going to Utah.

China.—It is stated in the "Friend of China," that Tae-ping Wang, the leader of the revolution, abolishes the idolatrous and other superstitions observed at marriages and births, directs young people to attend daily services at the church, commands the Sabbath to be kept, orders an appointed officer to conduct the religious services, and to preach a sermon, and that the word of God, the holy books of the Old and New Testament be made the text-book for instructing the Chinese youth of the whole empire.

Census Returns.—The town of Racine, Wisconsin, according to a census just taken, has nine thousand five hundred and nineteen inhabitants. Burlington, Iowa, has ten thousand one hundred and thirty. Newark, N. J., fifty thousand six hundred and seventy-nine. A census of Ramsey county, Minnesota, shows it to have nine thousand three hundred and seventy-five inhabitants. The city of St. Paul has four thousand seven hundred and forty-four.

The returns for Albany show the population of that city to be fifty-seven thousand eight hundred and eighty-three, which is an increase of a little more than seven thousand since the census of 1850. The city of Rochester contains a population of forty-four thousand four hundred and three; a gain in five years of eight thousand.

YEAR OF TERROR.—The year of 1854 was a year of terror. There was twenty-five million dollars worth of property destroyed by fire; one hundred and seventy-one lives were lost in burning buildings; one hundred and ninety-eight railroad accidents occurred, involving the loss of one hundred and eighty-six lives, and the wounding of five hundred and eighty-seven persons; forty-eight steamboats were sunk or burned, killing five hundred and eighty-nine persons, and wounding two hundred and twenty-five; there were eighty-two murders, and eighty-four executions; all this in the limits of the United States.

A list has been prepared of maratime disasters during 1854, which shows that the number of vessels lost or injured is five thousand three hundred and eighty-two, which, with the steamers and boats on our lakes and rivers, will probably make fully six thousand in all. The loss of life exceeds nine thousand, and that of property may be set down at forty millions of dollars.

VALUABLE COLLECTIONS.—The Imperial library of Vienna contains upwards of sixteen thousand manuscripts on parchment in Greek, Hebrew, Chinese, Indian, Arabic, and nearly twelve thousand in the European languages on paper; there are also twelve thousand in the Cunic character, upwards of two hundred and eighty thousand modern works, six thousand volumes of music, and eight thousand three hundred autographs of celebrated individuals. There are also in Vienna seventeen libraries, among which the Imperial library and that of the University are the most considerable.

MORAVIANS.—The recent report of the Moravian Brethren states that they have at present sixty-nine missions in thirteen different countries; in which are employed many missionaries, male and female, and two hundred and twelve brother converts. Their last station was formed in 1853, among the Chinese in Mongolia. A large number of these stations defray their own expenses, and for the rest, only nine thousand dollars per annum are required.

SINGULAR COINCIDENCE.—The name of God is spelled with four letters in almost every language. It is Latin, Deus; French, Dieu; Greek, Theos; (Th is but one letter in the Greek language;) German, Gott, Scandinavian, Odin; Swedish, Codd; Hebrew, Adon; Syrian, Adad; Persian, Syra; Tartarian, Idga; Spanish, Dias; East Indian, Esgl or Zeul; Turkish, Addi; Egyptian, Auma or Zeut; Japanese, Zain; Peruvian, Lian; Wallachian, Zene; Etrurian, Chur; Therhenian, Eher; Irish, Dieh; Croation, Doga; Magyarian, Oese; Arabian, Alla; Dalmatian, Bogt.

POLYNESIA.—The London Missionary Society was honored to commence the work of God in these islands some sixty-two years ago. Its first successes, however, were only reaped about forty-six years ago, when King "Pomare," of Tahiti, cast away his false gods, and became a Christian. Since then, group after group, westward and northward, have been visited, until now there are stations on the islands of the New Hebrides and Loyalty groups, some three thousand miles from the parent native churches in the eastern islands.

The following table gives a correct view of the present aggregate number of missionaries, communicants, and professed protestants on the Islands of the Pacific, as the result of the labors of the London Missionary Society:

Islands.	Missionaries.	Communicants.	Professed Protestants.
Tahiti,	2	1,600	10,000
Society Islands,	–	553	5,000
Paumotu,	—	—	1,000
Austral Islands,	1	132	2,000
Harvey Islands,	4	1,300	12,000
Manaiki Islands,	—	—	3,000
Samaon Islands,	11	2,000	34,000
Aneienne,	2	—	2,500
Fate,	—	—	400
Loyalty Islands,	2	—	12,000
Savage Islands,	—	—	2,000
Total,	28	5,585	83,900

It is also encouraging to find that other missionary societies, which commenced their labors in the Pacific islands after the London Missionary Society, have been blessed with the same cheering results. The following numbers show what has been done for New Zealand:

Society.	Missionaries.	Communicants.	Professed Protestants.
Church,	26	5,213	48,000
Wesleyan,	20	4,422	17,000
Total,	46	9,635	65,000

The following figures will show what has been accomplished by the labors of the Wesleyan Missionary Society in the Friendly and Fejee groups:

Islands.	Missionaries.	Communicants.	Professed Protestants.
Friendly Islands,	8	6,978	17,000
Fejee Islands,	7	1,993	6,000
Total,	15	8,971	23,000

In the Sandwich Islands, also, the missionaries connected with the American Board of Foreign Missions have labored during the last twenty-five years with equal success, as will be apparent from the following figures:

Missionaries.	Communicants.	Professed Protestants.
30	21,738	68,900

The aggregate numbers, showing the present position of all Protestant Missionary Societies in Polynesia are as follows:

Societies.	Missionaries.	Communicants.	Protestants.	Scholars.
London Missionary,	28	5,585	83,900	13,000
Church Mis.,	23	5,213	48,000	13,983
Wesleyan Mis.,	35	13,393	40,000	15,951
American Mis.,	30	21,738	68,000	11,774
Total,	119	45,929	239,900	54,708

As compared with Protestant missions in India, those of the Pacific stand as follows:

Country.	Missionaries	Communicants.	Protestants.
India,	443	48,410	112,191
Polynesia,	119	45,921	239,900

Thus, to each missionary in India, there is an average of 253 professed Protestants, and 41 communicants; while in the Pacific each missionary has gathered around him an average of more than 2,000 professed Protestants, and 385 communicants.—*British Banner.*

Martin Luther on Baptism.—We have among us a numerous and estimable body, who call themselves *Lutherans*, and consider the authority of Martin Luther almost equal to the Scriptures; or perhaps it would be more just to say, that they regard his interpretations of the Scriptures as nearly infallible. May we be permitted to remind these our fellow disciples of Luther's views of baptism? Our evidence is drawn from his "*Table Talk*," translated by William Hazlitt, and published in London in 1848. Here is an extract, copied from page 165:

"In 1541, Dr. Menius asked Dr. Luther in what manner a Jew should be baptized? The Doctor replied, 'You must fill a large tub with water, and having divested the Jew of his clothes, cover him with a white garment. He must then sit down in the tub, and you must baptize him quite under the water. The ancients, when they were baptized, were attired in white, whence the first Sunday after Easter, which was peculiarly consecrated to this ceremony, was called *dominica in albis*. This garb was rendered the more suitable, from the circumstance that it was, as now, the custom to bury people in a white shroud; and baptism you know, is an emblem of our death. I have no doubt that when Jesus was baptized in the river Jordan, he was attired in a white robe. If a Jew, not converted at heart, were to ask baptism at my hands, I would take him on to the bridge, tie a stone round his neck, and hurl him into the river; for these wretches are wont to make a jest of our religion."

Prof. Nelson Wheeler died at the residence of his father-in-law, Hon. Rufus Bullock, in Royalston, Mass., Sept. 8th, at the age of forty-one years, of pulmonary consumption.

Prof. Wheeler was a resident of Worcester for several years, being for a long time at the head of the Worcester County Academy, and subsequently the principal of the high school in this city. In 1852, he was elected professor of the Greek language in Brown University, Providence, which place he filled for some two years with marked success and promise, and from which he was compelled to separate himself by reason of the disease which finally terminated his life. He was a thorough and honest scholar and a sincere Christian.

Nothing is Lost.

Nothing is lost: the drop of dew
  Which trembles on the leaf or flower
Is but exhaled, to fall anew
  In summer's thunder shower;
Perchance to shine within the bow
  That fronts the sun at fall of day;
Perchance to sparkle in the flow
  Of fountains far away.

Nothing is lost; the tiniest seed
  By wild birds borne, or breezes blown,
Finds something suited to its need,
  Wherein 'tis sown and grown.
The language of some household song,
  The perfume of some cherished flower,
Though gone from outward sense, belong
  To memory's after hour.

So with our words; or harsh or kind,
  Uttered, they are not all forgot;
They leave their influence on the mind,
  Pass on, but perish not!
So with our deeds; for good or ill,
  They have their power scarce understood;
Then let us use our better will
  To make them rife with good!

Rowe Street Baptist Church, Boston, has contributed over three thousand and two hundred dollars, during the past year, to the cause of Foreign Missions.

The Monthly Record.

Baptisms Reported.

Churches.	Counties.	Administrators.	No.
ALABAMA.			
Damascus,	Butler,	J. E. Bell,	16
Fish River,	Baldwin,	T. Nelson,	2
Rock Springs,	Chambers,	G. H.,	7
Mt. Pleasant,		J. S. Ford,	15
Hollywood,		K. Hawthorn,	5
Sardis,	Macon,	F. H. Moss,	6
Mt. Zion,	Macon,	" " "	30
Antioch,	Chambers,	H. Carmichael,	9
Dadeville,	Tallapoosa,	" "	28
Decatur,	Morgan,	J. Gunn,	12
Mt. Pisgah,	"		38
New Ebenezer,	Lowndes,	J. E. Bell,	13
Bethlehem,	Barbour,	M. Bishop,	18
BRITISH PROVINCES.			
St. Martin's,	N. B.,	J. A. Smith,	24
Northwest,	Lunenburg, N. B.,	J. W. Barss,	13
Brantford,	C. W.,		4
Port Hope,	C. W.,	Mr. Lloyd,	7
FLORIDA.			
Jacksonville,	Duval,	S. French,	9
Pensacola,	Escambia,		16
GEORGIA.			
Bethel,	Gordon,	W. T. Fleming,	5
Emmaus,	Muscogee,	T. J. Miles,	12
Rocky Creek,	Laurens,	G. R. McCall,	14
White's Creek,	Habersham,	S. Sisk,	18
New Hope,		U. M. Mathews,	29
Tanners,	Fayette,		6
Rehoboth,	De Kalb,		7
Long Shoals,	Newton,		10
Union Grove,	De Kalb,		16
Rock Dale,	Newton,		7
Mt. Carmel,	Henry,	D. L. Duffy,	7
ILLINOIS.			
Caledonia,	Pulaski,	M. B. Kelley,	11
Newark,	(Germans,)	Mr. West,	6
Martin Prairie,	Green,	J. Terry,	8
Apple Creek,		J. M. Wells,	6
INDIANA.			
Greencastle,	Putnam,	P. H. Evans,	12
Cloverdale,	Putnam,	P. H. Evans,	7
Mt. Carmel,	Monroe,	Wm. Freeman,	13
Lawrence,	Marion,	Mr. Gillespie,	3
Missionary Union,	Marion,	Mr. Gillespie,	4
Greenfield,	Hancock,	P. H. Todd,	13
IOWA.			
Dubuque,	Dubuque,	T. S. Griffith,	2
Makee,	Alamakee,	J. Schofield,	17
Fairview,	Jones,	O. S. Harding,	2
KENTUCKY.			
Carville,	Boyle,	J. L. Smith,	38
Canton,	Trigg,	S. Y. Trimble,	9
Donaldson,	"	" " "	4
Ghent,	Gallatin,	Wm. Johnson,	15
	Pendleton,	A. W. Mullens,	25
Grassy Creek,			23
Glen's Creek,	Washington,	J. T. Hedger,	3
Rockbridge,	"	W. T. Corn,	5
LOUISIANA.			
Summer Grove,	Caddo,	H. Lee,	35
MAINE.			
Portland,	(Free st.,)	G. W. Bosworth,	5
d River,	Somerset,	W. E. Morse,	2
land,	(1st ch'ch,)	W. H. Sharler,	2
MASSACHUSETTS.			
West Amesbury,	Essex,	S. T. Thacher,*	20
S. Abington,	Plymouth,	F. A. Willard,	2
Framingham,	Middlesex,	W. C. Child,	4
Uxbridge,	Worcester,	J. W. Russell,	6
Southbridge,	"	S. S. Parker,	2
Pittsfield,	Berkshire,	L. G. Porter,*	40
MISSISSIPPI.			
Rienzi,	Tishemingo,		14
Center Hill,	De Soto,	W. C. Crane,	7
MISSOURI.			
Cypress,	Scott,	H. B. Graves,	22
Wolf Island,		" " "	4
Big Creek,	Carroll,		6
Chilicothe,	(2d church,)		4
Bois Brule,	Perry,	A. B. Hogard,	10
Nashville,	Boone,	J. M. Robinson,	30
Brother's,	Marion,	T. E. Hatcher,	10
Bethel,	Crawford,	W. J. Devol,	26
Mt. Airey,	Warren,	J. E. Welch,	9
Union,		N. Ayres,	2
Elk Creek,	Chariton,	T. S. Allen,	8
Locust Creek,	"	" " "	13

* Including former reports.

Churches.	Counties.	Administrators.	No.
Mt. Moriah,	Howard,	Wm. Thompson,	48
Fayette,	"	" "	12
Bethlehem,	Henry,	P. Brown,	16
Bethel,	Marion,	J. T. Williams,	46
NEW HAMPSHIRE.			
Manchester,	(2d church,)	J. M. Coburn,*	59
Hampton Falls,	Rockingham,	S. E. Brown,	8
Deerfield,	Rockingham,	A. Howard,	4
NEW JERSEY.			
Camden,	(2d ch'ch,)	F. T. Cailhopper,	2
NEW YORK.			
Watertown,	Jefferson,	H. A. Smith,	13
NORTH CAROLINA.			
Fort Barnwell,	Craven,	E. A. Best,	8
Charlotte,	Mecklenburg,	R. B. Jones,	3
Mt. Pisgah,	Chatham,	P. W. Dowd,	48
Olive Chapel,	Wake,	J. Olive,	25
Bethlehem,	Hertford,	W. W. Kone,	28
Providence,	Catawba,		3
Mars Hill,	Bertie,	B. B. Williams,	16
Green's Creek,	Rutherford,	A. Padgett,	40
Salem,	Lincoln,	R. P. Logan,	6
Providence,	Catawba,	R. B. Jones,	3
OHIO.			
Jackson,	Jackson,	Mr. Adams,	2
PENNSYLVANIA.			
Springfield,	Bradford,	T. Mitchell,	20
RHODE ISLAND.			
Providence,	(1st ch'ch,)	J. N. Granger,	14
SOUTH CAROLINA.			
Bethel,	Barnwell,	G. W. M. Williams,	51
Graniteville,	Edgefield,	A. P. Norris,	93
Horn's Creek,	Edgefield,	E. L. Whateley,	30
Little Stephen's,	"		100
TEXAS.			
Victoria,	Victoria,	J. H. Thurmond,	12
Caldwell,	Burleson,	J. G. Thomas,	21
	Bell,	Jno. Clabough,	60
Waco,	Milam,	P. B. Chandler,	2
Perry's,		J. Clabaugh,	3
VERMONT.			
Londonderry,	Windham,		20
VIRGINIA.			
Buffalo,	Halifax,	P. M. Reves,	77
Greenville,	Pittsylvania,	J. B. Hardwick,	14
Oakland,	Goochland,	F. M. Barker,	17
Lickinghole,	"	" " "	26
South Anna,	Louisa,	S. Harris,	32
Mechanicsville,	Louisa,	J. W. George,	17
Mt. Moriah,	Amherst,	T. W. Roberts,	65
St. Clair's Bottom,	Smyth,	L. H. Cole,	5
Hampton,	Elizabeth City,	D. Shaver,	23
Mt. Olivet,	Hanover,	M. T. Sumner,	9
Mt. Crawford,	Rockingham,	J. E. Massey,	3
Dranesville,	Fairfax,	B. S. Taylor,	7
Mt. Horeb,	Caroline,	R. W. Cole,	19
Forest Hill,	Louisa,	W. G. Turner,	23
Upper King & Queen,	K'g & Q'n,	A. Broaddus,	41
South Quay,	Nansemond,		16
Bethany,	Caroline,	L. W. Allen,	15
High Hills,	Sussex,	R. McDonald,	4
Oak Grove,	Princess Anne,	J. H. Wombwell,	11
Richmond,	(2 colored,)	J. Porter,	14
Piney River,	Nelson,	A. Thomas,	50
Buffalo,	Mecklenburg,	A. Jones, Jr.,	8
Clarksville,	"	" " "	4
Bybee's Road,	Fluvanna,	P. C. Hoge,	12
Hughsville,	Loudon,		5
Hebron,	Southampton,	R. R. Overby,	11
Wilderness,	Buckingham,	J. Spencer,	30
Enon,	"	" "	30
Pine Grove,	"	J. H. Fox,	59
Wolf Hill,		C. C. Meador,	4
Bethel,	York,	J. D. Trueman,	26
Reedy Point,	Jackson,	T. H. Cain,	8
Lower Gold Mine,	Louisa,	E. A. Dickenson,	17
Rye Valley,	Smyth,		15
Quaker,	Bedford,	T. N. Sanderson,	6
Minters,	"	C. C. Meador,	15
Mt. Olivet,	"	T. C. Goggin,	8
Menokin,	Westmoreland,	G. H. Northam,	22
Union,	Prince Edward,	Mr. Atkins,	15
Total,			2,420

Churches Constituted.

Names.	Where.	When.	Memb.
Lyndon,	Warren, Ill.,	Mar.	11
	Bell, Texas,	July,	10
	Coryeil, Texas,	July,	
	Bosque, Texas,	July,	
Millford,	Texas,	July,	
Equality,	Gallatin, Ill.,	July 21	
Hawk's Bill,	Page, Va.,	July 21,	6
Middle Creek,	Jasper, Ill.,	July 21,	10
Canton,	Trigg, Ky.,	July 28,	21
Caledonia,	Pulaski, Ill.,	Aug. 2,	8
Galva,	Henry, Ill.,	Aug.,	10
Carimona,	Fillmore, Min.,	Aug. 4,	
New Ebenezer,	Lowndes, Ala.,	Aug. 13,	11
Harmony,	Morrow, O.,	Aug. 15,	30
Stockton,	Camden, N. J.,	Aug. 16,	
East Norwalk,	Huron, O.,	Aug. 16,	
Red Wing,	Goodham Min.,	Aug. 19,	12
Waverly,	Morgan, Ill.,	Aug. 21,	22
Haskell Valley,	N. Y.,	Sep.	

New Church Edifices.

Where.		When.	Cost.
Mt. Crawford,	Rockingham, Va.,	July 29,	$2,000
Mt. Zion,	Wood, Va.,	Aug. 18,	
Lexington,	(1st ch'ch,) Ky.,	Aug. 19,	18,500
Americus,	Sumter, Ga.,	Aug. 26,	
Mt. Salem,	Orange, N. Y.,	Sept. 1,	
Gondola Point,	N. B.,	Sept. 3,	

Ordinations.

Names.	Where.	When
Wm. Wilson,	Wake Forest, Miss.,	April 29,
R. Bowler,	So. Thomaston, Me.,	July 11,
Jno. T. Tabler,	Monterey, Va.,	July 20,
P. R. King,	Newberry, Dis. S. C.,	July 22,
Mr. Hardin,	Springfield, Ia.,	July 28,
J. H. Calley,	Coosa co., Ala.,	July 28,
Wm. Conley,	Steuben co., Ia.,	July 29,
A. Hausler,	Strikersville, N. Y.,	July 31,
Mr. Wharton,	Effingham co., Ill.,	Aug. 4,
Wm. H. Walker,	Westboro', Mass.,	Aug. 8,
P. L. Cushing,	Westboro', Mass.,	Aug. 8,
Joshua Barrett,	Kosciusko co., Ia.,	Aug.
Jas. Hooper,	Knox county, Ia.,	Aug. 11,
T. N. Sanderson,	Difficult Creek, Va.,	Aug. 16,
Jas. W. Johnson,	Graham, Ia.,	Aug. 18,
Geo. R. Northrop,	W. Tisbury, Mass.,	Aug. 23,
L. A. Abbott,	Milford, Mass.,	Aug. 29,
R. Dempsey,	Stillman, Ill.,	Aug. 29,

Deaths of Baptist Ministers.

Names.	Residences.	Time.	Age.
Amos Allen,	Brooklin, Me.,	Jan. 28,	84
Wm. Claspill,	Boone co., Mo.,	Feb.,	65
Mathew Jones,	Stephentown, N. Y.,	Ap. 18,	75
C. B. West,	(At Sea,)	July	
Wm. Shepherd,	Bridgton, N. J.,	July 15,	70
A. R. Belden,	Iowa City, Io.,	Aug. 2,	37
J. G. Scott,	Princeton, Ill.,	Aug. 3,	29
J. B. Worden,	Jackson, Pa.,	Aug. 6,	69
S. H. Cone,	New York, N. Y.,	Aug. 28,	71

Ministers Rec'd from other Denomin's.

Jno. T. Tabler, Lutheran, Monterey, Va., June.

Clerical Removals and Settlements.

Names.	Whence.	Where.
Adams, J. Q.,	Keyport, N. J.	
Agenbroad, P.,		Urbanna, O.
Atchison, J. Y.,		Green Point, L. I.
Ball, M.,	Pontotoc, Cherry Creek,	Miss.
Battle, A. J.,	Tuskegee,	Tuscaloosa, Ala.
Brown, A.,	E. Haverell, Mass.	
Brown, J. H.,		S. Thomaston, Me.
Brownson, S. S.,	Norridgewock, Industry,	Me.
Bulkley, J.,	Alton,	Carrollton, Ill.
Clarke, Mr.,	Rochester Sem.,	New Market, N. J.
Cutting, S. S.,	New York,	Rochester, N. Y.
Darrow, G. R.,	Providence, R. I.	
Dayt, Wm.,	Veazil,	Bowdoinham, Me.
Dunbar, M.,		Surry, Me.
Frink, P.,	Moreland, Pa.,	Lenox, N. Y.
Fyfe, R. A.,	Milwaukie, Wis.,	Toronto, C. W.
Gale, S.,	Columbus, N. J.,	Berlin, N. Y.
Garnett, Wm.,	Broadalbin,	Martindale, N. Y.
Gilbert, S. B.,	Clyde, N. Y.,	Mendota, Ill.
Hamlin, Mr.,	Piqua, O.	
Jones, R. L.,	Pheasant Branch,	Baraboo, Wis.
Knapp, A.,	Johnstown,	Marston, Wis.
McGowan, Mr.,	Wallonia,	Cadiz, Ky.
Miller, David,	Raywick,	Salt Lick, Ky.
Miller, John,	"	" " "
Newton, B.,	N. Leverett, Mass.,	Cazenovia, N. Y.
Nugent, E.,		Nobleboro', Me.
Owen, E. J.,	St. Louis, Mo.	
Rutledge, Wm.,	Le Claire,	Davenport, Io.
Slater, F. A.,		Rome, N. Y.
Smith, C. B.,	Nantucket, Mass.	
Stearns, O S,	Newark, N J,	Newton Center, Mass
Thomas, D. E.,	Zanesville, O.	
Truman, J. L.,		Cockletown, Va.
Tucker, H. H.,	Alexandria,	Richmond, Va.
Widdemar, E. S.,	Tamaqua,	Pt. Pleasant, Pa.
Williams, L.,	West Townsend, Mass.	

Associational Record.

RETURNS OF 1854.

ILLINOIS.

Associations.	Churches.	Ord.	Min.	Bap.	Total.
Apple Creek,	29	16	264		2,099
Bloomfield,	11	8	146		608
Carrollton,	14	10	129		1,148
Chicago,	26	18	115		1,588
Clear Creek,	12	9	122		714
Edwardsville,	14	17	77		775
Fox River,	18	19	56		1,516
Franklin,	50	37	234		2,479
Illinois River,	28	14	285		2,087
Illinois Central,	18	9	89		659
Louisville,	20	17	71		610
McLean,	12	7	68		523
Mt. Olive, (col'd,) *	8	4	10		116
Nine Mile,	19	12	106		817
Ottawawa,	21	20	151		960
Palestine,	17	10	30		450
Quincy,	19	11	215		1,648
Rock Island,	14	6	18		450
Rock River,	21	13	55		1,375
Salem,	19	7	136		963
South District,	12	15	289		1,048
Springfield,	16	9	95		877
Vandalia, †	9	4	50		354
Wood Ri'r, (co'd.)					
Total,	427	292	2,782		23,964

This Table is not perfect. There are several new Associations from which we have not been able to secure returns.

* 1852, † 1853.

AMERICAN BAPTIST MEMORIAL.

NOVEMBER, 1855.

Reminiscenses of the First African Baptist Church,

RICHMOND, VA.

BY THE PASTOR.

No. 3.

LET us turn aside from the serious train of observation in which we have been indulging and state some incidents that may tend to illustrate the character of the African race.

Some years after my connexion with the church, finding the salary, which was $500, not paid punctually, I began to fear that it might be felt by them to be burdensome. Being in the habit also of employing occasional aid, and not disposed to graduate my obligations by one scale and have my receipts conformed to another, I proposed to the church in good faith and kind feeling, to fix a lower rate of compensation, and to observe a business-like promptness in paying it for the future. They took the subject into consideration, and resolved, with only one dissenting voice, to continue the salary at the same point, and to pay it thenceforward with rigid punctuality. Having consented to my relinquishment of a quarter then due, so as to begin square, they have since that period strictly adhered to their resolution. May not some of our more influential churches learn a lesson from this example? Why should a *body* of religious men allow themselves to be delinquent in their pecuniary engagements, though *individually* they are prompt and liable?

Here is a case of *shrewdness*. An old and trustworthy man, known as uncle A. L., who was accustomed to be sent by his master to the banks to deposite or receive large sums of money, and who was proverbial for his orderly deportment, was one morning brought by the police before the Mayor, much to his surprise, for being out at night, beyond the lawful hour, without his master's written consent. On being asked by his Honor why he had thus transgressed the city ordinance, he replied that he had received the usual "pass" from his master, to visit a friend, and had put it in his pocket with several checks for large amounts. Returning home, late at night, he was accosted by a watchman—a stranger to him—and asked if he had written leave to be out at such a late hour. He immediately bethought himself that the *pass* and the *checks* were in the same pocket—that to show the one he must expose the other—that the word of a slave would not stand before that of a white man in a court of justice—that the officer was unknown to him—and that the only safe expedient was to evade the question of the officer and consent to be locked up for the night. He preferred this alternative, and forthwith produced in court the checks and the pass! The Mayor at once dismissed him, uncertain whether most to admire his fidelity to the trust or his shrewdness in guarding his reputation.

I had once a debated question brought to me for decision: "There is a lad here which hath five barley loaves and two

small fishes." One of the disputants contended that barley was the *material* of which the loaves were made; the other, fond of looking deeper into matters, insisted that these loaves were so small as scarcely to deserve the name—they were *bare-ley* loaves—that the less they were the greater would be the miracle of feeding the five thousand, &c. I shall not gratify my reader by telling him how I decided the philosophical question, except by reminding him that I have read in the ponderous tomes of learned doctors of divinity, expositions of scripture, equally puerile, and not half so ingenious as that of my *barley* friend.

A colored preacher, of strong sense and of original views, was once discoursing to the people at one of our communion seasons, and advanced the startling idea that the progress of death over the human race was staid by the ministry of Moses! I turned to him a wishful eye, as if to ask his authority for such an opinion. He proceeded: "Death reigned from Adam *to* Moses, and of course that implies that he ceased to reign *during the days* of Moses. But how did *he* stop his ravages? God commanded him to lift up the brazen serpent, and all who looked upon it *lived.* That serpent represented Christ, the author of eternal life," &c., &c. I referred him afterwards to the foregoing verse: "For *until* the law, sin was in the world," as proof that such language does not necessarily convey the idea that a *different state of things afterwards prevailed.* Erroneous as was his proposition, this effort to prove it showed *thought* and *reasoning*, while the residue of his address was lucid, touching, and powerful.

Returning from a preaching excursion into the country, about ten years ago, I spent the night at a hospitable mansion of a gentleman, six or eight miles from town. To the servant, who harnessed my horse the next morning, I offered—as is usual in Virginia—a small piece of silver, as a reward for his attention; stepping back with a graceful bow, he very thankfully but firmly refused to receive it. On being kindly urged to accept it, he replied with a peculiar expression of countenance: "Why, sir, you are my *pastor*, and I could not possibly receive any thing from my *pastor*." I confess I was moved to tenderness by the delicacy of his manner and the disinterestedness of his love. It will be remembered that a *dime* is a large sum to a poor man, and that refinement of feeling is not often imputed to the illiterate when it requires a sacrifice.

I was once advocating the cause of ministerial education in a tour through the country churches, and after the collection was taken up and the people dismissed, on one occasion, a colored woman came to me as I was hitching my horse to start, saying: "Please set down this quarter of a dollar for me. My name is Sophy,—I can't read myself, but I wish others to be taught and the gospel to be preached to the whole world."—Really, no contribution received that summer was more generous or more refreshing to my spirit. It reminded me of the two mites of the widow, of whom Jesus said, "Wheresoever this gospel shall be preached, there shall this also, that this woman hath done, be told for a memorial of her."

Elder Jeter and myself exchanged pulpits one Sunday afternoon, just before he went to St. Louis. The sexton of the first church being one of my members, and having heard Mr. Jeter in the morning, went to his own church in the afternoon, not aware of the arrangement.—When the services were closed, I walked down towards the African Church to see after some business. Meeting the sexton, I inquired, "who preached for you this afternoon?" "Mr. Jeter." "How did you like him? and what was his subject?" "I liked him very well, only he took the *same text* he took this morning," at the same time repeating the words. "And did he preach the *same sermon?*" "Precisely the same, except that he had a paragraph this morning

addressed to the *ric* , and he left that out this afternoon, because he thought, I suppose, that we had no rich people down there."

The church has passed through some severe *trials* during its brief career. The first of these originated from an agency which I had gradually and almost unavoidly become accustomed to perform in the distribution of letters from the post-office. Persons moving away from Richmond, without getting letters of dismission, would write back to their friends and request them to obtain letters and forward them. Persons recently settled in town would have their testimonials of membership sent to them here. As the pastor of the church was naturally entrusted with such matters, all these letters were sent to my care, placed in my box, and finally laid on my table. Not knowing the parties oftentimes, and having no other method of distribution, I announced them from the pulpit on Sunday at the close of the worship, and the respective parties came up and received them. This gave greater publicity to the plan, and thus no doubt suggested the idea of using it for a different purpose and on a wider scale. About this time several servants escaped to the North, from their masters, and wrote back to their former comrades, here, detailing the manner of their escape, and proposing to them facilities and information for the same experiment. These letters were of course sent to my care, and very unsuspectingly distributed along with others. Fortunately, however, for me, they were distributed with the same open and public fearlessness that all others had been. About this time, a notorious convict from the penitentiary, whose time of punishment was just finished, began the *double* work of enticing and aiding slaves to abscond for a stipulated price, and then of revealing to their masters, for a larger price, their plans and places of resort. Accordingly, several were apprehended on the eve of their departure. They, in turn, disclosed the agency which *he* had exerted in expediting their flight. Some of them avowed that until he advised them to run off, and offered to secure the success of their attempt, for a given sum, they were satisfied with their lot, attached to their masters, and never conceived the purpose of leaving them. The officers of the law now kept a close watch on this two-faced trafficer. They conversed with him ostensibly, for the purpose of securing his aid in detecting the abettors of the fugitives. And as his object was to divert suspicion from himself, he directed their attention to me, insinuating that "some one of high character, that lived a little out of town to the west of the city," was the mainspring in these secret operations. This surmise received some coloring of probability by the fact, that letters in the possession of several of the captives were sent to my care and distributed in the usual manner. However, to make the story brief, the late resident of the State Prison was clearly and conclusively convicted of his complex villany, and sent back to his cell to serve out a second period. I was mortified to perceive that a *few* of the congregation had abused my confidence, and had caused me unwillingly to desecrate the pastoral office to purposes foreign to its design. It *was* certainly no part of my purpose—and *should have been* none—in assuming that relation, to use my influence, either secretly or publicly, to disturb the legalized usages of society. The path of duty is plainly marked out to me in the New Testament—to inculcate both on masters and servants such principles as would tend to their mutual improvement and happiness. I felt impelled by a sense of propriety to announce to the congregation that I should not in future deliver any letters from the North without a personal acquaintance with and full confidence in the recipients. The letters were suffered to remain in the post office, and I was released from a great annoyance and from unjust suspi-

cions. I was also mortified to learn that some white persons, even some professing Christians, advised me still to take the letters from the office, to read them, and to communicate their contents, if any plot was being formed to escape to their masters! Here again was a total misconception of the *spirit* and *genius* of the pastoral office. I *had* not the least intention, *should* have had none, when I became the pastor of the colored people, to degrade my office to a police to detect and to apprehend *runaways!* Let them who are appointed to this work, and who have a taste for it, engage in it. Be it mine to preach the gospel, to watch for souls, to make full proof of my ministry. To have aided servants to flee from their masters, or masters to detect their fugitive slaves, would have been equally aside from my duty, and equally destructive of all my capacity to do good. This whole occurrence was fraught with danger to the church. It raised up a host of suspicions against us, and taught us a lesson of caution. It enabled me to distinguish between real and pretended friends. The former evinced their *constancy* and *confidence* throughout the whole affair; the latter stood aloof or occupied neutral ground, or joined in the popular prejudice, until my innocence was established, and then they resumed their *friendship.*

The second trial that befel the church grew out of a cold-blooded and malignant murder perpetrated in July, 1852, on an amiable family by one of their servants, herself a nominal member of the church. She entered their chamber at early dawn, and with a murderous hatchet butchered the sleeping mother, her lovely infant, and as she intended and believed, the husband and father! So unprovoked, so deliberate, so diabolic, so extensive was this deed of death, that the whole community was at once thrown into the most intense excitement. The miserable creature was tried, condemned and executed with the execrations of not only the white people, but so far as I could judge, of the whole mass of her own color. She plead guilty at the trial, and throughout her imprisonment, and under the gallows, declared herself the sole perpetrator of the crime. Her husband, also a member of the church, was afterwards tried as *particeps criminis*, and condemned more, it was believed by some, from the infuriated state of the public mind, than from the conclusiveness of the testimony. Such is the constitution of our nature, that when a whole community become roused to the enthusiasm of vengeance by a triple and horrible crime, one life is scarcely an atonement sufficient to satisfy the popular demand. And where the public sympathies all flow in one direction, it is not difficult to get witnesses to testify in favor of the pre-judged conclusion. The opinions of the strongest and best men are apt to be warped by their own feelings, and by those of the multitude around them. Having always entertained a "*doubt*" of the husband's guilt, I was driven to the necessity of thus accounting for his conviction. He died with the avowed possession of a full hope in the divine favor, and with the most solemn asseverations of his innocence. The *church* shared largely, but most unjustly, in the odium arising from this conduct of one, or as it was generally believed, *two* of its members. "*Ex uno disce omnes.*" By the same rule few of our purest churches would avoid condemnation. Even Jesus said, "have I not chosen you twelve, and one of you is a devil?" As well might you destroy all the aqueducts and hydrants of the city, because fires continue to devour the houses, as to suppress religious instruction, because it *fails* in some cases to reform and to restrain. To hold a pastor or a church responsible for the well-doing of twenty-five hundred members is an absurdity, to which only a few favor-seeking editors of a vicious press and a few unprincipled demagogues are equal. While I was laboring with

singleness of eye for the eternal good of the slaves, and collaterally for their temporal good, and thus benefitting the masters and the whole public, *so far as my influence was effective,* many of these masters, and of this community affected to regard with suspicion my humble but ardent and honest efforts, and to consider it a *favor*, almost too great for mortal goodness, to *allow me to preach to their slaves!* One thought they should be required to worship with the whites, though all the churches in the city together could seat only one thousand of a population of twelve thousand. Another wished them to roam about the streets and suburbs, to frequent drinking houses, and to indulge in every species of vice, rather than repair neatly dressed to the house of God and to engage in social worship! It required some charity to resist the inference that others were glad of an opportunity to scoff at all religion, especially that of the Baptists, through the African church. This was the apparent—that the real object of their antipathy. So strong was this manifestation in certain quarters, that the pastors and deacons of the three Baptist churches in the city met together and adopted, without my solicitation or knowledge, the following preamble and resolutions. As a part of the history of the church, and as a spontaneous sanction of my official career, as well as for their general bearing, I deem their publication in this connexion just and appropriate:

RELIGIOUS INSTRUCTION FOR COLORED PEOPLE.

At a meeting of the members of the three Baptist Churches of this city, October 27th, 1852, the following statements and resolutions were unanimously adopted; and the Pastors and Deacons were requested to sign them and procure their publication:

The religious instruction of the colored population of the city of Richmond has, by circumstances not under the control of the present generation, been devolved, in a great measure, on the Baptist denomination. The execution of this task has neither yielded nor provided worldly honor or profits; but has been a source of constant anxiety, toil and annoyance. We might have shrunk from the unthankful service, could we have done so, consistently with the dictates of our consciences and our responsibility to Christ. But, feeling that Providence has called us to the delicate and important duty, we have endeavored, with singleness of purpose and due regard to the interests of masters and servants, to discharge it. The work has mainly been committed to the hands of a brother, intelligent, pious, and discreet, of spotless reputation, enjoying the confidence of our own denomination and entitled to the full confidence of the community; a man born and reared among us, with interests identical with our own, and, in our judgment, eminently fitted for the service. In this work we conceive that we are justly entitled to the sympathy and encouragement of all who feel an interest in the moral and religious welfare of our colored population. But we are sorry to perceive, from many indications, that the late atrocious murders committed in this city, by members of the First African Baptist Church, have awakened a degree of opposition to our efforts, and concentrated on our denomination an odium which we deem unreasonable and unjust.

We sincerely hope that our fellow-citizens, who, under the excitement caused by the recent tragedy, have formed a hasty and intemperate judgment on this subject, will candidly reconsider the matter. None can more sincerely deplore or deeply abhor the flagitious crime referred to, or more heartily approve its exemplary punishment than we do. If we taught, or gave any countenance to the teaching of any doctrine, which either directly or by fair implication encouraged so base a crime, we should deserve to be held in univer-

sal execration. But can it be necessary that we should vindicate our doctrine in a city where our ministry has been so long established? Our religious views are in harmony with those of the evangelical denominations of the country. Their ministers occupy our pulpits, and our ministers occupy theirs. As to repentance, faith, regeneration, justification, the work of the Holy Spirit, the necessity of holiness, and all the great doctrines of salvation by grace, our opinions are identical with those of the great body of learned, godly and useful ministers, whose labors have blessed the world. Our views on the subject of baptism are peculiar; but of all the Christian denominations, the Baptists are the last that should be charged with ascribing an undue efficacy to baptism. We neither teach nor believe baptismal regeneration, nor the remission of sins in baptism. Opposition to these sentiments constitute a portion of our known denominational peculiarities. We hold and teach, as explicitly as words can teach, that none are fit subjects for the ordinance but penitent believers in Christ, who bring forth fruits worthy of repentance; that in no case has it any saving efficacy, and that none are in way benefitted by it who do not habitually and to the end lead a life of piety. If the slaves, or others who attend our ministrations, are ignorant on this point, they are wilfully and stupidly so; and to prevent the perversion of God's truth and ordinances is not within the compass of mortal power. With ample opportunities of knowing, we have not discovered among them sentiments opposed to our teaching on this subject; and if they hold such views at all, it must be to a very limited extent, and in spite of every effort of their religious instructors to the contrary. But is it an unheard of thing that church members should commit crime? We would it were so. It were an easy but invidious task to show that the members of other communions, as well as of the Baptists, not slaves merely, but intelligent and respected white persons, have committed gross crimes, for which they have been punished, or have deserved to be. But shall we charge the communions to which these felons belonged with countenancing these crimes, or their creeds with sanctioning them? Nothing could be more unfair or ungenerous. Such outbreaks of human depravity are unfortunately to be found in all churches, all societies, and all lands; but surely the community that abhors them, and expels those perpetrators from their bosom, (as is true of the African Church,) is not subject to just reproach on account of them. Among the twelve Apostles of the Saviour, one proved a traitor, a demon. Shall the Son of God be reviled as having countenanced the murderous treachery of Judas, or incited it by his teachings? In a church containing, as does the African Church, more than 2,500 members, many of whom, in spite of our best efforts to instruct them, remain very ignorant and imperfectly impressed with their moral obligations, and all of whom are exposed to the pressing temptations of a city residence, that some crimes should be committed, will surprise no one acquainted with the depravity of human nature. Under any teachings, and any discipline, and in any connexion, every experienced and candid man will admit this must be expected; but we verily believe, as we believe the gospel of our salvation, that crimes would be far more numerous than they are among this class of our population, but for their religious instruction and discipline, imperfect as under the circumstances they must necessarily be.

In view, then, of all these considerations, this meeting, composed of Baptists of the City of Richmond, adopt the following resolutions:

1. Resolved, That we are as deeply interested as any portion of the community, in the submission and good order of the slave population, and that we fully respect the rights of masters and the

laws of the land, and approve of the maintenance of a vigilant and efficient police for the suppression and punishment of crimes.

2. Resolved, That we are strongly impressed with the importance of giving to our colored population, as careful, faithful and thorough religious training as their peculiar circumstances may permit; and that we have shown the strength of our conviction, by our self-denying and thankless exertions to promote the object.

3. Resolved, That, called by Providence to the task, we shall continue to provide for the instruction of our own slaves, those under our charge, and such others as may be permitted by their masters to attend to our ministrations, in the manner which in our judgment is best adapted to prevent the perpetration of crimes, and promote their spiritual interests.

4. Resolved, That we entertain an undiminished confidence in the Rev. Robert Ryland, Pastor of the First African Church, as an upright and honorable citizen, a devoted and humble Christian, an able and faithful minister of Christ, and deem him eminently qualified for the delicate, difficult and important post which he occupies.

5. Resolved, That, while we have endeavored to instruct the colored people under our charge in the most efficient manner, we would not affirm that our plans in all cases have been the best possible; and we will pay due deference to any candid and judicious suggestion that may be made on the subject.

6. Resolved, That the superintending committee of the First African Church be requested to publish the constitution of their church, together with such other statements as may be necessary to set forth fairly the plans of instruction and discipline there adopted.

B. Manly, Jr., Pastor 1st Baptist Church.

Archibald Thomas, James Sizer, James C. Crane, C. Walthall, Richard Reins, R. H. Bosher, J. W. Farrer, John C. Stanard, Deacons.

R. B. C. Howell, Pastor 2d Bap. Ch.

Jesse Snead, George Steel, Albert Snead, John F. Tanner, A. M. Bailey, J. B. Wood, F. J. Barnes, Deacons.

J. B. Jeter, Pastor Grace St. Bap. Ch.

W. Goddin, J. E. Henderson, George Woodfin, John Jacob, Deacons.

I take pleasure in adding, that numbers of our most respectable citizens, irrespective of religious views, expressed to me in private, during the greatest prevalence of these suspicions, their friendly sentiments and their cordial approbation of my efforts to evangelize the colored people. In the darkest scenes through which we passed, I enjoyed an undoubting assurance that the *sober sense* and *kind feeling* of the public would ultimately triumph, and that God would not permit His cause to be overwhelmed and debased.

These anticipations have not been disappointed. The thoughtful portion of the citizens believe that the instruction given, and the influence exerted over the colored population of this city, through the agency of this church, are among the best that could be devised, for promoting good order and right principles among them, while these ends are made subservient to their highest good, their fitness for everlasting happiness.

Rev. T. S. Harding

OF NOVA SCOTIA.

BY REV. J. M. CRAMP, D. D.

THEODORE SETH HARDING was a native of Barrington, Nova Scotia. He was born March 14, 1773. His parents had emigrated from New England. They were congregationalists. While he was yet a child, his father died. His mother was a pious woman who endeavored to train up her child "in the nurture and admonition of the Lord," as well as to provide such secular instruction as the times and her circumstances allowed.

He was awakened under the preach-

ing of the celebrated Henry Alline, in the year 1781. The preacher laid his hands on the head of the orphan boy and said, "may God be a father to him." But the impressions then produced wore away. He ascribed his conversion to the blessing of God on the ministry of Freeborn Garrison, a Wesleyan Methodist from the United States, who visited Nova Scotia in 1787; afterwards, during a season of declension, he derived much benefit from the preaching of Harris Harding and Joseph Dimmock. Faithful laborers were few in those days. Now and then a Methodist or New-Light minister would pass through the district, preaching as he went. On such occasions Theodore was often so overpowered with joy that he was unable to sleep the night before the preaching.

He began to preach in 1793. When he was one day in the woods, engaged in his usual occupation, he felt an overwhelming desire to labor for Christ. But the greatness of the work appalled him. Hs shrank from the responsibility. It seemed to him that he was totally unfit for so solemn an undertaking. Yet he could not shake off the impression; it became stronger and stronger. At length the words of the Apostle, "Necessity is laid upon me, yea, woe is me if I preach not the gospel," came to his mind with such power that he could no longer resist. He conferred with his mother; but she discouraged him, for he was the liveliest member of the family, and she could not think it possible that he could ever attain to the gravity and dignified deportment which she deemed essential to the ministerial office. Then he consulted his father-in-law, who advised him to get an education before he entered on the work. Meanwhile, "the fire burned." On a public fast-day on account of the war, the people assembled, but there was no minister. Theodore was there, and his heart was full. He stood up in the congregation, and told the people that the word of the Lord was in his heart, and that he *must* preach. He *did* preach, and so acceptably, that next Lord's day he was invited to occupy the pulpit. His mother heard him, and all her objections vanished, for "she saw that the thing proceeded from the Lord." In the fall of the year he went to Shelburne, and received his credentials as a Methodist minister. While he labored there he had the happiness to witness a revival. In the spring of 1794 he was appointed to Horton, Cornwallis, and Windsor; his preaching attracted much attention, and he was fast rising in popularity.

His mother had objected to his joining the Methodist connexion, because she saw that he was inclined to what are called Calvanistic views, but he "had not looked deep enough into it." She was right, however. It was soon evident that he did not preach according to Wesleyan standards. He was interrogated, and avowed his dissent. Conferences with other ministers followed, and further examination on his own part; the result of which was that he felt constrained to leave the connexion. It occasioned him great pain, because he was strongly attached to many of the brethren, and his labors among them had been successful; but it was the call of God, and he was constrained to obey.

The church at Horton was at that time destitute. They had made several attempts to procure a minister, but had failed. A day of fasting and prayer in reference to the object had been recently observed. Mr. Harding's separation from the Methodists being made known, he was immediately invited by the Baptlst church to preach at Horton for six months. The invitation was given at a church meeting held June 6th, 1795. The people could not but conclude that he was sent by the Lord. "Here," said they, "is an answer to prayer. We sent to the States, and could find no one willing to come. We tried some of our own number and did not succeed. We went to Heaven, and here is an answer to our prayer." Shortly afterwards Mr.

Harding was baptized at Halifax by John Burton. His ministry was blessed, and on the 13th February, 1796, the church gave him a unanimous call to the pastorate. On the 31st July in the same year he was ordained. John Burton, the only other Baptist minister at the time in the province, officiated on the occasion, assisted by deacons Benjamin Kinsman and Peter Bishop.

The Horton church occupied a large district, extending from near Newport to Nictaux, a distance of 50 miles. The meetings were held alternately at Horton and Cornwallis. It required no little labour to superintend such a church. The fruit of the labour soon appeared in numerous additions during the first three years of Mr. Harding's ministry. Then there occurred a gracious revival. It commenced in March, 1799, when "a great number told their experiences," and continued till September. Eighty-seven persons were baptized. The whole region was in a state of religious excitement, and some extraordinary conversions took place. It was followed, however, by a time of declension, which occasioned the pastor no small sorrow.

In 1800, Mr. Harding was a member of a delegation from this province to attend the ordination of Joseph Crandall at Sackville. Brother William Chipman, still with us, who had not then entered into the ministry, was a member of the same delegation. Mr. Harding's journey was an eventful one. The other members crossed the bay, but he chose to travel round by land, ostensibly through dread of sickness, but, as it afterwards appeared, under guidance from above. As he journeyed on, he preached daily, and souls were converted in every place. At Onslow and at Amherst the Baptist interest was then established; the ordinance of believers' baptism had not been administered before in those parts. After the ordination, Mr. Crandall and Mr. Harding engaged in a missionary tour, and the Divine blessing rested on their labors. Forty-four persons were baptized in the Peticodiac. A baptism at Sackville the evening before Mr. Harding's departure, was peculiarly interesting. The converts were extremely desirous of being baptized by Mr. Harding. As he was about to leave next morning, their wishes could only be gratified by the administration of the ordinance at night. A large congregation assembled for the purpose, well provided with torches made of birch bark. They then proceeded to the water-side, where they sung and prayed, words of earnest exhortation were uttered, and the Saviour's command was obeyed.—It was an unusually solemn season. The stillness of the evening, the flickering light of the torches, by which the surrounding gloom was made to appear yet more dense; the animation of the preacher, whose voice, it was said, was heard at the distance of two miles, gave to the scene a character of unexampled sublimity. That torch-light baptism was long remembered.

In 1805, Mr. Harding visited the United States. An adverse wind compelled him to seek shelter on Brier Island, and there also our friend introduced the gospel. Having travelled and labored extensively in the States of Massachusetts, Rhode Island, Vermont, and New York, he returned to Nova Scotia. On his way home he spent some time at Yarmouth, the church in which place was at that time enjoying a revival; he entered heartily into the work, and "so spake that a great multitude believed." It was supposed that forty persons were converted under one of his sermons. Returning to his own field of labor, he witnessed a glorious display of Divine power at Falmouth.

It was evident that a remarkable blessing rested on Mr. Harding's early ministry. During the first fourteen years of his public life he baptized *seven hundred persons.*

He then removed to Frederictown, N. B., where he spent the years 1820 and 1821. During that time he was em-

ployed on a missionary tour in various parts of New Brunswick, and his efforts were extensively blessed.

In 1822 he returned to his charge at Horton, and the work was again revived. For the next twenty years he intermingled itinerancy with pastoral labors, being frequently employed on missionary journeys in the service of the denomination. Almost every year two or three months was spent in that manner. He labored chiefly in the eastern part of the province and in Prince Edward Island. He visited Prince Edward Island in 1826, 1828, 1833, and 1836. He was accompanied in 1833 by Father Manning. In 1838 he was engaged a considerable time in New Brunswick, and his preaching was "with power," especially in the city of St. John and its neighbourhood. These journeys were very useful. Thousands heard the gospel from his lips who would not otherwise have enjoyed that privilege, and great numbers were converted. Feeble churches were encouraged and strengthened, new stations were occupied, ministers were ordained, and various arrangements made issuing in salutary results.

In a word, all the benefits of episcopal visitation were realized without its evils, because there was no assumption of authority.

During the last ten years of Father Harding's life he left home but seldom. As the infirmities of age increased, his labors were mostly confined to his own church and the neighboring districts, save that at the annual gathering of the denomination his powerful voice was usually heard, publishing peace and speaking comfortably to Zion.

The final decline began to show itself early in 1854. He experienced a serious illness in the spring of that year. Though he recovered from that illness, his strength was manifestly failing. Another attack occurred in September. In that month also his beloved companion died. He was greatly supported under the loss, but he felt it more than was generally supposed. He was so far restored as to be able now and then to take some part in public exercises, and he preached two or three times; but as winter approached, he was confined to his house. All saw that he was gradually decending the valley, yet he himself cherished a hope of recovery almost to the last. Perhaps this prevented, in some degree, that conversation with him as with one who was about to depart, which would have elicited an expression of his views and feelings in prospect of the future. Nevertheless, he was always prepared to converse, as far as his strength would allow, on the truths of the gospel, and the glory of the Saviour's government; and he sometimes interposed an observation so shrewd and keen that it was like a gleam of the old brightness. The revival with which the Morton church was visited in the spring of the year greatly cheered him. He was evidently much engaged in reviewing his life and his ministry, the doctrines he had taught, and the effects of his preaching. "Tell the young preachers," said he one day—"Tell the young preachers what I say. Tell them that I have been preaching sixty years here, and that if I had all my time to live over again, I would preach the same truth, only I would try to do it better. I want nothing novel, nothing but the old, solid, firm foundation;" adding, in reply to a question, that thence he derived all his own comfort. About a week before his death he sent a similar message to the Western Association. He desired his name to be inserted in the list of delegates to this meeting: "I shall not be there," he said, "but I wish it to be known, whether I shall be then alive or dead, that I die in the faith."

At length the time of his departure came. On the afternoon of June 8th, I found him sinking into death. The eyes were dim, the tongue was silent. The words of the Psalmist were repeated—"Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod

and thy staff they comfort me," but there was no response. His hand was clasped, but there was no returning pressure. A few hours after, his spirit gently passed away. We buried him on the following Lord's day. A great multitude assembled on that mournful occasion. As they stood around the grave, Watts' beautiful hymn was sung, "Unveil thy bosom faithful tomb," &c. We left him there, "in sure and certain hope of the resurrection to eternal life and of *his* resurrection to that life.

A few observations may be made on his *character* and *success*.

It will be admitted by all who knew him, that Father Harding possessed intellectual endowments of a high order. His conceptions were clear; his judgment, sound; his taste, correct; his imagination lively. He loved to soar among the sublimities, both in nature and in grace. Gifted with a retentive memory and with great readiness of utterance, and subject to strong emotions, he sometimes poured forth strains of eloquence of the noblest kind—soul-stirring and overpowering.

His education was very limited; but he sought continued improvement by reading, and he was a very attentive observer of men and events. Gathering information from various sources, and attentively noting the manner in which human nature is influenced, he attained to a large measure of discerning sagacity.

He loved the truth which he so well understood, and its effects were seen in his life. There is reason to believe he felt deeply, though he was not often disposed to talk about it. He was accustomed to look above rather than within. To speak theologically, or scholastically, the objective prevailed over the subjective. One thing was specially observable—his boundless charity. He would not speak evil of any man, and he could not bear that others should. When he could not avoid referring to the foibles, follies, or even the faults of others, he did it with much tenderness, and so softened and guarded his censures, that it was evident he would much rather praise than blame: hence he had no enemies, for he made none.

What he was as a minister of Jesus Christ, these provinces well know.—He was emphatically evangelical. The riches of divine grace—the fulness of the atonement—the need and the might of the Holy Spirit's influence—the glory of the redemption, in its present fruits and final results, were commonly the subjects of his choice; and conjoined with his glowing descriptions and eloquent announcements, were most pungent, pathetic appeals to the unconverted.

Take an illustration: he preached one Lord's day morning, rather more than two years ago, from the apostle Peter's words, "Unto you therefore which believe, He is precious." Having expatiated with much feeling on the preciousness of Christ, he exclaimed, "What is preaching, unless Christ is the soul of it? What is prayer, unless Christ is the life of it? What would heaven be, if Christ were not there?" He then dwelt on the importance of preaching Christ. It was almost fifty-nine years, he said, since he had began to preach in his poor way. He had begun with Christ, and so he had kept on; now he felt the finished work of Christ was all his hope. About the same time he preached a powerful sermon on Eph. xi. 4–4. With what energy and fervor did he discourse on the ruin, the redemption, and the regeneration—his accustomed themes—and how solemnly at the close did he admonish the people! there was no place, he told them, under such obligations as Horton. The gospel was preached all over the township—"Why was there not a general waking up, with prayer meetings, and believing meetings?" So it was. He magnified God's grace. He charged man with his own ruin—"O Israel, thou hast destroyed thyself, but n me is thine help."

In his intercourse with his brethren there were no pompous airs, no conceit and arrogant assumptions, but ever a meek and humble bearing. And he took a deep interest in the rising ministry. He was always pleased to hear them, always ready to encourage. The theological students at the college shared largely in his sympathy, and profited much by their interviews with him.—They will not forget his wise counsels and fatherly admonitions. He expressed much regret when they withdrew from the institution before the course of instruction was completed; for he earnestly desired that they should become "able ministers," and he deemed it important that they should avail themselves of all the advantages which Providence had placed within their reach.

If he did not excel as a pastor, it was only because a universality of qualifications belongs to no one. He was too kind and loving to be a rigid disciplinarian. But that greatly increased the guilt of those who took advantage of his gentleness and indulged in their sloth and disorderly conduct.

The general success of his ministry has been already noticed. In his own church it was his privilege to witness many powerful revivals. Eighty converts were baptized in 1830; thirty in 1832; one hundred and ninety-nine in 1839 and the following year; one hundred and forty-four in 1848; and sixty-nine in the year which has just closed. These revivals affected all classes, but their influence was chiefly felt among the young. Many who were on these occasions brought to God are now occupying important positions; some are engaged in the christian ministry, and one (Brother Arthur Crawley) is a missionary in Burmah.

"I have been preaching Christ crucified," Father Harding observed in a letter addressed to the *Christian Messenger* in 1846, "more than half a century. I have been present at the organization of many of our churches. I have taken part in the ordination of our ministers. I witnessed the organization of the Association in these Provinces and New Brunswick combined. I witnessed the organization of the Association of New Brunswick. I have passed through many and wonderful revivals of religion. I have been intimately acquainted with many solemn trials and conflicts through which our churches have waded. I have also beheld and seen the salvation of God displayed in mighty deliverances.

"I have been on many missionary journeys, and know well the history of our missionary proceedings. I have also narrowly observed the educational movements of later years, in which also I feel the deepest interest. I have no thought of saying what I do in boasting. The God and Father of our Lord Jesus Christ has graciously caused to pass before me truly astonishing displays of his glorious presence—'mine eyes have seen thy salvation.' 'Not unto us, not unto us, but unto thy name give glory.'

"I have confidence that 'this God will be our God even unto death.' I rejoice to believe also that long after our frail bodies have mingled with the dust of the earth, it will continue to be true that

> 'Israel shall live through every age,
> And be the Almighty's care.'

"I have only to add, that with regard to the displays of Divine grace on earth which mine eyes have seeen and mine ears have heard, my best wishes shall be fulfilled when it can be declared,

> 'This shall be known when we are dead,
> And left on long record;
> That ages yet unborn may read,
> And trust and praise the Lord.'"

White Raiment and Fine Gold.

BY REV. EDWARD WHITE.

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed; and anoint thine eyes with eyesalve, that thou mayest see."—REV. iii: 18.

God grants temporal and material blessings to all alike. "He maketh his sun to arise and shine both on the evil

and on the good, and sendeth rain on the just and on the unjust." But his high spiritual mercies are not given indiscriminately. They are reserved for the select, who, through a divine teaching, are conscious of their wants. God bestows no spiritual blessings but on him who has first felt the need of them. One-half, therefore, of Divine providence has for its object, by sorrow and self-knowledge, to awaken in man a sense of his necessities; the other half to satisfy the desires so awakened. Christ is the "fulness of God" for the empty, the strength of God for the weary, the splendor of God for the blind and naked; and it is a law of the spiritual life that no man can receive more of this fulness, strength and splendor, than he has learned to long for by consciousness of his own misery. "He hath satisfied the poor with good things, but the rich he hath sent empty away." Christ, therefore, is appointed by God not only to satisfy the necessities of the soul, trembling before the vail of destiny, but to awaken a sense of them, to the uttermost. In Him God first comes near and presents himself in all the brightness of his moral perfections, as a vast mirror in which the soul may see itself as it is. This mirror is the life of Jesus Christ. Standing closely before it, and looking into it, the soul sees there both her God and herself; and gazing upon both, she says, "I abhor myself, and repent in dust and ashes! I am, indeed, in need of EVERYTHING! Oh, cover me! hide me from myself! hide me from mine own eyes, O my God!"

RIGHTEOUSNESS is the great want of the soul—righteousness from the God of its salvation. All its deepest instincts ask for that, for deliverance from the sense of guilt, from the voices of accusation which come from within, from above, from beneath; from self-abhorrence, from the dread of danger in judgment to come, and from the power of reigning Sin, that restless demon at the centre. "Lord, help me!" is the cry of the needy; and Christ is God's answer to this cry. Behold Him standing at the foot of the cross, as the soldiers are preparing to fix him upon it. There he stands in the place of the dying sinner, and bearing his relations to earth and heaven." "He bore our sins in his own body on the tree." He is made a curse for us. He wears a crown made of those thorns which the curse brought forth. He suffers even to the death, and dies in agony and darkness. And now, by a wonderful exchange, the soul can stand before God IN THE PLACE OF THE RISEN CHRIST, and can enter into all His relations both towards earth and heaven. We have boldness to enter into the holiest by the blood of Jesus. "We have redemption through his blood, even the forgiveness of sins." This is "Justification," and is it not more wonderful even than Creation?

Now thus speaks the enthroned Redeemer. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear." *Gold tried in the fire!* What can this be but righteousness, the righteousness of Christ proved in the furnace of sorrow and temptation by the fire of omniscience. What else can be signified by the white raiment? At the cross "they parted his garments, and upon his vesture they cast lots." But Jesus had still other robes to bestow, even upon stripped and dying malefactors, raiment white as the light, robes of dazzling lustre, above the brightness of the sun, which should transfigure the wearer, and give him boldness to stand without fault before the throne of the Almighty. "As Jacob of old, whereas he was not the first-born, being hid under the habit of his brother, and clothed with his garment, which breathed a sweet savor, presented himself unto his father, that, in the person of another, he might receive the blessing of the primogeniture; so it is necessary that we should lie hid under the precious purity of the first-born, our eldest Brother, be

fragrant with his sweet savor, and have our sin buried and covered with his perfection, that we may present ourselves before our most holy Father, to obtain from him the blessing of righteousness."*

This, then, is the outer robe of justification, which the best man as a mortal sinner needs *equally with the worst;* and without which the best man will be condemned to be judged by his goodness, or, which is the same thing, to die the second death in his sins. Unless we are born twice, we must die twice. We must be "born again," or die the "second death." And the second birth unites us to the "second man," the Lord from heaven, who is forever "the Prince of Life," and the "Lord our Righteousness." God mercifully saving man from death by an act above law, and altogether irrespectively of human desert, will not share *with man* the glory of that salvation. SALVATION TO OUR GOD THAT SITTETH UPON THE THRONE, AND TO THE LAMB FOREVER AND EVER.

But the "white raiment" which Christ has to bestow is not simply an external robe to cover that which is shameful beneath, or to conceal "filthy rags" through eternity. There is inner white raiment given also. The "king's daughter is all glorious within." Her inner clothing also is white, with rich traceries and embroideries in gold. Christ by his Spirit gives his own character to his people: Repose of feeling, deeper than that of the midnight heavens;—Truth of principle, inviting the scrutiny of the all-seeing Eye;—Nobleness of heart, raising us into communion with all greatness, material and spiritual, for evermore;—Force of will and of faith to remove mountains;—Tenderness like that of a little child;—Absolute submission to the will of God; submission, itself a victory, and the best sedative in sorrow;—Zeal like a cloak of flame, and Love that shrinks not from the Cross; in a word, the likeness of Christ is the destined heritage of every believer. We are to be "filled with the fulness of God." And it will be heaven when the infusion is complete. Will you say, This is nothing but the customary exaggeration of religious discourse? Human nature is incapable of these elevations. Let us reply, that these "beauties of holiness" *are* possible for Christians now, and that we are surrounded by many who exhibit the progressive transformation. It is the disease of a superficial and immoral eye to under-estimate excellence which is present with us. As travelers in the Egyptian desert are wont to exclaim, What, is *this* the Great Pyramid! not recognizing at first its vastness; so those who have no eye for spiritual greatness do not comprehend it when it is before them. When the Great Redeemer appeared in the midst of the Jews, these little-minded worshippers of an imaginary goodness did not recognize the living Reality, but they "compassed him about like bees," and stung him to death; the common fate of greatness, which means simplicity and truth of character, in a world of littleness and falsehood. Thus, therefore, are Christ's disciples also "unknown," in a world which "knew him not." Yet, notwithstanding we are surrounded by *many* of those on whom the Spirit of glory rests as of old, and who are exhibiting in the midst of us the same virtues and graces which adorned, when on earth, the saints in glory. Christ still dwells in his members, and bestows upon them the germs, aye, and more than the germs, of a character which requires only the removal of the opaque vail of the mortal body to shine forth in the effulgence of immortality in the kingdom of their Father. "Without holiness NO MAN shall see the Lord."

And to possess these interior qualities, in whatever degree, is to possess "gold," as well as "white raiment,"—it is to be "rich" indeed. In the outward world, a man's worth and wealth (or well-being)

*From Albertus Pighius, a Roman Catholic divine, quoted by Dr. Owen, in his treatise on Justification.

is reckoned according to the value of his outward estate; in the spiritual world, according to the uses that he makes of it, or the moral quality of the character within him. Men say, Such a one is *worth* so many hundreds or thousands; and according to the number is generally his "worship," or worth-ship, among them with whom he sits at meat. If a man could be conceived, during the progress of a public speech, to commence it in a state of abject poverty, to grow steadily richer during its continuance, and to end it as a renowned millionaire, there is no doubt that a very large number of mankind would be disposed to attach an immensely greater weight to his sentiments at the close than at the beginning of his communication. Their language would be, like that of the common soldier to David, "Thou art worth ten thousand of us!" But very despicable is this worship of men merely according to their wealth; for how poor is many an opulent man, how rich are many of the poor. "I know thy poverty, but thou art rich." He is truly rich who is so in the sense in which God is rich, and that assuredly is not simply in outward property. The "true riches" belong to the mind. He is rich who can endure poverty, and limit his desires, as well as rightly employ external plenty; who knows both how to be abased and how to abound; who knows how to devote more thought to the expenditure of money than to the acquisition of it, and how to leave even "great possessions" at his Saviour's call. How poor, then, are many of the wealthiest; poor in thought; without an idea or volition of their own; destitute of a clear and independent understanding; forever surrendering their minds to the guidance of others, and those not the most thoughtful or honest: consulting with all counsellors except the highest, with all oracles except the oracle of God; the blind bondsmen of ancient custom; the first to join the outcry against an honest reformer; (the Pharisees, who were rich, derided Him;) without vigorous employment to sweeten life; without resource in leisure; the victims of sated appetite, and unconquerable dullness; cankered by envy, petty rivalries, ignoble ambitions; without the zest that labor gives to friendship, to repose, even to amusement; without the sense of beauty, or the glow of poetry, or the love of truth; without the love to man which gives a relish to society, or the love to God which makes a Bethel of a solitude; the decorated livery servants of fashion, dreading more an error in equipment or *menage* than a private scandal or a public crime; some of them born and educated for all this misery, and some of them laboring hard through life to attain it as the reward of their exertions, but alike finding, in a restless and peevish old age, that something much beyond money, or the position that wealth can win, is essential to constitute the happiness of man.

On the other hand, how rich are many of the poor, the holy poor of God; rich not only in reversion, not only in faith, and the prospect of an everlasting kingdom, but rich here, amidst the toils and hardships of a fixed and unconquered poverty. Rich in thought; able to make the world their own, though owning not a foot of its territories, "as having nothing, and yet possessing all things;" rich in the possession of a free and independent intelligence; rich in the power of enjoying simple pleasures, and common duties, and daily life; rich in the ability to extract, like the bee, honey from almost every flower, and to sing over their work as well; rich in repose of mind, that quiet spirit which receives from the single geranium in the cottage window more deep and abiding pleasure than excited folly can gain from all the collected palms and magnolias of Asia; rich in the radiant, priceless jewel of integrity of character; rich in friends who go with them to the Cross; rich in the well-spring of genuine sympathy, in the power of deriving hap-

piness from other men's gladness, and even from other men's sorrows, through earnest efforts to alleviate them; rich in that holy love which makes the wear and tear of household life seem, not like the laborer's trample on the world's vast treadmill, but like an ascent on the golden steps of duty up to the very gate of heaven; rich in that inward light, the light of God's loving Spirit, which dwells in the soul, and passing through the eye as a prism throws a wide and sunny radiance of variegated beauty over the external scene; rich in books, and in the book of God; rich in good works and alms-deeds; rich in the wealth of the sanctuary, and in the smile of heaven; and rich in the fortune left behind of a blessed memory and a fragrant name. Of such as these is many a Christian laboring man, and many a Christian toil-worn tradesman, and many a Christian sleepless mother, and many a father of children, whom the world accounts a poverty-stricken and hopeless struggler with an evil destiny. And all these "riches," accumulating into the treasures of eternity, and the mountains of fine gold that shine along the horizon of Beulah, are the gift of Christ, which he is ready to bestow on all who ask them, even on the poorest!

"I counsel thee," He says, "to buy of me gold tried in the fire, that thou mayest be rich." *To buy of me.* But there is no barter here. It is an exceptional traffic. Here ask is have, and seek is find, and knock is open wide. Here is hope of heaven for *him that hath no money.* Salvation, and all that belongs to it, through endless duration, depends upon asking. "Ask, and it shall be given you!" Before him who asks, every door flies open, every vail rends, every mountain-barrier flows down. Asking draws down all the riches of grace and of glory into the soul. Asking brings Christ, with his untold store of refined gold, and his shining robes, to the meanest cottager of clay, and all the wealth of heaven, to fill the coffers of poor bankrupt man.

Oh, then, our Saviour and Friend, abide with us, for the day is far spent! Let that sacred presence of thine, which made the hearts of the travelers to Emmaus burn within them in their walk by nightfall from Jerusalem, be felt by us, even though it be unseen; and let the path of life, as the shadows gather around us, be cheered by the thrilling revelations of thy loving wisdom, kindling over us like the constellations through the evening sky. Too much, during life's little day, have we sought for pleasure in delusion, and striven to surround ourselves with the sparks of a vanishing excitement; but, warned by the descending shadows, and still more drawn by thy COUNSELS, we would turn to Thee, with full purpose of heart to cleave to the Lord, and to prepare by a closer communion with Thee on earth for that heaven of which the Light is the Lamb.

O Son of David, have mercy on us! Here we sit too often like blind Bartimœus by the wayside begging. Hear us, amidst the exulting shouts of the millions that surround Thee! Dost thou ask, What is it that I shall do unto you? LORD, THAT OUR EYES MAY BE OPENED! Anoint our eyes with eyesalve that we may see! See ourselves, see Thee, behold our God! Purge away the film that shuts out all heaven from our vision. Then we will follow Thee in the way, and sing without ceasing the high praises of God. Then, when beggary is exchanged for wealth in thy friendship, and blindness for eternal daylight in the clear shining of thy countenance, we will sit by the wayside begging no longer, nor grovel in a vagrant penury, but first among the multitudes who cast their garments in the way, and carry palm-branches in thine honor, we shall herald thy peaceful triumph through this dying world with loud hosannahs, and Blessed is the King that cometh in the name of the Lord!

The Way of the World.

If you were standing on the margin of a great river, and saw a multitude of persons, in a vessel over which they had no management, floating rapidly down the stream towards a cataract, so near that they were already within sight and hearing of persons before them, trembling, fainting, shrieking, when they were brought to the brink, and then sinking and disappearing amidst the foam and roar of the waters; if you saw that, notwithstanding their appalling condition, they had given themselves up to amusement, and merriment, and indulgence; or that they were intent in making observations on the objects that were swiftly passing in review before them in their course; or that they were engaged in contentions and competitions about precedence and distinction, or about the possession of rich dresses, or conspicuous places in the vessel, while the rapid tide is sweeping them along to the dark yawning gulf already in their view, —what could you say of them, but that they were mad or intoxicated? If, indeed there was no possibility of escape for them, you might suppose that, in their desperation, they were merely endeavoring to divert their thoughts from a fate which they saw to be inevitable. But if you saw some reasonable prospect of deliverance held out to them, men from the shore offering to assist them, boats launched, ropes conveyed to them, and yet that they disregarded every signal, every warning, every cry of entreaty, and continued intent on their revelry, or their vain pursuits, till they came to the brink—when they, too, immediately began to tremble, and faint, and shriek, and bewail their folly, like those that had gone before them, and then plunged into the abyss, and disappeared for ever; you could not account for so strange an exhibition of human nature, but by supposing they were under the power of some awful infatuation—some diabolical witchery—some species of insanity that deprived them of the common understanding and the common feelings of men. Now such is the exhibition which the great mass of mankind, who are rapidly carried in succession down the stream of time, towards a dark, unknown eternity, present to those whose eyes are opened to discover things as they are; and such precisely is the cause to which the Scripture ascribes their portentous foreboding insensibility: it declares that they are under the influence of strong delusion; that a fatal infatuation has been thrown over their understandings by a malignant spirit; that "the god of this world hath blinded their minds, lest the light of the glorious gospel of Christ, who is the image of God, should shine upon them."—*Carlisle.*

On Reading for Instruction.

The object of all reading should be instruction. If you do not grow wiser, in some way, by what you read—that is, if you are *only* amused and not instructed by what you read—you are throwing away the greater part of the time spent in reading. To gather instruction from the pages of a book, you must understand them, and you cannot understand without consideration and thought.—While it is desirable that you should select such books and publications as you can master, it is indispensable that you should exercise the powers of your own mind, and be determined to master them. Do not complain of the words of many syllables that a writer uses, so long as he speaks to you in fair and honest English. It is better for you—better a thousand times—that you should come upon a word or a phrase now and then, the meaning of which you should have to seek out by inquiry or by the help of the dictionary, than that you should be written to in such words and forms of expression only as you are already acquainted with. If authors were to write down to the comprehension of the lowest intellects, they would never succeed in raising them to a respectable standard; and instead of

promoting the popular improvement they would retard it. It is an old saying, that if you wish to make a person a dunce, you have only to treat him as a dunce, and he is sure to become one. There is much truth in this, and it is not less applicable to a class than to an individual. If the laboring and uninstructed classes be written down, to be sure of one thing they will be kept down.

When a man or a lad in humble life acquires a taste for reading, he makes a grand discovery; he enters upon a new world—a world as new to him as America was to Columbus, when he first set foot upon it—a world full of marvels and mysteries, and what is better than these, full of a wealth of wisdom of which he may help himself to as much as he can carry away, and make it honestly his own. The great drawback is, that he finds he cannot carry much of it. The land of literature is to him a strange land and its language, to a considerable extent, a strange language. In this dilemma he is apt to make the mistake of supposing that if the writer had used simpler language he should have understood the subject at once, and enriched himself by a new possession. In the present day this idea is generally without foundation. There was a time when knowledge, which was not thought good for the common people, was boxed round with a kind of learned pedantry, which rendered it accessible to only a few; but that time has gone by, and the best writers now address themselves to the largest classes—for a very sufficient reason, namely, that in these days, when books are sold so cheap, it is only from the patronage of the multitude that they can hope for adequate remuneration. It is the interest of all the popular writers to simplify their propositions, whatever they may treat of, as far as possible; but this practice of simplifying can only be carried out to a limited extent, after all, for a reason which, on a moment's consideration, will be obvious. What are words? Words are nothing more or less than the names of ideas; if any combination of letters of the alphabet suggest no idea to the mind, such combination is mere gibberish, not a word. All the words that an illiterate man is acquainted with have their corresponding ideas in his mind; and all the ideas in his mind have their corresponding words in his memory.—Now if he turn the faculties of his mind to a new subject—a subject entirely different from anything which has before occupied his attention—it is as certain that he will meet with new words as that he will meet with new ideas; and simplify as much as we may, it is not easy to perceive how he is to make himself master of any new subject through his old stock of words. Thus, in order to get new ideas, you *must* get new words; and in the proportion that you master their meaning will be your knowledge of the subject to which you turn your attention.

To profit by literature, then, you must learn its language. All that has been done, or can or will be done in the simplifying processes, will never do away with that necessity. But how? That is the question—which is the readiest and most practicable way of setting about it? Let us see if we cannot cite a case in point.

It happened to the Rev John Newton, the friend of the poet Cowper, that once in his life he was shut up on ship-board, with no other means of occupation at his command than those afforded by a few books in English, and a copy of Livy, the Roman historian, in Latin. He had soon exhausted the English books, and then he began to look with a longing eye upon the thick Latin volumes, which were sealed to him, from his ignorance of the language. He knew something, however, of the grammar of the tongue, and he got a dictionary. He made up his mind, and set to work at once. You may imagine him if you like, clearing his way, a line or two an hour, for the first few days; thumbing the dictionary at every turn, and writing down the words.

with their meanings, which he was fearful of forgetting. But look at him after he has been at it a fortnight. He now reads half a page at a time before he turns to his dictionary, and does half a dozen pages before breakfast. Look at him again in two months more. He has now begun reading the work a second time; he is enjoying the narrative, and the dictionary is hardly referred to twice in the whole day. His progress must have been something like this; for he tells us that he completely mastered the work in the course of a few months, and that he never afterwards met in any author a Latin word which gave him any trouble.

"But," says the laboring man, "I am not John Newton, and I am not likely to be shut up with a big book and a dictionary for months together."

True, my friend; but you have a much easier task to get through. Remember that the language you have to learn is your mother tongue; that the words whose signification bothers you are on the lips of your fellow countrymen every day and all day long; that you have a living dictionary in your neighbor; who will help you, and whom you may help in your turn; that you can buy a dictionary for a few dimes, which you can put in your pocket; and remember, too, that every step you advance will render the next easier.

Take advice, if it suits your case.—Here it is. Select a volume of average reading; you may as well make it a history of England. Begin the perusal of that with a dogged determination to understand the whole before you have done with it. Do your best with every sentence, using your dictionary with discretion. If a passage perplex you too much, don't boggle over it, but go on to the next; it will all come plain enough in the second reading; or if not in the second, then in the third. By this means you will learn the meaning of thousands of words which you did not know before, without looking for them in your dictionary, and save yourself a deal of thumbing. Keep the dictionary as a last resource, but never fail to consult it if you cannot get at the true meaning of a word without. Do this with your history of England. Don't be so silly as to imagine that there is any real difficulty in it, but do it thoroughly, as a working-man knows how to do a thing that has been done; and you too shall say in your turn, as John Newton said with regard to his Latin, that the signification of words gives you no further trouble.

The language of literature once acquired, the world of literature is before you. It is a boundless field of delightful and exciting inquiry, if you make the right use of it. We will not promise that it shall lift you out of the humble sphere you occupy—though it has done that, and more than that, over and over again—but it shall build you up to a nobler state of being, and make you a credit and an ornament to any position you may be called upon to fill.

Sweden.

THE CONFLICTS AND THE TRIUMPHS OF THE TRUTH.

The Rev. Ira R. Steward has favored us with an extract from a letter addressed to the Rev. A. Wiberg, by Mr. CHAS. MULLERSVERD, a young man baptized by Mr. Steward three and a half years since into the fellowship of the Mariner's church of New York, and now recognized as one of its "sailor missionaries." The intelligence given in the letter we suppose to be perfectly reliable, and it certainly possesses great interest. The movement in favor of evangelical religion in Sweden, seems to be more remarkable than in the early history of the German Mission. The letter is dated Stockholm, July 21.—*Examiner.*

As to my temporal interests, the Lord in his infinite faithfulness has taken care of them. On my soul he has bestowed grace and manifold kindness; having been chastened and stricken, but also comforted and rejoicing in affliction. The Lord, too, has quickened a slumbering gift, and thereby given a distinct direc-

tion to the glorious commission which Jesus gave to his disciples," "To preach the gospel to every creature."

I will tell you something of the wonderful dealings of the Lord with me. On the one hand, I felt as much aversion to continue my sea-faring life, as an intense desire to become a messenger of the gospel: while on the other hand, I dared not, on account of my own weakness, stand up publicly as a minister. I saw, therefore, no other way than to continue in the calling in which the Lord had placed me. Meanwhile the month of June approached, and the ministerial conference meeting for the promotion of religious liberty, with its contests. But Mr. Hanmer, pastor and editor of the *Evangelical Church Friend*, and to a certain degree, of very liberal sentiments, with his calm, conquering arguments, kept the most fierce champions of religious oppression in check, and generally had the ascendancy. I conversed with several of these men, and among others was a pastor from Westergottland, who was in great doubt whether infant baptism had any foundation in the word of God. One day when we had conversed much upon the subject, he asked me whether I would dare, in a public discussion, to defend my views. When I answered in the affirmative, he immediately went to the place where the clergy were in session, and challenged, in our name, the Archdean Thomander to engage in such a contest. Thomander did not suffer this to be said twice, but immediately accepted the challenge, and fixed the day when our discussion should take place in the English Church. What was now to be done? Most of my friends thought it useless to enter into controversy with one so pre-eminent for learning and ability of speech, while I had never dared to stand up in public, even in a discussion on the Bible. Yet we resolved, relying on the help of the Lord, in order that the good cause might not suffer by our running away, to defend the truth as well as we could.

At our arrival in the church we found a great number of people, and Thomander with your book in his hand, had placed himself near the altar. He commenced with a learned examination of the true meaning of the word *baptize*. He continued more than an hour on this topic, but was remarkable for the defect, I have often found in Thomander—being too intricate and complex, and consequently very unintelligible to the unlearned. The sentences were very long, so that intense attention was needed to comprehend what was meant. With some fear, I asked to have a hearing. And after declaring that I did not think it necessary to dispute on the word *baptize*, as I believed but few of those present were acquainted with the ancient languages, I turned to Matt. 28, and Mark 16, and endeavored therefrom to prove that all candidates for baptism should first be made disciples, which certainly cannot be done in any other way than through faith; and I appealed to all true Lutherans, who would not deviate from Luther, and the Augsburg Confession, to quote or show the passage where it was said that any one could receive faith without having heard of the gospel.

Thomander interrupted me several times, and replied finally that children had faith, or at least a germ or disposition to it, in the same way that it could be said that an artist, when a child, already possessed the slumbering faculty that was afterwards fully developed! To this, I replied, that the same thing could be said of villains. But it would be perfectly absurd to punish a child on the supposition that the evil germ was in it, and might develop itself in future. And just so absurd it would be to baptize children on the supposition that they may afterwards become believers. Several others took part. After all had closed, Thomander spoke friendly with me, asked me how old I was, and how

long I intended to stay in Sweden, &c. The general opinion of this, and a similar meeting held afterwards was, that Thomander had badly defended his cause.

Soon after this I went over to Aland to carry on some small traffic with the English fleet. Here the Lord opened to me a door for the declaration of the truth. *Twice every day* I spoke the Word of God to assembled multitudes for the space of *nine weeks*. Finally I returned in November, after the last Englishman had left Aland, and after having twice been very nearly arrested and sent over to Russia. One time I was saved by a pious English marine Captain, whom the Lord sent in a marvellous way at the moment of danger, not one Englishman having previously been there for four weeks. The second time I was very near being seized by a policeman, who at midnight made his appearance in the farmyard where I lodged, and by force broke open the door to the chamber where I slept. But the Lord so managed the affair, that the driver of the policeman, who was affected by the truth, meanwhile went his way, so that opportunity was given me to flee away and escape. During this time it pleased the Lord to awaken a great many to a concern for their souls.

After I returned to Stockholm, I was engaged by the Swedish Evangelical Alliance to travel in Noorland, (North of Sweden.) From Segarsta I went to Mo, where I expected to hold a meeting in a school-hall. It was a cool starry evening, but imagine my astonishment when I came near to the house and saw the church at a little distance already lighted, and people streaming towards it from all quarters. The school-teacher soon informed me that so many people had come, that the pastor, Archdean Ronquest, had found himself obliged to open the church. I hesitated a moment, as I very well knew that they would never have opened the church doors for me if they had known I was a Baptist. But what was to be done? Nothing but to commence; which was done in the name of the Lord, and with his blessing. After I had closed, the Archdean hastened up to the pulpit, and first gave his hearers some powerful words of exhortation to lay to heart what had been said, and then turned to me with a very flattering eulogy. This was naturally repulsive to me; but at the same time it occurred to me that it was a strange and unheard of fact, that an Archdean should pronounce a eulogy from the pulpit over a Baptist preacher.

At Sundsvall, the friendly treatment of the clergy ceased at once, in consequence of an article in a political and religious newspaper called the *Watchman*, edited by the learned theologian Hultkrants, who most severely censured the conduct of the Evangelical Alliance for sending out me, one of the most zealous promoters of the Baptist heresy. The Dean of Sundsvall, who was opposed to religion, broke out against me in a newspaper edited by him. But a Master of Arts, in the school of the city, Alfred Selahn, who is the editor of the other paper of the city, was awakened to a concern for his salvation, and took warmly with my party. The public accuser of the city made great ado, which the Lord, however, happily averted.

I will now notice the state of things in general. The Baptist movement is spreading over the land very much; consequently its opposers counteract most fiercely. A number of works have been published as a refutation of your book. Professor Anjou, now minister of State, has in a learned treatise been seeking to refute the church historical part of it; and declared it to be partly unfair, and partly betraying great ignorance. Landgren has written a dirty refutation which develops a great deal of coarse wit. The arguments for infant baptism are somewhat different with different authors. They all, however, agree that you have treated the

whole subject in an unfair way. It is, therefore, of the most urgent necessity that you no further suffer anything to detain you from coming home, in order that a newspaper may be established, which may clearly and definitely refute these calumnies. Besides, it is necessary, in order that regular churches may be organized, a confession of faith published, and all the Baptists in the country in a formal way, in a printed bill to his majesty, declare their separation from the State Church. I believe that through such an open and bold procedure, numbers of hesitating souls would follow the truth. Violent persecution will, to all appearance, sooner or later, break out; and it would produce an infinitely more powerful effect if we were to meet them in the name of the Lord with open face, instead of a cowardly shrinking, which generally betrays a sick and dubious cause. Still, whatever may take place, the Baptists are resolved to *stand one for all, and all for one.*

One part of the press is on our side, and, best of all, the evening paper. This paper is the most circulated and influential in the country—*The Times of Sweden.* I have become acquainted with the chief editor, Mr. Bergstadt; and in case of a more severe persecution, he would most warmly take part with us. But for all this, your return home is necessary.

The Evangelical Alliance, though consisting of parties very diverse from each other, have, in many respects, been the means of doing much good. In many parts of Sweden there is a very considerable number of ministers who cherish Baptist sentiments. Our meetings here are largely attended. On the Sabbath, the vestry and generally the staircase is filled with people.

The "Consecrated Cobbler."

WHEN William Carey went to India, many a wise man would have said to him, "You may just as well walk up to the Himalaya mountains, and order them to be removed and cast into the sea." I would have said, "That is perfectly true, this Hinduism is as vast and solid as those mountains; but we have faith—not much, yet we have faith as a grain of mustard-seed;" and William Carey said, "I will go up to the mountain." Lonely and weak, he walked up toward that mountain, which in the eye of man seemed verily one of the summits of human things, far above all power to touch or shake it; and with his own feeble voice he began saying, "Be thou removed, be thou removed!" And the world looked on and laughed.

A celebrated clergyman, looking down from his high place in the Edinburgh Review, was much amused with the spectacle of that poor man down in Bengal, thinking in his simple heart that he was going to disturb Hinduism; and from his high place he cast down a scalding word, which he meant to fall just as of old boiling lead used to fall upon a poor man from the height of a tower. He called him a "*consecrated cobbler.*" All the wise world laughed, and said he was treated as he ought to be treated. However, he went on saying to the mountain, "Be thou removed, be thou removed!" and one joined him, and another joined him; the voice grew stronger; it was repeated in more languages than one: "Be thou removed, and be thou cast into the depths of the sea!" and now there is a large company who are uttering that one word, "Be thou removed!"

I ask the living representatives of the very men who first smiled at this folly, "What say ye now?" "Well, they answer, "you have not got it into the sea yet." That is true; but do you say that the mountain, during the last forty years, has not moved? No man can say that it is in the same position as it was when William Carey first went up to it. It is moving fast; and I call upon you to swell that voice, the voice of God's church, which seems to say, "Be thou removed; be thou removed, and be thou cast into the depths of the sea!"—*Arthur.*

Editor's Garner of Gleanings.

How to Build a Meeting House.—Rev. S. P. Ropes in the "Christian Times," furnishes the following, which we give as a specimen of Western enterprise:

Coming in April last to this place, Carimona, Fillmore co., Minnesota, I found a number of Baptist brethren and sisters; and in accordance with their wishes, immediately commenced preaching to them on every Lord's day. Having erected a cabin for the temporary accommodation of myself and wife, I went to work and quarried rock for a church. One or two friends kindly proposed to come with their teams and haul the rocks to the place of their destination, a distance of some half a mile. But how agreeably were we surprised in the morning, to see a dozen men coming instead of two, with half as many teams, and all taking hold of the work in good earnest; some hauling rocks, others quarrying more, and others digging the cellar. The ladies not to be out-done by the gentlemen, with their pails, baskets and bags richly stored with bread, cake, butter, eggs, coffee, tea, sugar and other provisions, insisted on undertaking the labor of preparing for the company both dinner and supper. And they did it too in fine style. The weather was delightfully favorable, and the whole undertaking was completed in a most praiseworthy manner. More than fifty loads of stone were deposited at the place of building, and after serving up a beautiful supper for all present, the good ladies filled up our box with sugar, our can with tea, our jar with butter, our basket with eggs, and our tray with bread and cake. Was not this pretty well for a new country?

German Baptists in America.—The recently held Annual Conference of German Baptist ministers and brethren in Lycoming co., Pa., was full of interest. The Lord is prospering the work of their hands. The additions to the churches connected with the Conference have been, during the past year, by baptism 162, by letter 109, by restoration 12. Exclusions 37, dismissals by letter 114; showing how much the members change their locations) deaths 14. The whole number in membership is 1051. At least 100 more are scattered and not yet formed into churches. During the last three years it has more than doubled the number. The Lord has certainly a people among the Germans in this country.

Death of Leang Afah, the Chinese Evangelist.—A correspondent of the London Watchman, writing from Canton, April 13th, says:—"Since commencing this letter, I have been somewhat startled by the announcement of the death of the native evangelist, Leang Afah. He was the first fruit of Protestant missionary labor in these regions, and from his association with Morrison and Milne has always been regarded with peculiar interest, as forming a connecting link between missionaries of this generation and those honored servants of God. His death was unexpected; for although he had for some months exhibited signs of gradual decay, he preached as usual last Sunday."

Return of Missionaries.—Rev. Nathan Brown, D. D., of the Assam Mission, and the Rev. J. S. Beecher, of the Bassein Mission, have arrived in this country.

Rev. J. C. Burroughs, of Chicago, has accepted the presidency of Shurtleff College, and will take the place assigned him on the 1st of January. Until that time Rev. S. Y. McMasters will discharge the duties pertaining to the office of President of the College.

Rev. Wm. H. Robert, has been called from his recent professorship in the College at Griffin, Geo., to the Mathematical Professorship in the "Cherokee Baptist College," at Cassville Geo. This new College is about commencing operations.

Mount Carroll Seminary.—The first Biennial Register and Circular of this institution reports that the school is now thoroughly organized, with a new and commodious building, a library, apparatus, &c. The Faculty is composed of eight teachers, with three assistants. The school embraces departments for both males and females, and is amply provided in all respects. The number of female pupils reported is 180; of males, 140; total, 320.

Mt. Lebanon University, La.--The sum of $14,706 has been contributed and subscribed towards the endowment of this new Institution.

California.—A new Baptist church has been organized in the north-eastern part of Sacramento, which is a part of the city "growing rapidly, and entirely destitute of any place of worship."

New Associations.—At the annual meeting of the Dane Association, held with the Baptist chuch at Dellton, Wisconsin, in June last, measures were taken to divide that body, leaving the Dane Association to embrace the churches in Dane and Jefferson counties. At the same time it was recommended that the churches in Dodge, Columbia, Sauk, Richland, and Adams counties, meet in convention at Wyocena on the first Wednesday in September, to organize a new Association. In accordance with this recommendation, messengers from fourteen churches met at Wyocena on the 5th of September, and the new Association was organized.

It is denominated "Dodge Association."

Last year the ministers and delegates of the Davenport Association, Iowa, agreed to divide; accordingly the churches as then proposed, north of the south line of Jackson and Jones counties, and the counties west of them, met a few days ago to form themselves into a new Association. The Convention met at Lamotte, Jackson, Co., in the new and beautiful meeting house which was dedicated last April. The assembly was large. Articles and by-laws, and rules of order being adopted, the Convention resolved itself into The Dubuque Association, by which name this body will be known for the future. Rev. T. S. Griffith was elected Moderator, Deacons Rupert and Montague, Clerk and Treasurer. During the session twelve sermons were preached. The session was large, harmonious, and devotional. The new Association comprises seventeen churches, and there is a large field of labor open around them.

Comparative Decline of Romanism.—Maryland, the first State where the Roman Catholic church gained a footing, now has 807 Protestant and only 65 Catholic congregations. In Florida, where the Catholics made an early settlement, there are 170 Protestant, and only five Catholic churches. In Louisiana, which was also settled by Catholics, their churches number only 55, but the Protestants 247. In Texas, the Catholics were the first in point of time; they now have 13 churches, but the Protestants report 307.

Sabbath Schools in Kansas.—Rev. Mr. Armstrong, of the Congregational denomination, now residing in St. Louis, has organized nine Union Sabbath Schools in Kansas Territory; one at Kickapoo, also one at Leavenworth, at Grasshopper Falls, Pleasant Hill, Indianola, Mt. Zion, twelve miles north of the latter place; Pawnee, Big Blue—two others had been previously organized at this point; also one at Big Springs. He states that he found schools organized at Lawrence, at Bloomington, as also at Brownsville, both on the Wakarusa; at Mr. Lyon's, four miles west of Lawrence, and at Topeka. Mr. Griffing informed him that one was about being organized at Tecumseh. Mr. Armstrong is taking measures to organize schools at Franklin and Blanton. Others have been organized at various points, of which we have no definite information.

Tsa-Mai, a Karen convert, has been ordained to the work of the ministry in Henthada. He is the first Karen ordained at this station. He has gone to a region of unconverted Karens, half way between Donabew and Henthada, and already several families have begun to worship God, and hopes are cherished that a flourishing church will soon be gathered at Auprah. Mr. Thomas speaks of Tsa-Mai, as one of the most unassuming men he has seen here among the Karens. He has a good knowledge of the Scriptures, and is unrivalled in his character as a moral and religious man."

Toungoo.—Dr. Dawson writes, that a native teacher at Toungoo had sent information to the recent missionary meeting at Kemmendine, that thirty-seven new zayats for preaching and teaching had just been built, in the hope that they would soon all be occupied by suitable teachers. No less than *three thousand Karen converts* were wating to receive the ordinance of baptism. "The intelligence," says Dr. D., "was overwhelming to our poor fainting hearts. It is as marvelous as the showers of Divine grace poured down at Pentecost."

New Mexico contains sixty-one thousand inhabitants, of whom fifty thousand are descendants of the Spanish conquerors. Santa Fe, the capital, has a population of six thousand. A missionary there reckons not more than twelve hundred readers in the territory.

Bequest.—The late Joseph P. Fairbanks, of St. Johnsbury, Vt., bequeathed $10,000 to Middlebury College, $10,000 to constitute a fund to aid indigent young men in their preparation for the ministry, and $10,000 to constitute a fund for the support of aged and infirm ministers who may be needy.

Luther's Church.—In letter forty-five,

of "Sunny Memories of Foreign Lands," Mrs. H. B. Stowe describes Luther's Church in Wittenburg, Germany. "The altar piece is a Lord's Supper, by Louis Cranach, who appears in the foreground as a servant. On each side are the pictures of the Sacraments. In baptism, Melancthon stands by a laver, holding a dripping baby, whom he has just immersed, one of Luther's children, I suppose, for he is standing by."

MEMOIR OF DR. CONE.—The family of Dr. Cone have the pleasure of announcing, that a memoir is in the course of preparation in conformity with their wishes: and they respectfully request all persons who have letters or other documents or reminiscenses of any kind relating to the deceased, which may be of service in writing his life, to forward them to the address of the subscribers.

Any document thus sent will be carefully preserved and returned according to the direction of the party forwarding it.

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465, *Broome Street, N. Y.*

LIFE AND LETTERS OF MRS. JUDSON.—The Executors of the estate of the late Mrs. Emily C. Judson, have made arrangements with the Rev. Rufus W. Griswold, D. D., to prepare a memoir, embracing her Life and Letters, and from the progress already made, it is expected that the book will be published in the spring of 1856. Dr. Griswold's personal knowledge and just appreciation of Mrs. Judson's character and genius, authorize the anticipation of a work of rare interest and value.

AFFECTING SCENE.—Col. John Darrington, an officer of distinction in the war of 1812, died at his residence in Clarke county, Alabama, on the 12th inst. At his burial his slaves collected in large numbers near the grave, and one of them, an old man, requested permission "to pray over his old master." His fellow-slaves and fellow-mourners joined in a hymn which he gave out from memory, when he offered to the Throne of Mercy a prayer, which, for deep pathos and profound humility and adoration, could not be excelled. The tears of a large concourse of white persons present showed how deeply they were moved by the fervor and earnestness of this good old slave.

FLYING FROM PERSECUTION.—Sixteen German Baptists have recently emigrated to our western country from Mecklenburg, with their children and friends, in all one hundred persons, being driven from their fatherland on account of their obedience to Christ's command, to be immersed on a profession of faith, and for refusing to have their children sprinkled. For seven long years they stood their ground, subjecting themselves to every cruelty that the Government, at the instigation of the Lutheran clergy could devise. But when, at last our members were not permitted to be married, either by the Lutheran priests nor by our ministers, our brethren could remain no longer.

Other brethren in Mecklenburg, however, are still zealously engaged in the spread of the Gospel, in the midst of imprisonment, and enduring the spoiling of their little earthly property. God owns these efforts, and frequently converts are baptized.

THE BRITISH AND FOREIGN BIBLE SOCIETY received the last year, $625,000, being $40,000 more than any previous year. The Society has been the means of issuing nearly twenty-nine millions of copies of the Scriptures in one hundred and seventy different languages.

THE WALDENSES have commenced a church in Nice, which it is expected will be completed in the spring. They have also commenced one at Genoa. The one at Turin is successful. These are the beginning of a new era, and remarkably illustrate the providence which has preserved this interesting people unconsumed in the furnace.

STATISTICS OF THE ASSOCIATE PRESBYTERIAN CHURCH.—We find in the last number of the Evangelical Repository, statistical tables, published in connection with the minutes of the late Synod of this Church. The number of ministers is 164; licentiates, 21; congregations, 267; families, 9,648; members, 21,588; increase during the past year, 1,665; decrease, 872; total contributions, $10,729 77; average amount contributed by each member, 49½ cents. The table from which these figures are taken, shows a marked difference in the liberality of different sections of the Church; thus the average of contributions to each member in the bounds of the first Presbytery of Cambridge, New York, is $1,11, while the average to each member in the Presbytery of Ohio is only 20½cents. The average in the Alleghany Presbytery is 80 cents, in the Clarion Presbytery, 21 cents.

CHINA.—Dr. Macgowan writes that Canton "is fast losing its commercial pre-eminence over other maritime cities in the empire, owing partly to the outlet which has been found for black teas at Fuhchau, and

partly also to the interruptions which trade has experienced through the rebellion, and subsequent insurrections." He speaks with indignant horror of the mutual atrocities practiced upon prisoners by the imperialists and revolutionists. He visited Fatshan, a city with a population of over a million, equalling Canton in that respect, and exceeding it in manufactures and opulence, but which is now only a heap of ruins. It has been utterly destroyed with this internecine war. He walked over "miles of ruins."

American Board of Foreign Missions.—The following is a summary of the operations of this Board as furnished by the last annual report:

Number of Missions,			29
" " Stations,			120
" Out-stations,			59
Number of ordained Missionaries (6 being Physians)	155		
" " Licentiates,	3		
" Physicians not ordained,	7		
" " other Male Assistants,	16		
" " Female Assistants,	202		
Whole number of laborers sent from this country		383	
Number of native preachers,	46		
" " Native Helpers,	236		
Whole number of Native Assistants,		282	
Whole number laborers connected with the missions,			665
Number of Printing establishments,			11
Pages printed last year, (in part,)			25,822,780
Number of churches (including all at the Sandwich Islands,)			115
" " church members, (do do last year,)			26,808
Added during the year, excluding those at the Sandwich Islands,			635
Number of Seminaries,			11
" " other Boarding Schools,			19
" " Free Schools, (412 supported by the Hawaiian Government,)			787
" " Pupils in the Seminaries, (80 do)	429		
" " Boarding Schools,	594		
" " Free Schools, (10,705 do)	20,555		
Whole number in Seminaries and Schools,			21,578

Russia is the most extensive unbroken empire that ever existed. It covers nearly one-sixth of the habitable globe. It is forty-one times the size of France, and one hundred and thirty-eight times that of England. Alexander is reported to have said in his ambition—"I insist upon having the Baltic to skate upon, the Caspian for a bathing place, the Black Sea for a wash hand basin, and the North Pacific ocean for a fish-pond."

The Japanese.—Captain Adams, of the United Sates Navy, who recently returned with the Japanese treaty, found the Japanese officials extremely courteous and friendly, and the people social and communicative. Their former distrust and jealousy seemed greatly diminished. There was some difficulty in procuring the signature of the emperor to the treaty, as it was the custom for the supreme council to act in his stead. But the difficulty was overcome, and the treaty with the United States is the first that ever received the signature of a Japanese emperor. The privileges of trade secured are more liberal and advantageous than have been secured by any other nation that has obtained access to this isolated people.

The Japanese officials made many enquiries after Commodore Perry, to whom they sent messages of remembrance. The circular railroad and locomotive he took out had been put up in Yedo, and the Japanese could now manage them very well, the locomotive making its trips every day. They had also the life boat in the water, with a special crew detailed for her. The magnetic telegraph, however was rather too difficult for them, and they had not succeeded in getting it to work properly. During the visit of Commodore Perry's squadron they took measurements of the storeship Southampton, and they had a vessel of the same model and dimensions nearly ready for launching. The old Japanese law restricting the size and model of their junks has recently been abrogated, and the government is now ambitious to possess a naval squadron similar to ours. From this fact it will be seen how rapid is the growth of new ideas in this secluded nation, and what vast changes must necessarily result from their further intercourse with Americans.

The only American article they objected to the introduction of was religion. They preferred their own, and the commissioners returned to Captain Adams a bundle of religious books and tracts, which one of the American Chaplins had distributed among the people, requesting him to take them

back to America. They remonstrated at this attempt to proselyte the Japanese, as in violation of the principles of the treaty and contrary to Japanese law.

A commercial company, called "The Japan Trading Company," has been projected in New York, with a capital of one million dollars, to reap the first fruits of the commerce with the Japanese. The Senate of the United States has also proposed a bill establishing a line of mail steamers from San Francisco to China, touching at Japan.

IRISH IN AMERICA.—A Roman Catholic clergyman of the diocese of Cashel, has received a letter from an Irish priest, the Rev. Thomas Reardon, Pastor in Eastern Pennsylvania, in the course of which the writer imploringly entreats his correspondent to use all his influence to check what he designates the insane spirit of emigration to America, which seems to possess the people of Ireland. "They are rushing," says the writer, "on the almost certain ruin of their souls, while their temporal condition is at best but little improved. A full fifth of all the number leaving Ireland are laid in strange graves, within one short year from the day they quit their native shores, and the greater part of the others are soon broken down by the severe labor to which they must subject themselves, and the awful climate, which rapidly bring on premature old age, and hurry the victim into an early grave. From the hour they land to the hour they die, they are despised and spit upon, and in thousands of cases they die without the last rites of the church, or any of the consolations which at home would smooth their pillows, and prepare their souls for the solemn moment of departure. I have had much experience of the mode of life into which nearly all our people are drawn, and I solemnly believe that if the vessels which bring them over were suddenly to founder and carry every creature on board into the depths of the ocean, they would have a better chance of salvation than they have after they have lived for some time in this country. So entirely convinced am I of the fearful havoc of souls which is the result of coming here, that, were Almighty God to give me the power of building a wall of fire around Ireland to prevent its people from leaving it, it should be built before the ink with which I write this line would dry. For the love of Jesus try to keep your people at home, for every individual you keep, you snatch a soul from hell.—*London Times.*

ROMANISM IN DUBLIN.—Religious controversy is rife just now in Dublin, and the public mind is not only vacillating between Popery and Protestantism, but there are multitudes of intelligent men in that city, says the *Warder*, "whose faith in the priest has vanished, who have passed through the moral and mental fermentation of a great change, but who falter at the brink of recantation, and as yet want the courage to brave the temporal risk of avowing their conversion to Protestantism."

STATE CHURCHES EMPTY.—In Berlin, Prussia, scarcely eight per cent. of the people are regular visitors of the churches; in Stetin, only seven per cent. In Mecklenburg-Schwerin, where the Baptists have been most severely persecuted, in the year 1851 no less than 228 services were given up because no hearers appeared.

WAGES IN GERMANY.—Clerks in mercantile houses get from $200 to $600 per year; wages of a carpenter (per day) in summer, 29 cents net; in winter, 27 cents net; of a mason (per day) in summer 29 cents net; in winter, 27 cents net; of a blacksmith per day 40 cents, or 50 cents per week, and boarded. House servants—women from $1 to $2 40 per month; men at all prices, from $6 and $8, down to their board only.

A FRENCHMAN'S RELIGION.—Dr. Thompson, in his letters from France, relates the following as an illustration of the free, easy, and good-natured religion of the French:

"Now," said a Frenchman, as we sat down together in his carriage, "I must confess to you I am a Catholic. I cross myself, I say prayers, I go to mass and confession, I teach my children to do so too. I do all this because my father did, and it does no harm. It does me good; when I am well it makes me better, when I am afflicted, it makes me less afflicted. You are a Protestant. You say I am wrong—the bread is not flesh, the wine is not blood, but God can do all things. Will he make such a transformation? What says his word? I do not know, the priest does, and he says that the bible teaches this doctrine. It is not my business to examine; it is his—I pay him for it. It is enough for me to take care of my family and support the Church and the State. God knows I have no time to spend in theological controversy. Now, my dear friend, do not argue with me, I cannot argue with you. I refer you to my priest."

SINGULAR NOTIONS OF PIETY.—Sydney Smith, as may be gathered from his memoirs,

was a man of infinite wit, of generous nature and hearty sympathy with all that promoted social progress. But of vital piety, originating in the New Birth, and growing in the soul by personal union with the Lord Jesus, he seems to have had no conception. His articles against the Eastern missionaries were doubtless honest in intention, but were scarcely less blasphemous than the ravings of Abner Kneeland or the German infidels. In one of these articles he gives his own ideas of piety:

"We had hitherto supposed that the disciples of the Established Churches in England and Scotland had been Christians, and that, after baptism, duly performed by the appointed minister, and participation in the customary worship of these two churches, Christianity was the religion of which they were to be considered as members. We see, however, in these publications, (missionary documents,) men of twenty or thirty years of age first called to a knowledge of Christ *under a sermon* by Rev. Mr. Venn, or first admitted into the church of Christ *under a sermon* by Rev. Mr. Romaine. The apparent admission turns out to have been a mere mockery; and the pseudo-Christian to have had no religion at all, till the business was really and effectually done under these sermons by Mr. Venn and Mr. Romaine."

Can any one wonder that Baptists look upon the practice of infant baptism as one of the most fatal errors of the church, when an eminent clergyman in the English Establishment, makes it identical with personal piety. A friend has put into our hands a similar remark from a Methodist clergyman, who, after sprinkling a little girl said to her, patting her upon the head, "You must be a good girl, now, for you are a little Christian now." She was wiser than her teacher, and at once replied, "no, I am not, I am no better than I was before."

We have no doubt that many among the clergy and laity in Pedobaptist churches believe that baptism and regeneration are inseparably connected.

Secret of Good Writing.---We cut from an exchange paper the following remarks by Goethe. They contain very important practical suggestions, and ought to be read at least once by every one before he attempts to write for the benefit or instruction of the public:

"The grand secret of good writing seems to lie in this very simple maxim:---Be sure you have an idea before you attempt to express it. If you clearly comprehend in your own mind what you wish to communicate, nature and reason, together with a little practice, will most certainly teach you to say it in an appropriate manner.

A single idea is fully sufficient for one mind to manage at one time. And it may be added that if the idea is of much importance, it would be the most dignified by being honored with a private carriage.

Divide and conquer is as valuable a rule in literature as in military tactics. The more extensive the theme which the writer proposes to himself to discuss, the less, usually he has to say upon it. Some subjects can be managed with ease by descending from generals to particulars, and treating of the subjects in their individual parts.

There is nothing more popular, especially with young writers, than brilliancy of style. This manner of writing is certainly excellent in its proper place, but there are many topics which do not require this quality, and many are too much injured by it. The language of every dissertation should be that which is best calculated to express the thoughts in the happiest manner.

As the rays of the sun will not kindle a blaze unless brought to a focus, so the thoughts of the writer will not set the hearts of his readers on fire, unless all are made to converge to a single point.

Some writers seem unable to express themselves in a cool, rational manner on any subject. With them every virtue is god-like, every fault villainy, every breeze a tempest, every molehill a mountain. They appear to think their manner of writing is sublimity; but their judicious readers (if they have any such) call it tragidity and absurdity.

The design of language is to give expression to thought---that style of writing, therefore, must necessarily be the best which most perfectly conveys to the reader's mind what the writer intended he should understand."

Burlington, Io.---Six years ago, the first church laid its foundations, a work of faith, not of sight; a seed planted by the Home Missionary Society----without a meeting house, without a home. But the excellent, self-denying pastor worked on, "the Lord working with" him. The church now numbers its scores and hundreds. It has a comfortable meeting-house, a good congregation, a pastor supported by his brethren.—The church gives to all benevolent objects; and a second church has also laid foundations. The land for its sanctuary is selected and purchased. Three years ago, effort

were commenced for the establishment of a University there, under the patronage of our denomination, the only one within 1000 miles on the river. Through the indefatigable efforts of Rev. Mr. Johnson, pastor of the church, five acres of land in the very heart of the city have been secured, worth now $5000, and a noble building erected, now comfortably furnished, and occupied by the school. The building is a model in its architecture and arrangements. It is three stories, costing some $9000, on which there exists a debt of about $2000—it has a gentlemen's and ladies' department with eight teachers and about 100 pupils.

Want of Christian Principle.—In nothing does that want of conscientious Christian principle more manifest itself at the present day, among the members of our church, es, than in the manner in which many of them treat the publishers of their periodicals. They will discontinue without paying, postpone payment long after the time when by their subscription, they contracted to pay, and practice a series of mean and petty robberies upon the conductors of the press, and even of the religious press, which can by no code of ethics, be made to comport with integrity, or even common honesty. Publishers of religious papers, ourselves among the number, are suffering the loss of thousands of dollars from this meanness and dishonesty of professing Christians.

American Bible Union.—The sixth anniversary of this Society was held Oct. 4th and 5th, in the First Baptist Church, New York. Rev. A. Maclay, D. D., was elected President, to fill the vacancy made by the decease of the lamented Dr. S. H. Cone. The meetings were largely attended and enthusiastic addresses were made by distinguished gentlemen from all sections of the country.

The Report of the Treasurer, William Colgate, Esq., was as follows:

To cash paid for English Scriptures,	$23,325 92
" " Spanish Scriptures,	5,013 30
" " Italian Scriptures,	100 00
" " German Scriptures,	75 00
" " Rev. J. G. Oncken for German Scriptures.,	3,025 00
" " for Home and Foreign Mission, printing, salaries, rent, and all necessary expenses,	11,358 14
Balance,	4,903 73
To which is added the amount received by Bro. Oncken for sales of Bibles from our former appropriations, and re-appropriated to him for the circulation of German Scriptures.	2,776 88
Total,	$ 50,578 03

1854.—Oct. 4. RECEIPTS.		
By Balance,	5,159 39	
1855.—Oct. 1.		
By interest,	100 00	
By Cash from Scriptures sold,	1,751 74	
By cash from Life Members, Directors, Churches, Auxiliaries, &c.,	40,800 02	
		47,801 15
By receipts for Scriptures sold by Bro. Oncken,		2,776 88
Total,		$ 50,578 03

Editor's Book Shelf.

"Religious Liberty."—We have received in pamphlet form, a series of letters written by Hon. A. H. Stephens and Rev. H. H. Tucker, of Georgia, on the question of the establishment of religious liberty in Maryland and Rhode Island. Mr. Tucker shows most conclusively, not only that the honor of being the first government that recognized entire freedom of conscience belongs to Rhode Island, but that Maryland has not the slightest claim to such honor at all, at any subsequent period, prior to the revolution. Mr. Tucker's letter and Dr. Dowling's article on "Soul Liberty," have settled this question beyond the possibility of further doubt or controversy.

"The Deserted Wife," by Mrs. Southworth, published by T. B. Peterson, Philadelphia, is the last production of the distinguished authoress. It is a tale of singular and thrilling interest, and strongly delineates the evils of hastily formed, and incongruous marriages.

Tales for the Times, is a good little book published by E. H. Fletcher, New York. It contains Deacon Dobbins' views of female education, in which the Deacon shows that the solid accomplishments of the kitchen and Dairy should not be sacrificed to those of the Parlor and the Bodour. It relates too, an instructive fable of the "Fox and the Mastiff," in which Reynard's tricks are judiciously exposed and ultimately meet due punishment.

The Harper Establishment and Franklin, the Apprentice Boy, are No. 10 and 11 of Harper's Story Books for children, and right interesting and useful little books they are.

The Monthly Record.

Baptisms Reported.

ALABAMA.

Churches.	Counties.	Administrators.	No.
Beulah,	Tallapoosa,	W. C. Davison,	19
Union Grove,			25
Philadelphia,	Russell,	T. J. Miles,	9
Good Hope,	Chattahooche,	T. J. Miles,	7
Harmony,	Chambers,	" " "	3
Shiloh,	Marengo,	J. Reeves,	12
Pisgah,	Wilcox,	R. S. Adams,	9
Independence,	Monroe,	L. W. Lindsey,	7
Canaan,	Wilcox,	A. Sale,	5
Pineville,	Monroe,	W. Ashcraft,	3
Big Creek,	Pickens,		9
Cross Roads,	"		14
Fellowship,	"		5
Aochee Grove,	Russell,	J. J. Salmon,	9
Rocky Mount,	"	" " "	13
Adoniram,	Henry,	W. B. Lacy,	28
Remen Grove,			25
Fellowship,	Randolph,	U. M. Mayfield,	29
State Line,	"	" " "	30
Bethel,	Muscogee,	C. C. Willis,	7
Mount Zion,	"	" " "	6

ARKANSAS.

Harmony,			14

BRITISH PROVINCES.

St. Martins,	N. B.,	J. A. Smith,	58
Caledonia,	" "	M. Keith,	8
Amherst,	N. S.,		4
Prince William, Macknaquack,	N. B.,	J. H. Tupper,	65
Grand Lake,	N. B.,	J. Tremble,	3
New Albany,	N. B.,	O. Parker,	3
Salisbury,	N. B.,	W. A. Coleman,	9

GEORGIA.

Atlanta,	De Kalb,		43
Bairdstown,	Oglethorpe,	P. H. Mell,	21
Shiloh,	Upson,	D. Hitt,	17
Mount Zion,	Pike,	J. King,	17
Fort Valley,	Houston,	H. C. Hornaday,	5
Millstone,	Oglethorpe,	I. H. Goss,	2
Sardis,	Hart,	H. J. Goss,	16
Rock Branch,	"	I. H. Goss,	25

* Including former reports.

Churches.	Counties.	Administrators.	No.
Butler,	Taylor,	J. Howell,	10
Pleasant Grove,	Marion,	" "	24
Union,	Macon,	" "	5
Emmaus,	Muscogee,	T. J. Miles,	20
Richland,	Stewart,	G. R. McCall,	9
Evergreen,		" " "	24
Providence,		" " "	14
Jeffersonville,		" " "	17
Cypress Creek,	Baker,		9
Mt. Gilead,	"		20
Bethabara,	Clark,	D. H. Moncrief,	53
Hebron,	Gwinnett,	" " "	16
Sandy Creek,	Morgan,	G. J. H. Pryor,	4
Antioch,	"	J. M. Stillwell,	10
Mill Creek,	Warren,	Jno. Harris,	7
Fellowship,	"	" "	3
Power's,	Effingham,		13
Providence,	"		11
Bethel,	Chatham,		14
Cedartown,	Paulding,		33
Sugar Creek,	Morgan,	J. M. Stillwell,	3
New Hope,	Greene,	" " "	8

ILLINOIS.

Dixon,	Lee,	A. Tucker,	4
Martinsburg,	Pike,	Mr. Musick,	19
Pleasant Hill,	Pike,	T. T. Johnson,	6
Betha,	Union,	M. B. Kelley,	4
Caledonia,	Pulaski,	M. B. Kelley, *	18
Havanna,	Mason,	G. S. Bailey,	5

INDIANA.

Little Pigeon,	Spencer,	D. J. Murray,	7
Ohio,		Mr. Crow,	9

INDIAN TERRITORY.

Tuckabatche,	(Cherokees,) (Creeks,)	Mr. Jones,	48
			5

KENTUCKY.

Glen's Creek,	Washington,	J. T. Hedger,	6
Little Union,	Nelson,	W. Vaughan,	51
Big Spring,	La Rue,	W. L. Morris,	72
North Fork,	Franklin,	F. H. Hodges,	13
Forks of Dix River,	Garrard,	B. Kemper,	80
Hillsboro',	Henry,	W. W. Foree,	23
Carrolton,	Carroll,		7
Highland,	Union,	W. Morrison,	6
Bethlehem,	Washington,	D. Buckner,	3

Churches.	Counties.	Administrators.	No.
	Warren,	R. T. Gardner,	17
Glen's Creek,	Washington,	D. Bruner,	5
Sugar Grove,	Mercer,	J. T. Hedger,	5
	LOUISIANA.		
Tensas,	Concordia,	T. A. Routon,	28
Antioch,	Claiborne,	F. Fancher,	30
Homer,	"	F. Fancher,	15
Pleasant Grove,	Jackson,	J. L. Mayes,	11
Bethlehem,	"		14
Summer Grove,	Caddo,	Jesse Lee,	90
	MAINE.		
Calais,	(2d church,)	E. C. Mitchell,	21
Portland,	(Free street,)	G. W. Bosworth,	7
	MARYLAND.		
Rockville,		T. Jones,	5
	MASSACHUSETTS.		
Goshen,	Hampshire,	E. D. Farr,	2
Lowell,	(1st church,)	D. C. Eddy,	2
Chicopee,	Hamden,	B. Lincoln,*	27
Deerfield,	Franklin,		6
Chatham,	Barnstable,	J. E. Guild,	20
	MICHIGAN.		
Quincy,	Branch,	J. C. Covey,	24
	MISSISSIPPI.		
New Hope,	Madison,	J. R. Bass,	23
County Line,		J. A. Linder,	19
Bethesda,			33
Pensacola,	Lake,		7
Thomastown,	Leake,		44
Damascus,	Copiah,	S. B. Mullen,	2
	MISSOURI.		
New Salem,	Boone,	J. M. Robinson,	41
Sandy,	Jefferson,	W. Stephens,	21
Bonne Femme,	Boone,	J. M. Robinson,	13
Providence,	Washington,	J. G. Rutter,	29
Mt. Pleasant,	Montgomery,	T. T. Johnson,	2
Liberty,	"	" " "	3
	Jefferson,	Jas. Williams,	12
	NEW HAMPSHIRE.		
Pittsfield,	Merrimack,	J. N. Chase,	2
Exeter,	Rockingham,	Mr. Merriam,	2
	NEW YORK.		
Clifton Park,	Saratoga,	J. Reynolds,	59
Yorkville,	New York,	J. Ballard,	4
	NORTH CAROLINA.		
Raleigh,	Wake,	Mr. Johnson,	30
Hephzibah,	Wake,	J. S. Purify,	100
Soren,	Richmond,	A. L. Stone,	30
Beaver Dam,			14
Island Creek,	Duplin,	W. W. Kennedy,	20
Potecasi,	Hertford,	W. W. Kone,	10
Pleasant Grove,	"	" " "	6
Holly Grove,	"	M. Nowell,	6
Cane Creek,		T. Stradley,	5
New Bethel,			20
Crabtree,	Haywood,		50
	Tyrrell,	J. D. Elwell,	30

Churches.	Counties.	Administrators.	No.
	PENNSYLVANIA.		
Mitchell's Mills,	Indiana,	T. Wilson,	14
	RHODE ISLAND.		
Providence,	(Pine st.,)	S. W. Field,	19
Providence,	(Friendship st.,)	A. W. Stowell,	6
	SOUTH CAROLINA.		
Mt. Zion,	Newberry,	A. K. D.,	17
Bethlehem,	Barnwell,	G. W. M. Williams,	62
Great Saltketcher,	"	" " " "	13
Sandy Run,		G. W. Williams,	25
Pleasant Grove,	Greenville,		19
Antioch,	Kershaw,	J. K. Mendenhall,	12
Anderson,	Anderson,		15
	Greenville District,		500
Bethel,			57
	TENNESSEE.		
Prospect,	Roane,	Mr. Talliaferro,	35
Bethesda,			20
Doak's Creek,			15
Wrightsville,	Roane,		25
Antioch,	Rutherford,	L. H. Bethell,	36
	Landerdale,	D. B. Hale,	52
Cypress Creek,			20
	TEXAS.		
Jones Prarie,	Polk,	J. M. Maxey,	11
Hillsborough,			33
Chapel Hill,			17
Carmel,			25
Ebenezer,			15
Anderson,	Grimes,		16
	VIRGINIA.		
Richmond,	(Leigh street,)	R. Ford,	17
Richmond,	(1st church,)	J. L. Burrows,	3
Elk Creek,	Louisa,	H. Frazer,	31
	Mathews,	M. W. Towill,	61
Hopeful,	Hanover,	S. Harris,	19
Ephesus,	Essex,	H. W. Montague,	65
Laurel Grove,		J. B. Hardwick,	10
Greenfield,		" " "	10
Mt. Gilead,	Fluvanna,	S. Eastin,	13
Clover,	Halifax,	J. G. Mills,	54
Bull Run,	Wood,	E. Rector,	9
Oak Grove,	Princess Anne,	J. H. Wombwell,	7
Mt. Zion,	Bedford,	A. Eubank,	7
Hebron,	"	" "	12
Fork,	Halifax,	J. E. Montague,	22
Bethlehem,	Chesterfield,	W. S. Bland,	50
Fork,	Louisa,	L. W. Allen,	9
Buckingham,		R. B. Smith,	40
	Charles City,	J. M. Lamb,	11
Mt. Olivet,	Chesterfield,	W. S. Bland,	6

Foreign Baptisms.

Newton,	Burmah,	J. Wade,	14
Maulmain,	"	Mr. Bexley,	5
Prome,	"		50
Henthada,	"	Mr. Thomas,	15
Ningpo,	China,	Mr. Lord,	2
Nellore,	(Tellogoos,)	Mr. Jewett,	4
Total,			3,876

Churches Constituted.

Names.	*Where.*	*When.*	*Memb.*
Tensas,	Concordia, La.,	Aug. 11,	8
Upper San Joacquim,	Cal.,	Aug. 11,	
Fulton City,	Ill.,	Aug.,	25
Lowell,	Mich.,	Sep. 5,	31
Springfield,	Monroe, Va.,	Sep. 11,	35
Hustesford,	Dodge, Wis.,	Sep. 12,	8
Elkhorn Grove,	Carroll, Ill.,	Sep. 15,	14
Upper Elgin,	N. B.,	Sep. 18,	20

New Church Edifices.

	Where.	*When.*	*Cost.*
Oak Grove,	Princess Anne, Va.,	July 8,	
Ten Mile Creek,	Kansas,	Aug.	
Tallassee,	Tallapoosa, Ala.,	Sep. 2,	
Rochester,	Oakland, Mich.,	Sep. 5,	
Amherst,	N. S.,	Sep. 8,	
Delavan,	Walworth, Wis.,	Sep.	
E't Poestenkill,	Rensellaer, N Y,	Sep. 11,	
Biddeford,	York, Me.,	Sep. 11,	$5,500
Atlanta,	Ill.,	Sep.	
South Dover,	Duchess, N. Y.,	Sep. 22,	
20th St. Chapel,	New Y'k, N. Y.,	Sep. 30,	$10,000
Brooklyn,	(Bedford Av.,) N. Y.,	Oct. 11,	

Ordinations.

Names.	*Where.*	*When.*
D. Freeman,	Halifax, N. S.,	Aug. 17,
E. Burkett,	Battle Creek, Mich.,	Aug. 31,
A. G. Firman,	La Motte, Io.,	Sep. 1,
Sherman G. Smith,	E. Greenwich, R. I.,	Sep. 6,
Paul McCullom,	Guernsey co., O.,	Sep.
Rufus Pack,	Monroe co., Va.,	Sep. 11,
A. B. Clark,	Bloomfield, Me.,	Sep. 12,
H. C. Smith,	Plainfield, Ill.,	Sep. 12,
J. Y. Atchison,	Green Point, N. Y.,	Sep. 13,
E. C. Bailey,	Berkshire, N. Y.,	Sep. 13,
Wm. F. Green,	Ky.,	Sep. 18,
Geo. H. Hickox,	S. Battle Creek, Mich.,	Sep. 19,
I. J. Skinner,	Pt. Medway, N. S.,	Sep. 19,
Wm. P. Decker.	Leroy, N. Y.,	Sep. 26,
Geo. W. Hatch,	Cuba, N. Y.,	Sep. 27,
Jas. Trickett,	Philadelphia, Pa.,	Sep. 27,
Isaac Hix,	Perry co., Ia.,	Sep. 30,
A. Burpe,	Sheffield, N. B.,	Oct. 2,
G. W. Clark,	New Market, N. J.,	Oct. 3,
H. M. Bart,	Truxton, N. Y.,	Oct. 4,

Deaths of Baptist Ministers.

Names.	*Residences.*	*Time.*	*Age.*
J. Wheeler,	Hudson, Mich.,	July 9,	51,
Jno. Spaulding,	Franklin, Vt.,	Sep. 8,	69,
E. L. Seburn,	Claysville, Ia.,	Sep.	
James Scott,	Newburg, N. Y.,	Sep. 14,	35,
Alex. Traviss,	Conecuh, Ala.,	Sep.	
W. B. Todd,	Stevensville, Va.,	Sep. 20,	54,
G. F. Danforth,	Manchester, Mas.,	Oct. 1,	33,

Clerical Removals and Settlements.

Names.	*Whence.*	*Where.*
Boyd, R.,	London, C. W.,	Waukesha, Wis.
Brooks, K.,	Waterville, Me.,	Fitchburg, Mas.
Burroughs, J. C.,	Chicago,	Alton, Ill.
Carr, L. C.,	Lockland, O.,	Moline, Ill.
Chandler,	Elmira,	Fredonia, N. Y.
Chase, J. N.,	Deerfield,	New Boston, N. H.
Cleveland, B F,	Mountain Cr'k,	Randolph co, Ga
Cole, J. L.,	Fremont,	Blakesburg, Io.,
Cole, Rob.,	E. Harrington,	Brooklyn, Me.
Collins, J. C.,		Allenton, Ala.
Cooper, Jas.,	Cincinnatti, O.,	Madison, Wis.
Dalton, H. W.,	Northwood, N. H.	
Dalrymple, W. H.,		Hudson, N. H.
Davis, J,	Ira,	McGrawville, N. Y.
Dodge, D.,	Rockville,	Machias, Me.
Edwards, M.,	Laporte, Ia.,	Denmark, Io.
Falkner, J.,	La Fayette, Ala.	
Fargo, Isaac,	Romulus,	Perrinton, N. Y.
Fuller, J. J.,	New Oregon,	Cassadega, N. Y.
Gurney, E. F.,	Jordan, N. Y.,	Woodstock, Ill.
Handy, A.,	Flint,	Paw Paw, Mich.
Harrington, D.,	Batavia, N Y,	Battle Cr'k, Mich
Higby, J.,	Newark, Ill.,	Agt Am & For Bible So
Howard, R.,	Chattooga, Ga.,	Burnett co., Tex.
Huff, S P,	Healing Springs,	Charlottesville, Va
Jackson, J B.,		Milton, N. C.
Jordan, W. H.,	Wilmington,	Warrenton, N. C.
Kingsbury, A.,	Fredonia, N. Y.	
Leach, B. N.,	Hamilton, N. Y.,	Middletown, Vt.
McIver, D. R. W.,	Wetumpka, Ala.	
Mahew, A. W.,	Thomaston, Me.	
Marshall, D. B.,	Roch. Univ.,	Lockport, N. Y.
Mason, D. G.,	Swanzey, N. H.	
Miner, C.,	Taylorsville,	Berlin, Ill.
Norton, N. J.,	S. Adams, Mass.	
Parker, A.,	Sturbridge, Mass.	
Pierce, H.,	Lubec, Me.,	E. Winthrop, Mas.
Pike, Wm.,	Balligomingo, Pa.	Canton, N. J.
Pullen, Jno.,		Foneswood, Va.
Rambaut, Thos.,	Savannah, Ga.	
Ravlin, N. F.,	Plato,	Plano, Ill.
Read, Wm.,	Barnstable, Mass.	
Richards, S.,	Providence,	Warren, R. I.
Robertson, T. N.,		Orleans, Ia.
Rousted, L,	Bridgewater, Pa,	Agt Am & F B So
Trask, E. G.,	Abbott, Me.	
Tripp, L. S.,	Effingham, N. H.,	Sabattus, Me.
Weatherby, J. W.,	Kingsville,	Lancaster, O.
Westover, J. T.,		Beaver Dam, Wis.
Wilder, J.,	Stockholm,	Oneida, N. Y.
Winn, D. D.,	Lowell,	Salem, Mass.
Wright, W.,	Wayne co.,	Hardin co., Ky.
Yeaman, J. H.,	Elizabethtown,	Owensboro', Ky.

AMERICAN BAPTIST MEMORIAL.

DECEMBER, 1855.

Reminiscences of the First African Baptist Church,

RICHMOND, VA.

BY THE PASTOR.

No. 4.

IT may not be without interest and profit to devote the present number to biographical sketches, and obituary notices.

Bro. Nicholas Scott was a man of low stature, very dark complexion, of venerable appearance. The expression of his countenance was remarkable for gentleness and benignity, while, in the contour of his face and the shape and size of his head, he strikingly resembled the Hon. John Quincy Adams. A large portion of his life was devoted to driving a hack, from which he drew his sustenance. So polite and obliging was he, so trusty and skillful a coachman, that he had no difficulty in finding employment among the elite of the town, and became a general favorite with them. Having no children, he used to say he loved his *horses* next to his wife, though he was so humane to them, that the good woman almost regarded them as her rivals in his esteem. About the time that the Northern people began to display their new-born zeal in behalf of the African race, "Uncle Nick," or as he sometimes facetiously called himself, "Old Nick," went to some of the Northern cities to reside, expecting to find an easier life and greater privileges among the philanthropists of the age. He was sadly disappointed. On his return to Richmond, after an absence of a year or two, he was met in the street by a distinguished gentleman, who gave him a cordial shake of the hand, and inquired why he had come back to the South, "Ah, Sir," said he, "Virginia is my home. The North is no place for a *gentleman* to live at." As he advanced in life he had to change his occupation for one more domestic and quiet. He became a more constant attendant on the sanctuary, occupied the same seat every Sunday, seemed absorbed in his attention to the sermon, and wore, during its progress, a countenance radiant with joy, though occasionally suffused with tears. He once visited me during an attack of disease, bringing some little token of regard suited to a sick room. I was greatly delighted with the loveliness of his spirit, and with the delicacy and fitness with which he administered the consolations of the gospel. In his last illness I went to see him as often as practicable, and never without receiving more edification than I imparted. His house was the model of neatness. His bed-clothes and his wearing apparel as white as snow. I found him cheerful, calm, and trusting in the Savior. To an inquiry after his prospects, he replied "my work is all done, and," alluding to his early habits, "I am *now packed up* and *ready for the last journey*." Being asked what favor I should solicit in prayer for him, he said, "Tell the Lord to do with me *just as he pleases*. If he says *come*, I am ready. If he says *stay*, I am willing. He knows best. I leave it all with him." Thus lived and died a "disciple whom Jesus loved,"

The Rev. Joseph Abrams was licensed and ordained to the ministry by the First Baptist Church, during the days of privilege to men of color. He attended funerals for his deceased brethren and friends, and aided the pastors of the church in maintaining order among the living. Before my accession to the pastorate, he had been silenced by the strong voice of the law. As he enjoyed, however, the confidence of the citizens, he was tolerated in preaching funerals at private houses, and was sparingly invited to close the worship in the church, by words of exhortation. He was heard with far more interest than I was, and on this account, I should have often requested him to speak, but for the fear of involving him and the church in legal trouble. On one occasion he was describing the trials to which early christians were subject, when he said, "These troubles were not confined to the apostolic age. Even I can say with Paul, "I bear in my body the marks of the Lord Jesus,"—alluding to a whipping that some wicked man had given him in his early days for preaching the gospel. The effect was thrilling. No one could listen to his discourses without feeling the power of his sturdy sense, and admitting that he not only had the root of the matter in him, but could always succeed in making others understand and feel. He died in the faith, on the 4th of June, 1854. By a singular coincidence the Rev. John Bryce, who was his pastor about thirty years before, happened to be in the city after so long an absence, and preached his funeral from the same pulpit he used to occupy. The house was densely crowded, it being computed that over eight thousand persons were in and around the building, and one of the largest processions ever seen in Richmond, including more than fifty carriages, followed the remains to the tomb. The following epitaph is inscribed on a neat marble obelisk that marks his final resting place.

SACRED

TO THE MEMORY

of

JOSEPH ABRAMS,

who was born in the year 1791,

and

Died, June 4th, 1854,

Aged 63 years.

He joined the Baptist Church in 1817. At the time of his death, he had been a minister of the gospel for 35 years.

This monument is erected by his friends in the city of Richmond, with the aid of sister churches of Manchester, Petersburg and Fredericksburg.

"One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and inquire in his temple."—Psalm, xxvii., 4.

When I learned that an inscription was to be prepared for his grave, in my simplicity, I offered my services to write it. But his friends thought their own literary taste fully equal to the occasion, and declined my proposal. The result satisfies me that I ought to have waited, at least until I was invited.

Deacon Simon Bailey was a man of unsullied integrity in all the relations of life. In the church meetings for business, he *would* have something to say, though it was not easy for the hearers to conjecture precisely what that something was. When the ideas did begin to pour out, from the profusion of words and fragmentary sentences, they were seen to be worth hearing. Let the subject be what it might, he always told us what "Father Courtney" thought and said, and he agreed exactly with "Father Courtney." The word "*sweet*" was a great word with him. His mouth seemed formed for its utterance. A good sermon was "*sweet,*" the harmony of brethren was "*sweet,*" a choice friend was "*sweet,*" seasons of divine refreshing were "sweet," alienated husbands and wives were counselled to be "sweet," and the church in general was exhorted to be "sweet." Though a temperance man, he could not be induced to join the society, because "Father Courtney" had

never been a member, having lived before the reformation on that subject. He thought, moreover, that the temperance society was, in some sense, a reflection on the *"church"* and he concluded, if the *"church"* could not make and keep people sober, the society could not. A distinguished advocate of this good cause, a man of unquestionable piety, and benevolence, but unfortunately not attached to any church, once sought a personal interview with Uncle Simon, in regard to temperance. Understanding his objections, he plied him with the usual persuasives to unite with the cause, "if temperance is a good thing, as you admit; if union among its friends is needed to give publicity and force and permanence to its doctrines; if the society has reformed many drunkards, and preserved many in sobriety, every good man ought to join us. If all the sober men were to act as you do, the society would become extinct, and the sin of drunkenness would go on unchecked in the world," &c. Uncle Simon listened quietly to the argument, and finding it more easy to reply to the charge of inconsistency, by adducing a similar charge than by justifying it in the abstract, said, in a respectful manner, "Do you love Jesus Christ?" "I trust I do." "Dont you think he has a church in the the world?" "I do." "Don't you think his church is the pillar and ground of the truth, and the great agency for saving sinners?" "Yes." "Why then don't you *join the church?* If all believers were to act as you do, there would be *no church*, and the world would be in total darkness." I need not add that this "argumentum ad hominem," closed the interview, yet I could not but hope that both would perceive that their principles, if carried out, would make the one a church member, and the other a subscriber to the abstinence pledge.

The old gentleman, in his last days, became deranged in mind, from protracted bodily disease. To prevent injury to himself and to his family, he was confined in jail, and finally, in the lunatic asylum in Williamsburg. In the former place I visited him, and found him, just rational enough to understand and to rejoice that he was not confined for any criminal behaviour. He had been always accustomed to place a high estimate on character, and to guard his own, by avoiding even the very semblance of evil. After a brief sojourn in the asylum, he breathed his last, not however, until he enjoyed a lucid interval, in which he expressed strong confidence in the grace of God. *Simon Bailey was a good man.*

The time would fail me to enter into the minute particulars of the lives and deaths of many excellent servants of God. On his death bed Deacon Arch'd Gwathmey seemed to be a severe sufferer. He lived a consistent life, and realized in his latter end the verification of the promise, "I will be with thee." He said, "I don't wish to *hurry God*, but I desire to depart." Deacon John Taylor and his wife, Betsy Taylor, were also, highly respected persons. They lived in the family of Mr. Blair, and were bemoaned by every member at their demise as though they had been blood-relatives. In their last moments, they bore a beautiful testimony to the sustaining power of the gospel, and though *dead, they yet speak.* William Warwick, a servant of Mr. Seabrook, sent for me to see him during his last illness. His mind was reposing with unshaken trust on the sufficiency of Christ, and his whole nature seemed to be pervaded with *love.* Sarah Pearce, a young woman of more than ordinary culture, a member of the choir, and of exemplary character, was called in early life to her reward. She gained, apparently, in her last moments, a foretaste of celestial joy. She gave minute directions in regard to her burial, distributed from her wardrobe tokens of affection among numerous friends, comforted her stricken parents by assurances of her speedy and eternal bliss, warned her unconverted kindred of their danger

and with a placid smile fell asleep in the arms of Jesus.

It would fill a volume to narrate all the instances of *elevated piety* and *simple faith in God*, that have come under my observation, both in the lives and deaths of many of this people. At their funerals, it is usual for their masters to send brief sketches of their characters, which are read to the assembly. Sometimes the whole family attend, and give every demonstration of respect and grief that the dearest relations of life could inspire. The effect of all these things on my own mind, has been to deepen my conviction that *high moral worth* may be obtained in all conditions of society, that wherever seen, it elicits the admiration of all observers of whatever station or rank, that the gospel of Jesus Christ is wisely adapted to soften the relation of master and servant, by so improving the character of both, as to excite mutual regard, and that *the great duty and privilege* of Southern Christians, is to enlighten the minds and save the souls of the descendants of Ham.

Toungoo, Burmah.

BY DR. J. DAWSON.

THE following extracts from a letter just received by the Editor, from Dr. Dawson, will be interesting to all who are watching the wonderful movements of God's providence and grace, in moulding the empire of Burmah for the impress of the gospel of Christ:

Toungoo is now becoming a very remarkable and deeply interesting spot in Pegu. It stands at the northeast corner of this province, and was probably founded many centuries ago, by the Salmes. In the immediate neighborhood, is a chain of hills, which stretch northward, toward Ava, and eastward, toward the Shan States and Siam. The Sittang river, and some of its small tributaries, are found in that district, Youngoo, itself, standing on the bank of the main stream. The Karen population, among whom the work of God is now progressing, is scattered over the tops of the Toungoo hills. They live in companies of thirty to fifty and seventy families. Their houses are long buildings, constructed in the fashion of military barracks, and each will accommodate very comfortably, ten or a dozen families. The houses are necessarily elevated from 15 to 20 feet above the ground, to protect them from any sudden surprise of an enemy, or attacks of wild beasts, of which they remain constantly in dread. These people, although stigmatized by the Burmese as the "Kayeen Yaing's," or "wild Karens," are in a very hopeful condition for receiving the gospel. Of their own accord they have built some thirty-seven zayats, or chapels in different villages, and now plead with the missionaries to send them teachers, who will preach to them and instruct them in the way of the Lord. Within a few weeks past, no less than twelve hundred of these simple hearted people have put on Christ by baptism, and yet there remain nearly two thousand more, who await the administration of the ordinance. Encouraging as these facts are, it cannot, however, be expected that all these converts are full grown Christians in heart, in experience and understanding. They know enough, to understand there is a God, and have light sufficient to see they are sinners, and to feel that they need an interest in the atonement of Christ. Beyond these plain elementary truths of the Christian system, they can know next to nothing. But they are anxious to learn, and every effort will be made to build them up in knowledge and in the true faith. Would to God, that the Burmese were in as hopeful and encouraging a state, as these children of the mountains and of the forest. While the one is wedded to his idols, the other, providentially, has none; at least, of a spiritual nature. There is, therefore, hope for Burmah, when the Karens become a Christian nation, which, in all probability, will take place

before the close of the present century. As a nation, the Burmans are bigotted, proud and self-sufficient, while the Karens are humble, teachable and confiding, and these natural traits of character, will at once explain the reason, why the gospel advances among them at such wide and dissimilar ratios. For one convert who joins the ranks of Christians from among the Burmese, there are thirty or more from among the Karens, and this has been about the relative proportion of the two classes of converts since the establishment of our missions in the Burman Empire.

In a former letter, I endeavored to give you a brief description of our Bamboo house, which fronts toward the north, and in full view of which stands that glittering structure, called the "Dagon pagoda." Our frail home is a few feet back from the line intended for a road, and the whole premises is enclosed by a bamboo fence. At the right hand corner of the lot, is a zayat for preaching, where there is a stream of visitors coming and going from morning till night. Day after day, the simple story of the Cross is here proclaimed, and is listened to often with deep interest, and frequently too, with apparent sincerity. Occasionally we have hearers there of a different stamp, who are full of bile and bitterness and possessed of the most crooked tempers, and who would be but too happy to prove, if they could, that God's word was a lie. Yesterday, three young Chinamen stepped in, and stood listening to what was said with apparent interest and respect. I invited them to come near me and take a seat on the floor. They came. I then enquired if they could speak Burmese, when the leading lad replied in English, that they did not know that language. He then mentioned who they were. It is about four months since they reached Rangoon. They came from Penang, and had been pupils in a school conducted by a German missionary, who resided there. After a pause, while the tears were gathering in his eyes, he observed, "I wish to become a Christian." Taking him by the hand, I replied, "You are wise, young man, if you have come to that resolution. God wants you to be a Christian, and Christ is ready and willing to make you one." After telling me that all his books had been unfortunately left at Penang, I asked him to call at the house in the evening. The other two young men had not been long enough in school to be able to speak English, nor could they understand a syllable of Burman. In the evening, two of the three, called. To the young enquirer, after explaining the 3d chapter of the gospel by John, which seemed to affect him very sensibly, I gave an old copy of the Bible, which had been sent to Burmah, by Sister Seddenger of Philadelphia. Her name was written in it, and the young man was requested to accept it as a gift from a Christian lady in Philadelphia. He appeared to prize it very highly. Six of his class-mates in the school at Penang, had become Christians, and his having refused to embrace religion with them seemed like a standing rebuke to his conscience. Though a Chinaman by descent, he reads, writes and speaks English with tolerable accuracy. He wrote his name down as "Chi Hoon." Pray, my dear brother, for Chi Hoon, that he may be found among the ransomed, at the last great day, and with him, his two young Chinese companions.

You will, doubtless, have heard through other channels, before this letter reaches you, of our visit to the golden city. In March last, Bro. Kincaid and myself improved what seemed to be a favorable opportunity of solving the long pending question, "Is Ava open, or can it be opened to missionaries and missionary labor?" The late embassy from the King of Burmah to the Governor General of India, on their return from Calcutta, assured us repeatedly in personal conversation with its members, that there was no difficulty whatever in the way of

our proceeding to the Capital. Accordingly we went in our own little canoe, with several of the Burmese Christians, employed as boatmen. All along the river where we stopped, the officers of government treated us with much courtesy and respect. In many instances the people of the towns flocked around us in the twilight of evening, and listened with becoming solemnity to the "glad tidings of salvation." Sometimes too, we would stop for the night on a sandbank, when the little sail of the boat would be spread out like a tent, and beneath the cloth canopy, and the brighter canopy above, the few disciples would gather, to offer up the evening prayer, and sing a hymn of praise to our common Father in Heaven. At some spots along the noble Irrawady, the scenery is gorgeous and grand. There are alternate patches of hill and dale, of mountain and valley, and then for miles, a blank monotony of sand banks. But in the distance, the towering mountains give a beautiful variety to the scene, which is at once striking, attractive and pleasant. Here and there, also, may be seen clusters of the graceful palm tree, with their fan-like leaves, waving in the wind, and groves of the beautiful tamarind, with their spreading branches and fringed leaves, dotting the surface and embracing the drapery of the landscape. Flocks, too, of wild birds and water birds, chirping and whistling their varied notes, are not wanted to fill up a picture thus presented by a bountiful nature, whose finished works, in whatever part of our sphere we behold them, are ever grand, glorious and good! Our arrival at Umerapoora, which is now the "Royal City," was quickly communicated at the palace, and the news spread with great rapidity through the city. Our reception, far from what the timid might have predicted, was cordial and friendly. The princes, and nobles, and ministers of the government felt and manifested no unkind feeling toward us, either as private individuals, or as missionaries. But we had opposers, and a green-eyed bigot arrayed against us. A Jesuit priest, who has some little influence with the court, tried to make trouble and to excite a prejudice against us, but he was signally foiled. The King laughed at him and ridiculed him for his pains. His majesty acted a noble, manly and independent part in repelling the insinuations against us, made by the wily Jesuit. After the close of the annual water festival, which celebrates the ushering in of the new year, we were admitted by a royal order, to an interview with the King. His majesty received us in the most courteous and dignified manner. According to the etiquette of the palace, we dropped our shoes outside, at the steps, and walked up in our socks. To persons accustomed to sit in chairs, the hard boards of the floor, proved to be a most uncomfortable seat, but as we were placed on an equality in this respect, with the privy Counsellors, we had no reason to complain. A long conversation ensued about European politics, geography, science, medicine, and the buddist writings or books. We were questioned as to the objects of our visit, what we proposed doing, and when we hoped to be able to return to make our home near the "golden feet." After sitting for nearly two hours and tendering our present of books, for the acceptance of his majesty, he rose, and in a very cordial farewell, urged us to come back soon. The King is only now in the prime of life. For a Burman, he is remarkably intelligent, liberal and prepossessing in his manner.

Thus, then, the problem is solved, in regard to the capital of Burmah being open to missionaries. The country is open, and the Lord has done it, and it is marvelous in our eyes. Let me now, in closing, bespeak your prayers, and those of the beloved brethren of your church, in behalf of the King of Burmah. He has a copy of the Book of books in his possession, and God can not only move him to read it, but He can use it as the instrument of his conversion.

Rev. Thomas E. Thomas.

BY REV. A. K. BELL,

LEWISBURG, PA.

Father Thomas, as he was for years called, was born in Glamorgan, Wales, in the year 1788. Early in life, he became the subject of renewing grace and united with the Baptist Church of Swansea. He remained a member of this church until 1817, when he left for America, previously, however, he was licensed to preach. Deeply imbued with the spirit of his mission, he no sooner acquired a little English than he commenced preaching Christ. His first field of labor was in and around Birmingham, Huntingdon, Pa. Through this region he was the pioneer of Baptists, working in the iron mines through the week and preaching on the Sabbath. Preach Christ, however, he did, all the week. He lived, talked, prayed, preached Jesus. In this field he met with an accident while in the mines which made him a cripple for life. He was ordained in Cambria county by a Presbytery meeting with the Beulah Baptist Church.

From Huntingdon county, after being the means of planting several churches, he removed to and for a few years lived in the neighborhood of Ebensburg, Cambria county. In 1838 he removed to Clarion county, taking the pastoral charge of the Zion Baptist Church. In this field he lived and labored until the Master took him to the rest of the righteous, having been prostrated previously by paralysis in April, 1854, in the triumphant hope of a glorious immortality.

Father Thomas was no common man—no common christian. In popular language he was uneducated, yet well for Zion would it be, if multitudes who have passed through the schools were as fully educated in Bible doctrine as was this servant of God. He possessed a strong mind, and all its powers were given to the work of the ministry. His soul yearned to do good. Love to Christ and souls ruled in every thought. He was eminently a good man—one filled with the Holy Ghost.

He sleeps the sleep of death. Quietly he rests in the place of his choice, hard by the sanctuary, overlooking Reidsburg. His son succeeds him in the pastoral office. Among his dying requests, was one asking that on his tomb stone might be inscribed "'Tis all of grace," and another, that in the last struggle, his loved ones should not weep, but sing. Said he,

> "Oh sing to me of heaven
> When I am called to die,
> Sing songs of holy ecstacy,
> To waft my soul on high."

He sleeps *in* Jesus. His voice will no more be heard on Zion's walls. Yet long will his memory be cherished along the valley of the Juniata—among the wilds of the Alleghanies and throughout the region of Northwestern Pennsylvania.—"Blessed are the dead who die in the Lord * * that they may rest from their labors, and their work follow them." Sleeper in Jesus, fare thee well. Soon by grace we shall meet thee before the throne.

The Cambric Handkerchief.

IN one of the busiest streets of a busy city walked an elderly lady, accompanied by a young gentleman, who had but lately left school. Engaged in conversation, neither seemed to attend to anything besides, until the crowd pressing against them caused the young man to look round, when he perceived some boys of what he called suspicious appearance following their path. "Ah, I must watch my pockets," he said; "I had a warning when last here of what I may expect in your city."

"What was it?" inquired the lady.

"Probably what is only a common occurrence. My India handkerchief was picked from my pocket. 'Sir, your handkerchief is stolen,' said a woman. I looked behind, and there was a young lad making off with it at full speed; I

followed, and if my fingers were not as light as his my feet were. When he saw that I was likely to win the race he dropped his spoils, so I recovered my property; and the little rogue might have got off better than he deserved, had not a policeman witnessed the transaction, and provided him with lodging gratis; yet not quite so, for he had to pay by hard labor for board and lodging while he remained."

"And doubtless he came out of that lodging better qualified and better disposed to pick your pocket than he went in."

"That is no affair of mine, Mrs. Harman. My business is to punish a thief when I catch him. Let the chaplain reform him if he can."

"Aided by the society the poor culprit will be condemned to during his imprisonment," answered Mrs. Harman. "Ah, Henry, how different is the end man proposes in the ca[illegible] of an offender against himself, from that which our heavenly Father designs in dealing with far worse offenders. Man aims only to punish; God seeks to convert."

"But, my good friend, you hardly expect me to stand preaching in the street to every little thief whose hand I may find in my pocket."

"No, Henry, I do not. But as we are all interested in the suppression of vice, I would have you and all others alive to the importance of making use of the means by which these poor outcasts may become respectable members of society, and instead of handing them over on every occasion to the tender mercies of the law, endeavour to place them where their evil habits may be checked, and their intellects cultivated."

"All perfectly utopian, Mrs. Harman, believe me. Show me a single instance in which any good fruit has ever been found on one of these crab-stocks, and then I may try to act as you desire the next time my pocket is picked."

"You promise me that, do you?" said Mrs. Harman, looking up earnestly to his face.

"I may safely," he replied, laughing.

"Well, when we arrive at the cottage I will tell you a tale that I think will interest you."

This cottage, Mrs. Harman's residence, lay at the outskirts of the city, and was soon reached; and when she and her young friend were seated she began as follows: "You may have heard, Henry, from your mother, that I was once in a situation different from that which I now occupy; that I was, in fact, almost wealthy. But with this portion of my history I am not going to trouble you, save only to mention that it was then the circumstance took place which forms the groundwork of my present story. I had driven out one day in an open carriage to make purchases in the city, and was returning home, when I had occasion to stop in a crowded thoroughfare, to speak to a tradesman whom I employed. While doing so, I forgot that at the other side of the open carriage lay a basket containing some valuable articles, and out of which hung a cambric handkerchief. Having finished my business, I turned round just in time to see a boy, apparently of about ten years of age, draw the handkerchief away, and he was on the point of making off with it when my servant caught him by the ragged collar of a miserable coat, and applying to him some not very complimentary epithets, was about handing him over to a policeman, when something in the boy's countenance struck me with compassion. He had not only the appearance of extreme want, but when detected in the theft hung his head with shame, a burning blush spreading over his wasted and pallid features. 'No, no, John,' I cried, 'do not give him up to the police. Let us try if we cannot do something better for him than that.'

"It was in vain that John declared the little vagabond deserved nothing but the treadmill. I resolved to have my

own way, and to make an experiment with this unfortunate child. I told him where I lived, promising him a good dinner and a coat if he would come to my house that evening. It would have amused you had you seen the footman's face when he heard me inviting a thief to my house, and promising him a reward for coming; predicting that I should soon have a visit from a gang of housebreakers, and that this 'little viper' would show them the way. I promised him to be cautious, and not to let the boy see any of the house until we had proved him. He came an hour after, and had I not been myself watching for him I should never have known of his arrival, for he hung about the back-door without courage to knock. Most unwillingly the cook sent him out a plentiful dinner, and I stood by while he ate it, or rather part of it, as he did not finish what he got; when I urged him to do so, he asked leave to take the rest home. As yet I had asked him no questions, but now inquired where was his home? Whether he had parents, or any family living? Where his home was he would not tell; but he had no father, no mother, no brother nor sister; and with much difficulty I gathered from his lips the following tale:—

"His father had been a laborer, and was killed by a fall from a scaffolding the preceding year. His mother went out charing, and earned a miserable pittance, which just preserved them from starvation. She had died about three months before I met him, probably from want, and he had not any one to look to for a meal but the owners of the lodging house, one corner of a wretched garret of which he and his mother had occupied. These people would allow him to remain only on one condition, namely, that he would '*do something*' for his own support. What that something was you can easily guess, and he soon learned the necessity of attending to their requirements. Becoming a regular street pilferer, if he returned home in the evening empty-handed he was beaten, and sent supperless to bed; and such had been his life from the time his mother died until I learned his melancholy story.

"I was encouraged in my desire to take some steps to rescue him from destruction, by perceiving that he was not yet hardened in crime; and I was still further encouraged by seeing a glow of pleasure on his countenance at my proposal to give him a bed in an out-office, and breakfast and dinner every day, provided he would give up his wicked practices, of which I tried to show him the evil; and after he had done what little he was capable of in our farmyard, attend a school every day. Well washed, well clad, and looking fresh and strong after even one week of his new life, Ned C——— went to the school, where he did full justice both to himself and his master. There was nothing which the master was capable of teaching, that Ned did not show he should, after awhile, be capable of learning. There was one branch of knowledge in which his progress gave me by far the greatest satisfaction, I mean the knowledge which maketh wise unto salvation. He attended a Sunday school, and quickly evinced the deepest interest in the lessons there imparted. His behaviour became marked by so much propriety, he was so governed by the rules of religion and morality, that he obtained, I may say, even the respect of those who had known the circumstances of his early life. Still as he grew up, I could often observe symptoms of an uneasy and unsettled mind; and on my questioning him about it one day when he was just eighteen, he confessed to me that the one thing he desired more than any other was to get away from the scene of his juvenile wickedness, and to seek his fortune in some foreign land. I could not blame him, and much as I valued him as a useful and trustworthy servant, I resolved to forward his wishes by every means in my power.

"I had then some friends in America, and to them I recommended Edward C———. He had laid by some money while in my service, to which I was glad to make such an addition as would provide him with a respectable outfit. The morning on which he went away, he said he had a favor to beg of me; I saw his lip tremble and his cheek flush as he told me what the favor was. It was only this; that if I still had the remains of the cambric handkerchief, which had been the means of introducing him to me, I would allow him to take it with him. It would be of use to him in two ways he said; it would remind him of what he once was, and keep him humble; and it would also remind him of her who had rescued him from his degraded condition, and keep him grateful. It was with many tears that I gave him the handkerchief; it had my name embroidered on one corner; he gazed on the letters, and folding it up in paper he asked my prayers and blessings, and departed. I heard from him in two months; he had got a situation in a counting-house. He continued to write frequently, and in about a year I had the joy of receiving a letter from his master, informing me that Edward C——— was every day standing higher in his confidence, and he had little doubt that he would one day do well in business for himself.

"Some years elapsed, and then the change in my circumstances took place, by which I was plunged from affluence into comparative poverty. I had to part with everything except what would enable me to furnish in the simplest style two humble apartments, into which I moved when I left my house. I could not bear to inform Edward C——— of the reverse I had undergone, and when I wrote merely mentioned that I had changed my abode, but this would not satisfy him. He begged to know why I had left my pleasant home, but I evaded his questions till I could evade them no longer, for he accused me of want of confidence in him, and of keeping back something that he ought to know. I then told him all, at the same time assuring him that I was very happy, as happy as ever, and that one of my pleasantest thoughts was that I had been the means of his prosperity.

"It was several months before I heard from him again, and one day, just as I began to wonder at his silence, I was told that a gentleman wanted to see me. Not feeling well, I was unwilling to admit strangers, and sent to request that he would send up his name. The servant brought in reply, not a card, but a small parcel, which when I opened it I found to contain the cambric handkerchief! It was Edward C———. After the receipt of my last letter he had been prevented coming home at once by the necessity of arranging a large amount of business in the concern, of which he was now a junior partner. The moment he was free, he set out for Europe and came to me. I need only add there was no service which he could offer that he did not warmly and affectionately press upon me, but the utmost he could prevail upon me to accept was a long lease of this pretty little cottage, with the adjoining garden and field, where I live with every needful comfort, and possessing the ability to show kindness to the poor and the afflicted. Edward C——— returned to America, taking the cambric handkerchief with him, and he does not allow me to forget him."

"Well, Mrs. Harman, yours is really a very interesting story," said her young guest, "and has made me feel that if I had that poor boy whom I handed over to the police, I should be much disposed to see if some means could not be adopted for endeavoring to reclaim him."

E. F. G.

THREE HUNDRED YEARS AGO the Pope, the devil, Gardiner, and their wretched tool, Queen Mary, were busy burning the Protestants. It was on the 16th of October, 1555, that Latimer and Ridley were burned at Oxford.

The Gold and Silver the Lord's.

THERE are very few men who would formally contest this proposition; but, alas! is there not a marvellous lack of practical homage to it, in the outlay of property for the cause of Christ? Were the church's wealth all "sanctified by the word of God and by prayer," should we not see it poured in a fuller stream into the treasury of the Lord? We cannot expect rich, worldly men to be munificent in their gifts for the support or extension of Messiah's kingdom; but we ought to be able to look to the wealthy disciples of Christ, who have been crucified to the world by the power of the cross, for noble sacrifices, answering to their means, and to the momentous claims of the age in which we live.

Some there are whom God hath blessed with large supplies of the silver and the gold, who well understand their stewardship, and do not disappoint the hopes of the church. They have looked at their responsibilities, and the Lord has opened their hearts to the habitual exercise of sanctified benevolence. They feel the unutterable satisfaction of doing good; and they hold their property, with all the other gifts of God, at the disposal of Him who has redeemed them with his most precious blood. To give, and give spontaneously and liberally, is their delight; to withhold would be their burden and their grief.

But who does not wish to see the great increase of those who thus make "friends to themselves of the unrighteous mammon?" The present aspect of the church, and the new openings for the spread of divine truth throughout the world, plead earnestly with all on whom God has bestowed wealth, that they would look on it more than ever as a *trust*, for which they are responsible to the Divine Donor. Let them see to it that his cause is proportionately considered, if they would look for his blessing on the bounty which he has poured into their lap. Nothing will truly sanctify large possessions but a recognition of the Divine hand, and an habitual tendency to deal honestly and uprightly with the question: "LORD, WHAT WILT THOU HAVE ME TO DO?"

The writer has seen much of human life, and much of Christian society; and the impression has forced itself upon him that there are certain evils connected with money, in our present state of society, which need to be guarded against by all who would seek the preservation and increase of spiritual health.

Is there not a growing propensity among successful professors to *die rich?* Nor is this marked tendency confined to those who were born to fortune; but is equally prominent in those who, by successful enterprise, have risen from humble means. This determination to die rich has the effect, in too many instances, of preventing the formation of those habits of liberality, which might naturally be expected from persons possessed of ample and unexpected resources. We knew an individual of this class who died worth more than *five hundred thousand dollars*, and who left nearly all his property to religious or charitable objects, who never could be induced, while he lived, to act with the generosity of one possessed of his fortune. What, in God's estimate, will be the gifts of a man, who postpones them till his eyes are sealed in death?

We have seen, also, some very rich professors who have practised the easy deception upon themselves of doing some two or three most generous deeds, and then exonerating themselves from all future sacrifice, though their means were every year increasing. Will this mode of discharging God's claims, without reference to a man's actnal resources, abide the scrutiny of another day? Or does it now, in a thoughtful moment, meet the demands of enlightened conscience? We think not.

Is there not, the writer would respectfully ask, an over-anxiety among many wealthy Christians, who have risen by

their industry and honor from humble circumstances, *to provide large fortunes for their children?* Do they not forget that if they had been rich, when they entered upon life, they would never probably have struggled as they did; and that the expectancy of fortune, on the part of their children, will, in all probability, lay to rest the energy of business habit? Is there not grievous danger of losing sight of the responsibility connected with wealth, in the process of determining how many thousands they may be able to distribute among their families by their last will? Let a man provide reasonably and benevolently, where the means exist, for those of his own house; but let him not forget to set before his children a model of Christian philanthropy, worthy of their imitation, and which may be a greater blessing to them, when he is dead and gone, than all the wealth which he is able to transmit. Large fortunes to children have proved themselves, in the history of the past, a very problematical blessing; and they have often been secured by sad forgetfulness of the claims of God.

Is there not great cause to apprehend, in our day, *an expensive and fashionable style of living* among certain professors, but little in accordance with the simplicity of the spiritual life, and involving a vast outlay of means, which leaves but a fractional residue for the cause of religion? How much this growing evil impoverishes the treasury of the church, the great day only will declare. But will a fashionable Christianity reserve for any friend of Jesus the holy calm of a peaceful evening, after a day of toil? How much bettter would it be to be less fashionable, and more spiritual? To be less devoted to the "pride of life," and more addicted to self-sacrifice in promoting the honor of Christ and the good of souls?

The writer has seen, too, how easily men, and even Christian men, as they get rich, acquire the habit of *doing everything by proxy.* That *proxy* is a money-contribution. When they had less of this world's goods they could give their *personal* exertion, their habitual attendance on meetings for Christian deliberation, their cordial and practical influence; but now it is otherwise; they can only give their money; their counsel is all lost; they have brought themselves, *at least in effect,* to the conclusion, that they have only *one* talent for Christ, the talent of wealth, and that all their other talents are now demanded by the increasing claims of worldly affairs. Could not many a sorrowful pastor, and many a languishing church, confirm the substantial accuracy of this statement? But is this a symptom of health, or of spiritual disease? Are good men, just at that period in their history when their influence has reached its culminating point, to withdraw it from the Christian church, and to think that a money-gift can take the place of personal sanctified effort? A moment's deliberation, in sight of the cross, will rectify such an evil as this, when it has been suffered to infringe upon the active religious habits of better days.

We would only point to one additional evil connected with the money transactions of the age. We refer to the *speculative tendency of the day in which we live.* It has not worked well, all things considered, for the spiritual prosperity of the Christian church. Many, in grasping at too much, have lost their all, and not only their property, but character itself. While others, but for some sudden turn of fortune, who are now on the pinnacle of successful enterprise, might have been in the vale of poverty and reproach. To say nothing of wrong-doing, and unprincipled speculation, have we not much to fear from the prodigious taxation of men's faculties, in our day, in climbing the hill of worldly prosperity? Is there not serious danger lest religious interests and influences should suffer painful deterioration, from the sleepless

toils and occupations to which men are everywhere, in our day, subjecting themselves? May we not well tremble lest the mart, and the exchange, and the warehouse, and the shop, should jostle out our fine racy old Nonconformity, and leave us in a state of great feebleness for doing the work of God, and with most inadequate conceptions of the nature and extent of that claim which Christ has upon all who call him Master and Lord?

These thoughts are thrown out, not rashly but considerately, by one who is no cynic and no theorist, and who has had some opportunity of marking the influence of events upon the state of Christian society.

The Crimson Chamber.

IT was a dark and blowing night in the depth of winter, dismal in every respect. My own apartment being occupied by a friend, I was to be lodged at the house of a neighbor, and in what was called the "crimson room;" but before I describe the chamber, I must inform my reader that the house was one of ancient date, and had been so surrounded by buildings as to leave the approach to it only a long lonely lane, formed by high brick walls, shutting out the sight of some miserable adjacent dwellings, the abodes of poverty and squalor. The road to the house was not such as to lead one at any time to linger on it, especially on the dingy evening on which I traversed it. Right glad was I, therefore, when I got to the end of it and reached my intended sleeping quarters.

"You are to sleep in the 'crimson room.'" said Mr. Melnot, my host; "you know that it is haunted?"

"Oh yes; but I am no believer in the superstitious," was my reply; and, taking my light, I retired to rest. The "crimson room," I must tell my reader, was attained by a steep, narrow, and lengthened staircase leading out of a series of rooms, gloomy apartments, where articles not in frequent use were stowed away. These places had an *uncanny* look, as the Scotch people call it—different to other parts of the house, though the latter was gloomy enough. Moreover, although called "the crimson room," the crimson was of so deep and sombre a hue, that it might have passed for black. The dark oak wainscot did not enliven the dim shady folds of the bed and window furniture; while black Spanish mahogany, polished by many a now mouldering hand, gave indistinct and dim reflections of all that moved, as light was carried from place to place. A fire burned on the old-fashioned dog-irons, however; and laughing at superstitious fears, to keep them at a distance, I was speedily nestling down under warm coverlets, to woo sleep; but somehow or other, sleep was shy.

I strained my attention to keep pleasant subjects in mind, repeated some favorite verses, counted a thousand, and yet could not help turning from side to side, getting nervous, almost smothering myself, till profuse perspiration forced me to gain breath and involuntarily to gaze around. The room appeared just as when I got into bed, except that the fire was burning low, though still giving out sufficient flame for me to see the grim-looking ebony-bound picture of William the Conqueror, clad in full armour, and a vast genealogical tree springing out of his chest.

Out of doors the storm increased; the old house was surrounded with gigantic beech trees, mighty in strength, and these now bowed themselves and groaned as if in dying agony. The blast rushed in among their topmost twigs, till every fibre swayed, bending and recoiling from billows of wind which roared down the wide chimney, and then swept by, screaming in through cranny and crevice, till hushed and soothed, the blast sobbed itself to rest, dying away, and all was quiet again.

Now for another trial at sleep! tick,

tick, tick—I can just see my watch, 'tis nearly twelve; one more peep round the room, to be sure that all is right, and then—hark! that was not wind—a sigh! hardly audible, but certainly a gentle sigh, and close, surely, to the head of my bed. Nonsense! fanciful stuff! I never felt so weak-minded before; it must have been fancy; and sleep at last began to lull my fears.

What! a deep, audible, and continuous breathing of the same sigh-like character, but by no means to be possibly mistaken for fancy. Up I leaped, and, seizing my light, determined that I would search and be satisfied. I walked deliberately to the part of the room where the mournful sound proceeded. I opened the closets at each side of the bed, where hung the superanuated suits of clothes, still carrying a gaunt and disembodied resemblance to the former wearers; neither sigh nor sound was there. I stooped to look under the bed, when a shrill whistle, seemingly through the key-hole of the door, was answered close to me by a most unearthly noise. I started to my feet; howl followed howl, and a dashing, scrambling noise ended in the unceremonious bark and appearance, from out of a deep old chest under the bed, of a large Newfoundland dog!

The explanation is simple enough: his master had occupied that room a few days before, and, having gone on a journey, sent on his dog by a servant another way. "Captain," however, disapproved of the arrangement, broke his chain or slipped his collar, and, tired and travel worn, nosed out the spot where he and his master had passed the night before they parted. The doors had been left open to air and arrange the room for my reception, and "Captain" seized the opportunity of stealing up stairs, and smelling out a railway wrapper which had been left by his owner in an open trunk under the bed, he chose that relic of his best friend on which to take his sleep. The splashed and foot-sore condition of the animal readily accounted for weariness sufficient to cause his unbroken slumber, till he was aroused by the loud whistling of the wind, which, like certain notes struck on a musical instrument, will annoy some dogs so greatly as to make them cry out as if in positive anguish.

"Captain" and I soon recognised each other, for we had often been in company together with his master; he wagged his tail and crept to the dying embers, which, for his and my own sake, I replenished. I listened to the wind a little, and then, following my dumb friend's example, composed myself for sleep.

As I gazed once more dreamily round the chamber, the mysterious g'oom had fled, a rich claret hue bloomed on the hangings; a cheerful flickering fire-light danced upon the polished mahogany; and as I gazed on the steel-clad conqueror, the forbidding appearance he wore before had yielded to a sarcastic broad grin of derision at my unfounded alarm.

The fear of God gives true courage, and puts to flight all superstitious terror: when young people have any dread of ghosts or goblins, or find themselves alarmed by any unusual noise, (which, because unusual, is alarming,) let them summon up their courage, and proceed at once to scrutinize the cause, and they will find their fears as unfounded as did the writer of the above true story.

Peace in Death.

I HAVE witnessed the death-beds of many of the righteous. I have watched with thrilling interest their experience in that most solemn and most searching hour; and I have found that all, whether babes or fathers in Christ, have alike hung only on the hope of the cross; yea, and the holiest have ever been the humblest in that last struggle. The language of the beautiful hymn best expressed the one sentiment of their

heart, as it throbbed, and fluttered, and ceased to beat:

> "Nothing in my hand I bring,
> Simply to thy cross I cling."

Yes—however aforetime some of them had been tempted to look upon themselves with complacency, or to attach importance to their doings or their observances—in that decisive moment, all vanished from their view, save the finished work of their Saviour. Neither privileges, nor sacraments, nor oblations, nor praise of men, nor ecclesiastical distinctions, nor arm of priest or pastor, shared their reliance; but "CHRIST WAS ALL AND IN ALL." Every other anchor drives, every other cable snaps before the force of the tide that sweeps the soul into eternity. One, and only one hope retains its imperishable moorings—it is the hope set before us in Jesus. This can enable the expiring saint to exclaim, "O death where is thy sting? O grave where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jesus Christ." One, who was nearly related and tenderly endeared to him who addresses you—one whose brief life passed chiefly in the calmness and selection of a rural rectory, had been singularly blameless, said, when—within a step of eternity—she was congratulated on the bright peace which had long irradiated her sick bed: "It is not mine; it is all of Christ; I cling to him as earnestly as if I had been a murderer." And her father and mine, whose whole "path had been as the shining light that shineth more and more unto the perfect day," and whose death was one of surpassing ecstacy, observed, a little before he entered into rest: "My daughter said, when dying, 'I am saved as the thief on the cross was;' and so say I—so says your father, my children." Precious simplicity and singleness of hope! May it be ours in life's last agony!

Let us, then, "hear the conclusion of the whole matter."

Abound in all good works; be fruitful in everything that adorns the doctrine of your God, your Saviour; be ensamples to them that believe; do to others as you would that others should do unto you; "freely ye have received, freely give;" confess your Master's name, and be jealous for his honor; "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things;" yet after all, and when you have done all, abandon all as supplying the slightest foundation of confidence; and with the apostle still protest, "God forbid that I should glory save in the cross of Jesus Christ."

Shine as lights in your several spheres in this vast mercantile community. Irradiate with holiness each one his own peculiar scene of action, whether it be the counting-house or the manufactory, the workshop or the warehouse. Furnish to the world a living demonstration that faith establishes the law; that the doctrine of grace is a doctrine according to godliness; that they who repudiate all confidence in works are the most careful to maintain them. Compel those who denounce your principles to admire your practice. "With well-doing put to silence the ignorance of foolish men; as free, and not using your liberty as a cloak of maliciousness, but as the servants of God." Work—as though all depended on your working; trust—as knowing that all depends on what Christ has wrought. Was your *first* prayer, "God be merciful to me a sinner?" Let the spirit, if not the letter of your *last*, be the same. From the cross you began, at the cross you must close your race. Attain what you may, your sole confidence must still be—that great as are your sins, the mercies of Christ are infinitely greater, and crimson as is your guilt, his blood washes it white as snow.

Baptism of Christmas Evans.

DURING one period, he became acquainted with certain members of the Baptist church in the village of Llandysul; and to his intercourse with them he always referred with marked gratification and thankfulness. They, by the simplicity of their spirit, and the richness of their scriptural knowledge, strongly attracted his attention to the great doctrines of the gospel, and prepared him for the change in his connexions and position which soon ensued. A man named Amos, a member of the church at Llwynhydowain, who had recently left that communion, and joined the Baptist church at Abreduar, visited Christmas Evans; the latter, with his usual simplicity, says, "I had always regarded the Baptists as Anabaptists, as *re*-baptizing, and from my infancy had always heard them called Anabaptists, nor had I ever understood that any man of my condition had searched the bible for himself, to ascertain what baptism it enjoined. In the controversy with my old friend I was pressed severely, so that I was beaten; but this I attributed to my ignorance; I, therefore, carefully examined the scriptures, to mark down every passage that mentioned infant baptism, for I believed there were hundreds of such there. But after a careful perusal, I was terribly disappointed to find none of that character there. I met with the circumcision of children, the naming of children, the nurture and admonition of children in the fear of the Lord, and gracious promises to call children princes in the stead of their father; but not one verse about the baptizing of infants. While, on the other hand, I met with about forty passages all giving their obvious suffrages in favor of baptism on a profession of repentance and faith. These passages spoke to my conscience, and convinced me of the necessity of obedience to the baptism ordained by Christ, who called upon me to give him personal obedience; when, after some contest between flesh and spirit, obedience and disobedience, I applied to the church at Aberduar; where I was (in due time) received. I was then about twenty years and six months old. I make no apology for this, for I followed the bible and my own conscience."

Is A Revival Needed?

IS a revival needed? It is greatly needed to quicken the children of God in faith, and love, and obedience. It is needed to elevate the affections of Christians, above the things which are seen and temporal, to those which are unseen and eternal. It is needed to break in upon the tide of worldliness, and turn the energy and enterprise of this age into the service of God and the promotion of the Redeemer's kingdom. It is needed to sanctify the time and influence of the church, so that the followers of Christ shall be followers indeed, imitators of their Divine Master; that their light may so shine before men, that others may be convinced of the excellence of the gospel, and glorify God. It is needed to procure a spirit of consecration and of self-sacrificing in the cause of Christ, which shall make the friends of the Redeemer feel that they are his servants, his stewards; bought with a price, and are therefore to live with reference to their final account. It is needed to increase the spirit of a pure and greatly enlarged benevolence, to enter the field which is open, and use all the facilities which the good providence of God has furnished, to preach the gospel to every creature. It is needed to banish heartlessness and formality from the worship of God, and to make the church, indeed, the salt of the earth and the light of the world. O, Lord, revive thy work in the hearts of thy children, should be our unceasing prayer.

A general revival of greater power and extent, and of larger continuance, is needed in our whole country, to convert sinners from the errors of their

ways, and save souls from eternal death. In our congregations most highly favored with gospel privileges and divine influences, there are yet a large portion of the people neglecting the one thing needful. Sinners have grown gray in hearing preaching, and neglecting the great salvation. Moral it may be, and yet at heart enemies to good. Do such believe that they are on the very verge of hell? Do Christians really believe that such

"Sinners must be born again,
Or feel the wrath of God!"

What multitudes of the middle-aged in their eager pursuits of earthly good, are going with all possible speed to the bar of God, and will not stop to consider their ways. And yet their steps take hold on hell. The Spirit of God alone can break their charm, and lead them to think of that eternity to which they are hastening. Then the youth and children must all repent of their sins, or perish forever. We need a revival for the conversion of thousands in our congregations and Sabbath schools, who hear as though they heard not. How can they escape if they neglect the great salvation?

What, then, shall we say of the hundreds of thousands of families who neither hear the gospel preached, nor read the Bible, nor an evangelical book or tract? What shall become of those who are sunk into infidelity, and a multitude of errors, which drown souls in perdition?

Will not every Christian, who desires the favor of God, who loves his holy law and grieves at the transgressions of the wicked, who feels for the honor of God, and longs to see sinners turning to the Lord, pray for a revival of God's work? "O Lord, revive thy work!" "Revive thy work, in the midst of the years make known, in wrath remember mercy."—*Luth. Obs.*

Council of Reformers.—The Cincinnati Common Council passed a vote recently, that the members "should'nt smoke and do other immoral practices during their sessions."

The Progress of Baptist Principles

In the last hundred years. *By* Rev. Thomas F. Curtis, *Professor of Theology in the University at Lewisburg, Pa., pp.* 422, *published by Gould & Lincoln, Boston.*

We heartily thank Professor Curtis for this excellent work. It is a most admirable and valuable contribution to Baptist literature. It utterly repudiates the "cut and slash" style, which has so disgracefully prevailed in certain quarters for the last few years, and which we despondingly believe has done more damage to the Baptist cause, than any direct hostility could have done. Some of our own editors and writers have done more to retard the progress of Baptist principles, by harshness, uncharitableness and even vulgarity, in their method of defending the right, than their opponents could ever have done by most vigorous and virulent assaults. Prof. Curtis has brought to his work the spirit of a christian and a gentleman. Calm, philosophic and courteous, it relies upon facts and arguments, not upon epithets, to establish its premises. The manner of the work is especially at this time worthy of all praise. Even those who will not coincide in his conclusions cannot doubt that he is kind and honest. And they will be infinitely more likely to be convinced of the truthfulness of his views, than if he had hurled rude adjectives and harsh imprecations at their heads.

Not only in its spirit but also in its whole matter, it is worthy a place, especially in every Baptist family. It discusses grave principles, some of which have been too much neglected in our controversies with our Pedo-Baptist friends. It may surprise many of them to learn, how much they are indebted to Baptist principles for most important reforms in their own communions. And yet the evidences of salutary reaction upon themselves are so forcefully given,

that a candid opponent cannot doubt the truthfulness of the claim.

We feel that we cannot do better than to devote a few of our pages to some extracts from the work, that our readers may see what is its character and procure it for themselves. The following is a portion of the chapter on

A CONVERTED CHURCH-MEMBERSHIP.

NOTHING will more forcibly impress the mind of a pious American, traveling in Europe, than the different religious atmospheres inhaled by the masses on the two sides of the Atlantic. It is a great difference that he will feel when he enters a Protestant as distinct from a Roman Catholic State. But there is a more striking distinction between American Christianity, as a whole, and that of the continent of Europe, where Church Establishments are in every country.—Here a man's religious professions are the result of personal conviction; there they appear so uniformly as the effect of the law routine, or instruction, as seldom to imply earnest individual piety at all. Not that devotion is lacking in Europe; but simply that the most religious do not profess more than others, those utterly destitute of it being entitled to become its professors and ministers as much as any others. Dr. Baird has observed that he found the most intelligent persons in Europe quite at a loss to comprehend this different feature of Christianity in the two continents. Among all classes of Americans, however pious or however worldly, and as a general thing, of whatever denomination, the conviction seems natural that a man does not become a Christian merely in consequence of being born in a particular State, or inducted in infancy into a nominal connection with some church, but by personal choice and earnest religious character. All through Europe, except among certain small, well-marked evangelical denominations, the idea is current that every one born in a Christian land must be considered a member of the National Church, no matter what his private belief or character.

Here public sentiment, and the unwritten Christianity of the country, seem to suggest instinctively that none ought to be received as full members of any church, or regarded as true Christians, with whom sound morality and steady piety is not a matter of established personal influence and supremacy. We are not unaware that there are several exceptions to this spirit; and in some cases a settled purpose is evident to resist what is esteemed an American influence encroaching into the domain of religion. In the Roman Catholic Church, for instance, this determination is most strongly manifested on the part of most of the spiritual guides; and yet to any one brought up with Papists in Europe, the general change of sentiment among the laity in this direction, which by degrees manifests itself, is greater than could possibly have been expected. Roman Catholicism not only loses its hold on multitudes who come to this country, but it is altogether a different thing for those who remain in its communion from what it is either in Europe or in Mexico, or in Canada. As when one who has long lived in a flat country, climbing a mountain top on a clear day, feels by the play of his lungs that the atmospheric pressure is not the same and that he breathes a different air; so now a Roman Catholic on coming to this country finds himself in a perfectly new religious atmosphere, one that has in it the pressure of a greater and more direct personal responsibility. The priest is no longer the mere tool of the bishop, nor the layman of the priest. It is not simply that both are more free, but also that both have a stronger sense of direct personal responsibility to God: not simply that the layman will not perform what he considers an arbitrary penance, but that he will claim his right to read the Word of God. And probably more Bibles are circulated and read by the Roman Catholics in this country than in any, per-

haps, of all the countries of Europe. Large numbers of copies of the Douay version are freely to be obtained with the approbation of the priests themselves.

This silent change, giving to every man's religion a closer personal character, is also manifested in its degree in the Episcopal Church. So long as it was a national institution, it was necessary that it should admit every one to its privileges, and in England to this day the laws compel a clergyman to administer the communion to all baptized in infancy, and without reference to personal character, provided they are not proved to be scandalous offenders. The trouble and expense of establishing this proof are so great as to leave even the most pious minister very little power to withhold this official testimonial of the communion of the Church. By the same law, however neglectful they may have been of every voluntary mark of Christian character, he is compelled to proclaim them when they die his "beloved brethren" who have "departed this life in sure and certain hope of a joyful resurrection."

But in this country the entire separation of the Church from the State has produced a very marked alteration and improvement in the character of the Episcopal Church. It is not merely that there is a vast increase of lay power, but a deeper sense of personal interest and responsibility resting upon the communicants as a class. So it is not a matter of simple form and routine for their young people on arriving at a certain age to be confirmed and partake of the communion, but to a greater extent than heretofore those only whose hearts are touched with a personal and supreme interest in religion receive the symbols. True, all this improvement is rather in practice than in theory, and the tendency among the clergy in some sections has been of late years to magnify and restore an exploded reverence for a merely ritual religion. But some kind of knowledge and earnest regard for religion, some indications of personal piety are required more generally than ever before, while in many of the Churches their ministers preach the doctrines of the new birth and Christian conflict with the utmost clearness; nor would they think of recommending the people of their charge to appear at the table of the Lord without the evidences of conversion.

In the German Reformed Church, Drs. Nevin and Schaff, of the Mercersburg School, may contend that it is an error to attempt to have a church below composed wholly of those savingly converted to God; but this again is rather the effect of a few of the clergy to bring back their people to a state of things current a hundred years ago, and in Europe, than a movement generally sustained by the Churches. It is, in fact, an effort to galvanize new life into infant baptism. But the great mass of the reformed denominations of this country, of German origin, now hold to the propriety of requiring personal faith prior to full communion. The great numerical bulk of American Churches are united on the same point of a voluntary and converted Church-membership. So wide-spread indeed is the conviction that unconverted persons should not be communicants, that very few of them would think it right to partake if invited. Denominations seem to be unpopular in proportion as they favor an unconverted membership. All of them, including Roman Catholics, Unitarians, and even Episcopalians, are shown by the last census to embrace not above a sixth of the whole Church-going population. Now it is, if we mistake not, this wide-spread conviction that Christianity does not consist in forms and ceremonies, but in the personal surrender of the heart to God, and that the converted, alone should be communicants, which constitutes the great superiority of American over European Christianity.

But however simple, clear, and natural all this may now appear, it was not

so a hundred years ago. At that time the Baptists stood alone, the only denomination in this country that made a credible profession of personal piety a pre-requisite to their communion. It was then generally esteemed a Baptist peculiarity. It is so treated by Knapp, in his theology. He admits that the Novations, Donatists, Waldenses, Wickliffites, and Hussites, also held it, and that their labors "had, upon the whole, a mighty beneficial effect;" that "in times of ignorance and unbelief they have been the depositories of uncorrupted Christianity;" and that "without them the Reformation would never have taken place." Yet he maintains, in common with most of the Pedobaptists of Europe, that "the external visible Church can not be a society consisting of pious Christians only, but rather a *nursery* designed to raise up many for the invisible Kingdom."

A hundred years ago, except Whitfield, discarded as a "new light," there was scarcely an evangelical preacher to be found in the Episcopal Church in this country, or one who considered any thing more as necessary to regeneration or to make a man a Christian, than the baptism of his infancy.

It was not until within seventy years that the Methodists, now so efficient in evangelical labors, considered themselves as other than a mere converted society in an unconverted Church, from which they received the communion, and with which they identified themselves. They have therefore not unnaturally borrowed many expressions and views from the Church of England. Even John Wesley tried hard to uphold its teachings, on the subject of Baptismal regeneration, in language which no Methodist now teaches. Their standard writers regard baptism as the entrance of the visible Church. But by a happy inconsistency, produced by their evangelical preaching, they do not now seem to admit that persons ought to be complete members until after conversion. The language of their book of Discipline is, however, not decisive, and "seekers" are often urged to partake of the communion as a suitable means of grace to this day.

Among the Presbyterians it is just about a hundred years since Gilbert Tennet was founding Princeton Seminary to educate evangelical ministers. At that time, so far from conversion being esteemed necessary to full communion, it was a matter of formal discussion whether it was proper to require the credible profession of a change of heart in the ministry, and considered that it was not. At the present time, no body of Christians are more clear and judicious upon this point than the Presbyterians, both those of the Old and those of the New School. Yet even now there is nothing in their confession of faith to prevent the reception of unconverted persons as communicants. The Established Church of Scotland, with a similar confession does not require conversion. The change, then, is one in the spirit of the people, or the age, not in the constitution of their churches, or the text of their laws, and at the time to which we refer, the Tennents were jeered at as "new lights," and mere enthusiasts. To this day their form of government declares that all their baptized are members of the Church, and "are bound to perform all the duties of church-members." Thus it is quite clear that however evangelical this excellent body of Christians may now be in practice, their Confession, and, above all their infant baptism, have an opposite tendency, drawing them back toward a system which would introduce the world into the Church, by making the terms of admission too regardless of personal piety.

In the life of the late venerable Dr. Archibald Alexander, of Princeton, is found a record by himself of the struggles through which his mind passed on the subject of infant baptism. It refers to a period while he was President of

Hampden Sidney College, Virginia, from 1797 to 1799, about ten or twelve years before his appointment to the more important post he so long and honorably filled at the head of the Princeton Theological Seminary. "About this time," he says, "I fell into doubts respecting the authority of infant baptism. The origin of these doubts was *in too rigid notions as to the purity of the Church,* with a belief that receiving infants had a corrupting tendency. I communicated my doubts to my friend Mr. Lyle, and to Mr. Speece (Presbyterian ministers, who were his assistants in the college), and found that they both had been troubled with the same. We talked much privately on the subject, and often conversed with others in hope of getting some new light. At length Mr. Lyle and I determined to give up the practice of baptizing infants until we should receive more light. This determination we publicly communicated to our people (churches in the vicinity which they statedly supplied as pastors), and left them to take such measures as they deemed expedient." We may hereafter notice the rest of the remarks of Dr. Alexander. At present we desire only to quote this to show that a belief in the "corrupting tendency of infant baptism led Dr. A. at one time very seriously to think and speak of "joining the Baptists," and that he could not get rid of these impressions without lowering his views "as to the purity of the Church." He intimates in fact that the Baptist notions on the subject are "too rigid." We have been happy to believe that our Presbyterian brethren have now practically adopted the principle of admitting to full communion those only who give credible evidence of personal piety. This is what Baptists have ever maintained, and we should be sorry to learn that the denomination of which Dr. A. was so distinguished an ornament had abandoned it.

A hundred years ago, nearly all the Congregational Churches of Massachusetts were passing through the darkest part of that cloud which drove off ultimately so many into Unitarianism. For sixty or seventy years longer it overwhelmed with confusion all attempts to establish the denomination on the basis of a converted membership. That rare and holy man, Jonathan Edwards, was dismissed from his church at Northampton, Massachusetts, for no other reason than the maintenance of these very views, and was, at the time of which we speak, laboring in exile, on this account among the North American Indians. The teachings of Edwards, Whitfield, and the Tennents, which had led to "the great awakening," had also produced the desire in many quarters that the system then current of admitting all persons of reputable life, who had been sprinkled in infancy, to the communion-table, should be abandoned. Several churches had adopted Edwards' views, but the great body were opposed to them.

Large numbers of these "new lights," as they were stigmatized, became Baptists, however, on this very account. All the way between Massachusetts and Georgia, no other denomination held this principle of church-membership; nor was it until within about thirty years, that the Congregationalists became completely separated from the Unitarians, and the most fundamental part of their present constitution came to be a feature of their denominational character. Dr. Baird has shown that Unitarianism originally grew out of a dislike to the practice of requiring evidence of piety in candidates for admission to the churches.

In 1790 there was but one Congregational Church in Boston that maintained orthodox views; and so cold had it become as to be unable to keep up any prayer meeting. When its lamp of piety was well-nigh extinguished, it was the zeal incidentally imparted to those noble and struggling brethren at a Baptist Church that rekindled the smoldering fire in a Church "beloved for their fathers' sakes." Thus in due time they were enabled to throw off the incubus

which had so long paralyzed their movements. But in 1812 all but two of these churches were still Unitarian.

The views of our Congregational brethren, therefore, on this subject of the relation of the baptized to the visible churches, have been extremely unsettled and contradictory at different periods, and in view of different authorities. The Supreme Court of Massachusetts holds that part of the communicants with which the majority of the parish concur, to be "the Church," and on this decision Unitarians now hold many houses of worship and endowments. This must have been upon the principle that the children, being baptized, are a part of the Church. Infant baptism has always been held by them to produce some kind of connection with it, though precisely what, it is hard to define. Or rather, it has been with them, as with many other denominations, at those periods in which piety has shone the brightest, the effect of infant baptism has been least perceptible, while in proportion as personal religion has declined, the value put upon the ceremony has increased. For the first thirty years after the landing of the Pilgrims, none of those baptized in infancy were, in most of the churches, admitted to the communion, or other privileges of membership, until they professed personal piety. But in 1657, a Synod was called in Boston to consider this matter, in special reference to the right of voting in the town meetings—a political franchise, yet permitted only to Church members. They decided that the baptized, as such, ought to be considered members of the church, under its discipline, and should be admitted to all the privileges except communion.—Even this last prerogative was generally accorded to them a few years later.—About a hundred and fifty churches having been thus led off into Unitarianism, the orthodox Congregationalists have, amid a variety of theories, turned practically to the plan of admitting to church-privileges such only as give credible evidence of conversion. Dr. Bushnell, in his work on Christian Nurture, no less than Dr. Nevins, has clearly shown that the Congregationalists have never had any well-settled theory as to the precise relations of the baptized to the Church; but that the views of Edwards and their present course are essentially "Baptist in theory," and ought to lead those who hold them to become so in fact.—The simple principle of believer's baptism naturally makes a credible profession of personal piety pre-requisite to visible church-membership; and it has been in a very great measure the bold and fearless manner in which our fathers upheld this truth by preaching and by practice, by which the whole Christian world has been so greatly reformed, and the religious sentiment of the country changed in its favor.

It has been worth all the prayers, struggles, and sufferings which it has cost, to effect what has been accomplished. What Baptist can look back upon the last century, and view the great change wrought in public opinion, and in all the prevailing denominations, without being ready to exclaim, "What hath God wrought!" Never, perhaps, in the history of the Church, has the great truth of a converted church-membership been so clearly taught, as at the present day. It is spreading on every side. Where missions are established by the evangelical denominations abroad, it is planted, and none are admitted as communicants until they give evidence of being personally and savingly interested in the truths of the Gospel. In England this principle has an entire ascendency among the evangelical Dissenters, and in all their missions; while many of the Episcopalians uphold it in all but practice, and through the circulation of such tracts as those of Leigh Richmond and others, spread it among all classes, and indeed all nations. In France and Switzerland, the writings of Merle D'Aubigne, and men of that theological school, open it to the large classes of readers. Throughout a large part of Germany, Denmark, and Sweden, it is spreading through the labors of men like Oncken and his associates. While in Prussia, the present King, as Head of the National Church, has within a few months issued a document of much significance, announcing his "determination to place his inherited authority" in the hands of "apostolically formed churches;" that is, as he goes on to explain, "churches of small apparent size, in each of which the life, the order, and the offices of the Universal Church are brought into activity, in short, independent self-increasing creations, by which, as with living stones, the Apostles of the Lord commenced building." Doubtless the researches and communications of such men as Neander and Bunsen, no less than those of Oncken, have in part produced these salutary convictions.

Editor's Garner of Gleanings.

Serious Statistics.—The number of languages spoken in the world amounts to 3,023; 487 in Enrope, 876 in Asia, 276 in Africa, aad 1,264 in America. The inhabitants of the globe profess more than one thousand different religions. The average of human life is about twenty-eight years. One quarter die previous to the age of seven years; one-half before reaching seventeen; and those which pass this age enjoy a felicity which is refused to one-half the human species. To every one thousand persons, only one reaches one hundred years of life; to every one hundred, only six reach the age of sixty-five; and not more than one in five hundred lives to eighty years of age. There are on earth 1,000,000,000 inhabitants; and of these 33,333,333 die every year; 91,334 every day; 3,780 every hour; and 60 every minute, or 1 every second. These losses are about balanced by an equal number of births.

How much is to be done! How short the time in which to do it! How short the time for those who need help! How strong the tide of human life that rushes into and flows out from this world! With each second one born, and with each second one dead. Who can think of these things, and not feel what need there is to remember and act upon the wise man's admonition, "Whatsoever thy hand findeth to do, do it with thy might."

Italy.—In Italy a reaction has commenced against the current infidelity. For many years the opposition to the Romish church has been quite as strongly political as religious, and the liberal party has shared in the infidel tendencies of the German radicals. A better day is now dawning, and a deep and genuine religious spirit is manifest among the Reformers, which augurs well for the future prospects of Italy.

Sardinia.—The law for the suppression of religious houses is now the law of the land, and the authorities are engaged in enforcing it without regard to the Papal Allocution. The number of monasteries to be closed amounts in the aggregate to 334, which have hitherto supported 4,025 monks, and 1,473 nuns.

Holland.—Evangelical religion in Holland is at a low ebb. Rationalism is dominant in the government, in the pulpit, and in the Universities, and the prospects are disheartening to the friends of practical piety.

Wisconsin.—Baptist churches in the State, 144; ministers in active service, 85—two having died during the year; number of communicants, about 6000. The denomination has increased but little during the past year, while the population of the State has increased rapidly. The State has now about 600,000 inhabitants, having doubled its population in about three years.

Harvard College has a total of 669 students, of whom 365 are undergraduates, 14 divinity students, 111 law, 67 scientific, and 104 medical.

Yale College has 611 students as follows: theological students 25, law students 22, medical students 34, scientific school 60, seniors 96, juniors 110, sophomores 113, freshmen 157.

University of Virginia.—There are now 516 students at the University. From 35 to 40 of the number are Baptists. Several of these are studying for the ministry.

Fairmount Theological Seminary, Ohio, has now about twenty students, with professors Turney and Stone, and assistant teachers. It has property in real estate, sufficient, after paying debts, to make a permanent endowment of $150,000 or more. It struggles for want of present available means.

The Dennison University, Granville, Ohio, has 112 students, with four Professors. Property, including good pledges, buildings, &c., about $80,000. Efforts are in progress to complete an adequate endowment—not less than $125,000.

In Wisconsin, two institutions of learning have been established—Wayland University at Beaver Dam, and a Female College at Fox Lake, both places in Dodge Co., ten miles apart, on the Milwaukie and La Crosse Railroad. The citizens of Beaver Dam furnish a beautiful site of twenty acres, valued at $4,000, and erect a substantial brick building 116 feet by 64, three stories and a basement, at an expense of $8,000. Both buildings are in process of construction, and will be finished at an early day. The two Institutions have pledged endowments, in scholarships and otherwise, of

about $22,000. All this has been done since March, 1854. The preparatory Department of Wayland University is already in operation, under an accomplished teacher. At present twenty students are in attendance.

Burmah.—We have the most cheering intelligence from the Burman missions. San Quala, a native assistant in the Toungoo mission, has recently baptized 106 at Thegheden, 110 at Kheuwai, and 94 at Htiedu. At Henthada 12 more Karens had been baptized. We copy the following paragraphs:

About one thousand had been baptized on the mountains of Shwaygyeen. About as many have been baptized in Toungoo, while three thousand are still requesting the rite!

At the Bassein mission, a quarterly meeting was recently held. About 1,000 persons were present, including 39 preachers. Each of the six ordained native preachers had baptized, during the preceding quarter, numbering in all, 103.

Though the chapel had been much enlarged by additions to three sides, all the visitors could not be accommodated, not a few having to take seats on the ground outside. The members of the church very generously gave up the whole to their guests. The Bassein churches are now supporting missionaries of their own number in various parts of Burmah. The number is now thirteen, and increasing from year, to year.

Maulmain.—Forty-eight pupils had been regularly admitted into the Theological School the current term, of whom twenty-one were from Bassein and seven from Toungoo. Their proficiency in all respects is very gratifying.

New Prussian Church.—Mr. Lehmann, of the German mission, reports the constitution of a church at Rositten, in Prussia. The church at Berlin, the capital of Prussia, continues to prosper—34 members have been added during the past six months.

More Persecution.—The Tuscan government still continues to persecute those who are inclined to Protestantism. A man in Florence, suspected of reading the Bible, and who had become lax in his attendance at mass, was recently visited by a deputation from the government and the church, who examined his house, his books and papers. He did not deny that he had doubts both of the divine mission of the Pope and the virtues of the priesthood, or that he was investigating the doctrines of the reformed religion, wishing only to set his own mind at rest, without seeking to propagate his doubts among others. He was told not to leave the city. Four days after, at four o'clock in the morning, he was summoned to his sentence, which was hard labor in irons in prison for one year, which verdict was immediately carried into execution.

Death of the Greek Patriarch.—The Patriarch of the Greek Papists died lately at Alexandria, and his body, seated on a throne, with a jewelled mitre on his head, was taken to the Latin Church with great solemnity. Several consuls attended in full dress, and a company of Egyptian soldiers, with music and banners, headed the procession. Great crowds of Papists flocked about the body to kiss the hands or part of the dress.

"Vultures are very numerous in the Crimea. They smell the powder and await the coming of the fight to throw themselves on their victims. After one of the recent combats, an English officer was found on the battle-field, who had just expired, pressing in both his arms one of these birds of prey, dead, like himself, and which he had crushed in a last effort of agony!"

The Gospel for South America.—Mr. Carlow, a Methodist minister in Buenos Ayres, says, that with the single exception of a small Scotch chapel lately completed, there is not one building devoted to the public worship of God, on the long line of country stretching from within two leagues of the city to the base of the Andes—a distance of, at least, 600 miles; what is the amount of population is not stated nor conjectured; but though the natives retain a few of the Roman Catholic rites, they have no check of any kind upon their inclinations, and live in a state of nature, as completely as any tribe or nation on all the African Continent! Yet here *Romanism* once held undisputed sway over the bodies, souls, and estates of men.

A Happy Change.—The *Bienville Times*, heretofore a miscellaneous newspaper, edited by Rev. Hanson Lee, will, about the first January, if sufficient encouragement is received, be changed into a religious journal, called the "*Louisiana Baptist*," to be the organ of the denomination whose name it bears in that State. May the enterprise be entirely successful.

The "*Watchman and Reflector*" comes to us in a new and greatly improved dress. It

now claims a circulation of eleven thousand, which is next to that of the "*New York Examiner*," these two papers have a much larger pay ng list than any other of our Baptist weeklies.

New Church in Providence, R. I.—A new Baptist Church is about to be formed, composed mostly of members from the First and Third Baptist churches. A new house will be built; some twenty thousand dollars having been already raised by subscription. The house will be located in the vicinity of the colleges. The Rev. Wm. C. Richards, who has been supplying the pulpit of the First Baptist Church during the absence of Dr. Granger, is to be the pastor.

Liberal.—The Strong Place Baptist Church, Brooklyn, New York, have been highly favored in the gift of a superb bell, presented by a member of their congregation. It bears the following inscription:

"Holiness unto the Lord."—"This bell was presented by Thomas Hunt, Esq., October, 1855, to 'The Strong Place Baptist Church, Brooklyn, New York, organized January, 1849, Rev. Elisha E. L. Taylor pastor.'"

The weight of the bell is 4,100 lbs., the key is C. The cost $1,400.

Pastors Wanted.—Of the 2,261 ministers in the Old School Presbyterian connection, only 1,088, less than one-half, are pastors, or pastors elect; 465 are stated supplies; leaving 608 as professors, teachers, secretaries, editors, domestic and foreign missionaries, or infirm. Of 3,079 churches, only 1,108 have pastors; 951 have stated supplies, 751 are vacant, 269 are not classified, most of them vacant doubtless.

The American Sunday School Union, during the last year, employed 324 missionaries, 256 of whom were students, who organized 2,440 schools where none previously existed, gathering into them 16,623 teachers, and 97,354 scholars. They also visited and aided 3,463 schools, with 24,896 teachers, and 157,755 scholars. Through the efforts of the New York Sunday School Union, about 20 mission schools were organized in New York and Brooklyn, with about 400 teachers and 4,000 scholars.

Religion in New York.—According to the census just taken, there are in the State of New York 4,921 churches, of which 290 are Roman Catholic, 1,353 Methodist Episcopal, 723 Baptist, and 603 Old and New School Presbyterian, the remainder being divided among a great variety of sects.

Amos Lawrence.—He kept an account of every expenditure, and under date of January 1, 1852, his diary contains the following: "The outgoes for all objects since January 1, 1842, (ten years,) have been $604,000 00, more than five-sixths of which have been applied in making other people happy; and it is no trouble to find objects for all I have to spare."

From 1829 to 1832, his charitable appropriations amounted to one hundred and fourteen thousand dollars. The aggregate amount of his charities during the last eleven years of his life was about five hundred and twenty-five thousand dollars, and it may be safely asserted that he disbursed during his life seven hundred thousand dollars for the benefit of his fellow men.

A Rare Example.—A Christian merchant, of one of the large towns of Central New York, has taught a Bible class of young ladies for the last ten years, and has not been absent from the class a single Sabbath, but has frequently gone home from New York on Saturday, so as to meet his class on the Sabbath, and then returned to the city on Monday to complete his business. Such faithfulness has had its reward. The whole class, twenty-five in number, are all rejoicing in Christ; and nearly as fast as accessions are made from among the impenitent, they are brought to the knowledge of the truth.

There is no more delightful or profitable service than that of a faithful Bible class teacher, and intelligent Christian laymen, who have no such classes under their care, *deprive* themselves of benefits which the Christian merchant, here referred to, could not easily find words to describe.—*N. Y. Recorder.*

Chinese in California.—According to the estimates of the five Chinese "Companies" in San Francisco, formed as it would seem for the mutual benefit and assistance of their members, there have arrived in California from China, 48,889 persons, of whom 8,929 have returned to their native land, and 1,333 have died, leaving the present number 38,687.

They appear to be annoyed by the treatment they receive from the Americans, to whom they have recently addressed a respectful remonstrance, which savors more of a Christian spirit than the acts of their oppressors. It is as follows:

"We, the undersigned, Chinese merchants, come before you to plead the cause of ourselves and our countrymen, residing in San Francisco, and scattered throughout California. We ask for all the industrious persons of our race, the privilege of dwelling in the State, and of pursuing our labors and occupations without molestation."

It proceeds to say:

"No injustice, no severity has been spared towards us. We came to this country, expecting a liberal and hospitable reception, worthy in every respect of the generous character which fame has given to the Americans. Many of us were attracted by promises, and by the offer of a free passage, which was given for the purpose of inducing others to follow us. And now, after leaving our country, and bringing hither our fortunes and our industry, what do we meet? Instead of the protection and equality which the laws of a great nation appear to promise all who seek protection under its flag, or an asylum upon its territory, we find only inequality and oppression.

"You reproach us that we are idolators, that we do not practice the precepts of Christ; but if we are not deceived, Christ orders his disciples to look upon all men as brothers, and to treat them as brothers. Is it, then, consistent with the Christian religion—the religion of humility and love—to deny the humanity of an entire race of men, and to treat them as a species inferior, and unworthy of pity? As for ourselves, we would rather not act thus; for our great philosopher, Confucius, whom we respect, and whose doctrines we practice, orders us to be humane, charitable and polite."

This document was signed by Hee Hee & Cie, Yu Sing & Gie, Hop Kie & Cie, and twenty others.

Washington Territory.—This Territory occupies the extreme north-west portion of the United States domain, lying between 46° and 49° north latitude, and between 110° and 125° west longitude. It is about 600 miles long from east to west, and about 209 miles wide from north to south, forming nearly a parallelogram, with an area of 120,000 square miles, or 76,800,000 acres. It has a population of about 6,000. The principal exports are lumber, coal, fish and produce. The oyster beds and fisheries along the coast, must in time become a great source of wealth. The climate is mild, though somewhat colder than that of Oregon. The soil is good. It abounds in copper, iron and other ores, and silver and gold have been found to some extent. It is intersected by rivers, and Shoalwater Bay, in the extreme west, is famed for its oysters, while Bellingham Bay in the north-west, is a safe harbor, and is being rapidly settled. The country is mountainous, its loftiest summits being snow-capped and sublime. Olympia, the capital, is situated at the head of Puget's Sound, and is a place of great commercial importance. It contains a population of about 200, and has about 50 buildings. Thus, California, Oregon and Washington, occupy the extent of our possessions on the Pacific coast, and promise, at no distant day, to rival in importance their sister States on the Atlantic.

Brief Review of Sixty Years.—Much is told—and how much is suggested!—by a brief paragraph in a sermon of the Rev. Dr. Cramp, before the Novia Scotia Central Association.

"When Nicholas Pearson was ordained pastor of the church at Horton, 1778, there was no other Baptist church in these provinces. There being no minister present, Benjamin Kinsman, the deacon elect, conducted the ordination service on behalf of the church, and laid his hands on the head of the pastor, who afterwards ordained the deacon. When Theodore Harding became pastor of the same church in 1796, there was but one more church of the same faith and order in the Provinces, that at Halifax, though several other churches were then in existence, composed of Baptists and Congregationalists. What a change has taken place in sixty years! Our churches are now two hundred in number, with one hundred and fifty pastors, besides many licentiates, and seventeen thousand members, representing a population of at least 80,000 persons. But this is not all. Every year many members of our churches leave these shores for other parts of the world, especially the States of the Neighboring Union, and removals by death are constantly taking place. It is fair, therefore, to estimate the total number of conversions since the ordination of Theodore Harding, at upwards of twenty thousand.

Trinity Church Property.—A serious effort appears to be set on foot to obtain possession of the immense property now held by Trinity church in New York city, for the purpose of restoring it to the State. It is well known that this corporation has held the property, under grant from the English crown, from a very early period, and in

spite of all the various suits that have been brought against it by persons supposed to be interested in it, it has maintained uninterrupted possession of its vast revenues until the present. The Legislature of this State has, however, been prevailed upon to subject this title to the most thorough legal investigation; and a great array of professional talent has been appointed by the Governor for the purpose of trying the suit. The State has been induced to this step by the representations of Rutger B. Miller, on behalf of himself and others, that they were in possession of evidence showing that this title was vested in the State; that they would guarantee the State against all costs in the prosecution; and in the event of recovery, they are to receive such per centage on the amount recovered, as is provided by the laws of the State. These laws allow 25 per cent. on the value of the property so recovered.

Quarrels among Christians.—Their sad effect is thus referred to in an account of the late meeting of the Portage Association:

"Another sad item is that only one was reported as baptized in the entire Association during the year. And why this? In part, it is to be feared from dissensions among the brethren on the subject of Slavery, Missionary Union, and Free Missions. Many of our churches on the Reserve have fallen into unholy strife and hatred on these litigated topics, excommunicatiug each other, till they are a stench in the nostrils of the world, to say nothing of their savor in the presence of a holy God. During the meeting of our own Association last year, it was said by loafers, in a bar-room, 'Let us go up and hear the Christians quarrel,' and so they adjourned from the bar-room to the meeting-house to gratify their depraved and vitiated moral tastes. No wonder there is no prosperity. Our Association as usual, by its statistics, showed its yearly diminution of numbers. It had dwindled from 1,111 members, as its maximum number, down to less than 500. Many go West, borne on the restless wings of immigration, influenced more or less by that 'love of money which is the root of all evil.'"

The Gymnasium of the Church.—Rev. Mr. Bullard has called the Sabbath-school "the gymnasium of the church," an institution by which its flacid muscles are made to put on strength. Many a church, suffering from a kind of spiritual dyspepsia, some which have grown plethoric, upon whose members gout is beginning to fasten its remorseless gripe, would be brought to a state of perfect health, by the animating, bracing labors of the Sabbath-school.

What pastor does not know members suffering in all their spiritual interests for want of just this life-giving, at least health-restoring exercise.

Faith and Works—Two Planks.—From the pocket of a dead Russian soldier in the fortress of Bomarsund, a British sailor took a tract, which was sent to England as a curiosity, and was there translated and published by the London Religious Tract Society. The following extract illustrates a great truth:

"A preacher wishing to explain to his congregation what dangerous delusion those persons are in who seek salvation partly from their own works and partly from the righteousness of Christ, said to them, Supposing it is needful for you to cross a river, over which two planks are thrown. One is perfectly new, the other is completely rotten. How will you go? If you walk upon the rotten one, you are sure to fall into the river. If you put one foot on the rotten plank and the other on the new plank, it will be the same; you will certainly fall through and perish. So there is only one safe method left: *Set both your feet on the new plank.*

"The rotten plank is your own unclean self-righteousness. He who trusts in it must perish without remedy. The new plank is the eternal saving righteousness of Christ, which came from heaven, and is given to every one that believeth in him. Trust in his righteousness, or rather in his everlasting truth, and you shall be saved; for the Scripture sayeth, "Whosoever believeth in him shall not be ashamed.'"

American Literature.—Mr. Putnam stated at the recent publisher's dinner in the Crystal Palace, New York, that the increase of publications in this country for the last twenty years had been 800 per cent., while the increase of population has been only 80 per cent. Last year 185 reprints of American works were published in England. The old sneer, "Who reads an American book," has quite lost its point.

New States.—Four Territories, it is believed, will be entitled to enter the Union as States within a year—Minnesota, Oregon, Kansas and New Mexico. A population of 60,000 has been held sufficient to justify ad-

mission with a single Representative. Minnesota has 55,000; Oregon had last year 48,000, and must now nearly equal Minnesota; New Mexico had in 1850 61,500 inhabitants. Kansas is inferior in population to these, but will probably fast outgrow them.

Five Years.—By the census just completed, the present population of Chicago, is 80,028; an increase since 1850 of 51,408, or over one hundred and twenty per cent.!

American Inventions Appreciated Abroad.—The American agricultural machines, both reaping and threshing, took the premium at the recent trial before the Commissioners of the French Universal Exhibition, as they did at the World's Fair in London. Every American machine entered proved greatly superior to the European machines. The first prize for pianos was also given to a Boston maker, greatly to the surprise of the Parisians, who supposed that their instruments were the best in the world. Such national triumphs are more glorious than the victories of war. May Europe and America never contend except in such peaceful strifes.

Go.—The Rev. Richard Knill, of Chester, England, thus pours out his heart for the heathen world: "I hope the subject of devoting ourselves and our children to God and his service, will more thought of and more acted upon, than has been hitherto. I am more and more convinced that if Paul had ever preached from, 'Go ye into all the world, and preach the gospel to every creature,' he would have laid great stress on the word 'go.' On your peril, do not substitute another word for 'go.' *Preach* is a good word. *Direct* is a good word. *Co rt* is a good word. *Give* is a good word. They are all important in their places, and cannot be dispensed with. The Lord bless and prosper those who are thus engaged, but still lay the stress on the word *'go;'* for 'how shall they hear without a preacher? and how shall they preach except they be sent?' Six hundred millions of the human race are perishing, and how few are prepared to 'go.' Alas, my hand shakes and my heart trembles. 'Is this thy kindness to thy friend?'"

"The Noblest Art of all the fine arts," says Sir James Macintosh, "is the art of forming a vigorous, healthy and beautiful mind. It is a work of unwearied care, which must be constantly retouched through every period of life. But the toil come every day more pleasant, and the success more sure."

Election of a Professor.—The trustees of Franklin college, Georgia, at their meeting on the 7th inst., elected Chas. S. Venable, Professor of Natural Philosophy and Chemistry, in place of Prof. John Le Conte resigned. Mr. Venable is at present one of the Professors in Hampden Sidney college, Virginia.

Arrival of Missionaries.—Rev. R. F. Buell and Mrs. M. J. Buell, missionaries from Athens, came passengers in the bark Sultana, which arrived at Boston on the 15th ultimo, from Smyrna.

Death of a Missionary.—Rev. Harvey R. Hitchcock, for twenty-five years missionary at Laluaha, Molokai, Sandwich Islands, died there on the 29th of August. He was originally from Great Barrington, Mass.

Death of a Venerable Clergyman.—The venerable Rev. Thadeus Fiske, D. D., for forty years Pastor of the First Congregational church in West Cambridge Mass., died Wednesday, at the advanced age of 93 years and 5 months. The deceased was a graduate of Harvard College in the class of 1785, and at the time of his death was with a single exception, the oldest person living in the order of gradution.

Hon. Wm. C. Rives has consented to deliver a lecture before the "Young Men's Christian Association," of Richmond, on the 7th of December.

Rev. D. D. Pratt, a Baptist minister in Nashua, N. H., died suddenly on the 13th ult., of paralysis of the brain.

Our Own Nook.

The Last Number of the Year.—With this number, closes the thirteenth volume of the Memorial, and the second year of our editorship. With the exacting labors of a city pastorate, we have combined those necessary to the conduct of this periodical. We have done as well as we could in the circumstances, and we are glad to be assured that our efforts in this direction have been appreciated and approved by not a few. We believe that in these two volumes, a series of articles have been furnished and a mass of statistics gathered, which the great majority of our readers would not, willingly, part with, and which have not been without practical salutary influence on the hearts of

many. Perhaps some of our readers would like to know *how much we have made by the Memorial, as a pecuniary speculation,* in the past two years. We have no objection to gratify this curiosity, and therefore reply, that the profits to the Editor, have been $4 99 10-100 less than $5 00, while the Proprietor has more than $500 00 of loss. And the reason is simply this. The professional engagements of both the editor and proprietor have been such as to prevent them from worrying the subscribers for payments. They were confiding enough to suppose that as the work would be generally taken by Christians, there would be Christian promptness and honesty in paying for it. In this, they regret to say they have been sadly disappointed. The number of subscribers is sufficient to pay, and to give a satisfactory compensation to those who conduct it. But the funds that honestly belong to us, are withheld from us, and remain in the hands of our readers. We have no time to devote to writing for the small sums that are scattered all over the thirty two States of this Union. On the part of most, we believe it is simple neglect or forgetfulness, or deferred resolution. If we could hope that this last month of the year, would bring us the amounts that are due, we should feel encouraged and cheered in our work. Who will refuse us this encouragement? It is humiliating to beg for a debt due us, and for which we have given a full equivalent. Yet even this we will do, rather than the continuance of the "Memorial" shall be jeoparded. We earnestly ask, therefore, of you, who are indebted for the "Memorial," that you will each enclose the sum due, ask the post master to register the letter, and forward it to our address.

Editor's Book Shelf.

A Sketch of the Life and Labors of Justin Edwards, D. D. *By Rev. Wm. A. Hallock. Published by the American Tract Society, New York.*

As a forceful illustration of the labors of a devout evangelic pastor, and of what may be effected by the consecration of a single mind and heart to the service of Christ, and the well being of man, this volume is worthy a place in every Christian family—especially should it be upon the table of every christian minister. We are glad to learn that it is secuoing a wide circulation. No man can read it without feeling his soul stirred with more earnest longings for the glory of God and the salvation of man.

The Congragationalist Psalmist, is a collection of Psalm tunes, adapted peculiarly to the selection of Hymns contained in the "Psalmist," and is published in Rochester, N. Y., by W. N. Sage. It is designed for the pew as well as for the choir, and contains many of our old, favorite tunes that can never wear out, and never be superseded by new compositions; at least until some new and unanticipated revolution shall take place in the science of sacred music.

The Bible Union Reporter No. 2, contains the second portion of the Book of Job, as translated by Prof. Conant, with full critical notes. There can be no doubt that there are decided improvements upon the common versions and that sound philological reasons are given for changes.

The Southern Review and Ecclectic is somewhat behind the proper time for publication, the August and September Nos. having just reached us. The articles however, are not of a character to be spoiled by delay. They are not, and ought not to be of the newspaperish class, that stale as quickly as bread. The Review is edited by Rev. Messrs. J. R. Graves and J. M. Pendleton, and is published monthly, in Nashville, Tenn., at $2 00 per annum.

The Christian Repository and Literary Review, published monthly at Louisville, Ky., at $2 00 a year, is another of our Western publications and has an able corps of contributors.

The Christian Review, now published by our esteemed friend, Rev. J. J. Woolsey, in New York, we are informed, maintains its high character, but we are unable, positively, to give this as our personal judgment, inasmuch as the last number has failed to reach us.

Godey's and Arthur's Magazines for December are out long enough in advance of us; to enable us to say that we have seen them, and that the ladies of the household pronounce them excellent and indispensable.

The Southern Literary Messenger closes its thirty-first volume with the December number. An earnest appeal is made for such an enlargement of its subscription list, as shall place it beyond the peril of a discontinuance. We are gratified to learn that the appeal promises to be a successful one.

The Monthly Record.

Baptisms Reported.

ALABAMA.

Churches.	*Counties.*	*Administrators.*	*No.*
Swift Creek,	Autauga,	B. B. Smith,	12
Mt. Hebron,	"	" " "	10
Unity,	Cherokee,	J. J. D. Renfroe,	5
Poplar Creek,	Limestone,	Mr. Sellars,	22
Hepzibah,	Tuscaloosa,	W. Burns,	38
Bucksville,	Tuscaloosa,	A. C. Thomaston,	21
Bethlehem,	"		30

ARKANSAS.

Antioch,	White,	J. Bell,	18
Macedonia,	Green,	D. W. Obar,	18
Bethany,	Poinsett,	A. H. Atkins,	5
Pulaski co., (In 17 Mos.,)		Mr. Hodges,	70
Missionary Chapel, Benton,			11

BRITISH PROVINCES.

St. Martin's,	N. B.,	J. A. Smith,	3
Gasperaux,	" "	J. Wallace,	3
Mangerville,	" "	A. B. McDonald,	8
Upham, (2d ch.,)	" "	W. Jackson,	13
Upham, (1st ch.,)	" "	J. Bunting,	3
Springfield,	" "	J. Trimble,	7
Grand Bay,	" "		3
Cardigan,	" "	A. H. Monroe,	17
Hopewell,	" "	E. F. Foshay,	8
Caledonia,	" "	M. Keith,	5
Butternut Ridge,	" "	W. D. Fitch,	8
Canboro',	C. W.,		14

CONNECTICUT.

Bridgeport,	Fairfield,	A. G. Palmer,	11

GEORGIA.

Indian Creek,	De Kalb,	J. H. Weaver,	17
Conyer's,	Newton,	S. Mayfield,	20
Stone Mountain,	De Kalb,	F. Maddox,	9
Mt. Zion,		J. M. D.,	12
Willis,	Cobb,	H. Collins,	9
Newnan,	Coweta,	W. H. Davis,	43
Mt. Lebanon,	"	" " "	17
Ebenezer,	"	" " "	23
Flint River,	Fayette,		29
Bagg's Mills,	Liberty,	J. Newton,	22
Union,	Morgan,	D. L. Duffy,	8
Middleground,	Telfair,		11
Liberty,	Maury,	W. McNutt,	25

* Including former reports.

Churches.	*Counties.*	*Administrators.*	*No.*
Carnesville,	Franklin,	J. G. York,	44
Hebron,	Lee,	J. M. Davis,	24
Harmony,	Habersham,	J. Suggs,	29

ILLINOIS.

Unity,	St. Clair,	Jno. Brown,	8
Apple Creek,		J. M. Wells,	5
Diamond Grove,		" " "	4

INDIANA.

New Albany,	(1st ch.,)	J. D. Crabs,	2
Greenfield,	Hancock,	B. O. Branham,	6

INDIAN TERRITORY.

Notley,	(Cherokees,)	Mr. Jones,	8

IOWA.

Le Claire,	Scott,	P. P. S.,	22
Otter Creek,	Warren,	H. Haley,	2

KENTUCKY.

Wilmington,	Kenton,	P. H. Todd,	31
Crittenden,	Grant,	P. H. Todd,	16
Sugar Creek,	Garrard,	N. C. Alspaugh,	7
Freedom,	"	" " "	17
Kirksville,	Madison,	" " "	14
Beach Fork,	Marion,	D. Buckner,	8
Salvissa,	Mercer,	" "	2

LOUISIANA.

Friendship,	De Soto,		46

MAINE.

Yarmouth,	Cumberland,	L. B. Allen,	6

MARYLAND.

Baltimore,	(Lee st.,)	J. H. Phillips,	3

MASSACHUSETTS.

Sterling,	Worcester,	J. H. Lerned,	12
Deerfield,	Franklin,	E. Andrews,	13
Carver,	Plymouth,	J. M. Mace,	22

MISSISSIPPI.

Brownsville,	Hinds,	J. Crawford,	29

MISSOURI.

Mt. Vernon,	Lawrence,	H. C. Lollar,	2
Richwoods,	Washington,	W. Stephens,	19
Dry Fork,	Callaway,	M. D. Noland,	5
Mt. Horeb,	Callaway,	B. B. Black,	13
Fourche a' Renault,	Washington,		4
	Jefferson,		19
Lebanon,	Jefferson,		6
Cherry Creek,			7
Mt. Olive,			29
Pleasant Ridge,			40
	Monroe,	P. H. Steenberger,	18
New Salem,	Boone,	" " "	35
Maddons,	Washington,		19

NEW HAMPSHIRE.

Marlow,	Cheshire,	D. Gage,	3

Churches.	Counties.	Administrators.	No.
NEW MEXICO.			
Peralta,		U. M. Reed,	11
NEW YORK.			
New York Churches,			28
Watertown,	Jefferson,	H. A. Smith,	5
Cataraugus,	(Indians,)	J. N. Cusick,	60
Gloversville,	Fulton,	I. Westcott,	35
NORTH CAROLNA.			
Bethlehem,	Cleveland,	A. J. Cansler,	6
Boyakin's,	Sampson,	H. McAlpin,	32
Lisbon,	"	A. B. Alderman,	25
Spring Branch,	"		13
Rowan,			10
Bethlehem,	New Hanover,		7
Cross Roads,	Yadkin,	A. Redman,	37
Cedar Creek,	Cumberland,	T. Prevatt,	13
Raleigh,	Wake,	Mr. Johnson,	150
Colerain,	Bertie,	Mr. Delbridge,	28
Holly Grove,	"	Jno. Nowell,	17
Ahoskie,	Hertford,	" "	20
Hepzibah,	Wake,	J. S. Purify,	126
Piney Grove,	Wake,	J. C. Marcom,	28
Amis Chapel,	Granville,	R. I. Devin,	18
Elizabeth City,	Pasquotank,		27
Chapel Hill,	Orange,	B. J. Hackney,	6
Parke's Ferry,		T. Waff,	20
Rockyhock,	Bertie,		19
Bethel,	Perquimans,		23
Whiteville Grove,	Perquimans,		23
Falling Creek,	Wayne,	A. B. Alderman,	16
Bethel,	Montgomery,	A. D. Blackwood,	43
Cross Roads,	Yadkin,	Mr. Redman,	36
New Hope,	Iredell,	R. H. Griffith,	14
Rices',	Yadkin,	Wm. G. Brown,	14
Union Hill,	Yadkin,	R. H. Griffith,	2
OHIO.			
Oakfield,	Perry,	B. P. Ferguson,	2
Bryn Zion,	Morrow,	E. D. Thomas,	7
SOUTH CAROLINA.			
Cedar Spring,	Spartanburg,	M. C. Barnett,	26
Bethel,	"	J. G. Landrum,	54
Cedar Shoals,	"	S. Drummond,	37
New Hope,	"	R. Woodruff,	45
Clear Spring,		T. Robertson,	47
Mt. Creek,	Edgefield,	B. F. Corley,	67
Bethany,	"		32
Little Stephen's Creek,	Edgefield,		107
Concord,	Barnwell,	J. L. Brooks,	26
Hardy's,	Edgefield,	" " "	30
Home Branch,	Kershaw,	J. K. M.,	34
Bethel,	"		8
Zoar,	"	Mr. Cuttino,	16
Antioch,	"		15
Mt. Zion,			34
St. Helena,	Beaufort,	Wm. Richards,	21
Corinth,			20
Spartanburg,	Spartanburg,		12
TENNESSEE.			
Pleasant Grove,	Blount,		6
Sevierville,	Sevier,		5
Woodlawn,	Heywood,	G. W. Young,	11
Sanders' Fork,	Cannon,	J. J. Martin,	8
Woodbury,	Cannon,	J. M. D. Cates,	32
Marion,		A. J. Brandon,	14
Salem,		J. C. Roberts,	12
Town Creek,		" " "	38
Mt. Tizsah,	Dyer,	J. G. Gwaltney,	3
Amos Chapel,		R. J. Devin,	18
Shelbyville,	Bedford,		2
TEXAS.			
Dove,	Burleson,	J. G. Thomas,	6
Cold Spring,	Polk,		5
Zion,	Anderson,	G. G. Baggerly,	5
Fayetteville,	Fayette,		7
Mt. Hermon,			19
Montgomery,	Montgomery,		24
Carmel,	Smith,	J. S. Bledsoe,	35
Harris' Creek,	Smith,	G. G. Baggerly,	39
Tyler,	"	" " "	7
Little River,	Milan,	C. L. Thompson,	61
Union,	Cook,	A. Davis,	35
Indian Creek,	"	T. J. Harris,	21
Myrtle Spring,	Bowie,	W. M. Pickett,	34
VIRGINIA.			
Richmond,	(Main st. 2d ch.,)	R. B. C. Howell,	10
"	(3d ch.,)	J. B. Jeter,	2
"	(Leigh st.,)	R. Ford,	12
"	(Belvidere Hill,)	H. W. Watkins,	15
"	(1st colored,)	R. Ryland,	9
"	(2d colored,)	J. Porter,	12
Farnham,	Richmond,	H. F. Cundiff,	17
Walnut Grove,	Nelson,	T. W. Roberts,	30
Lovingston,	"	E. Thomas,	22
Leesville,	Campbell,	S. H. Rogers,	11
Franklin Union,	Franklin,	T. N. Sanderson,	3
Exol,	King & Queen,	R. W. Cole,	8
Warwick,	Warwick,	J. L. Trueman,	15
Hunting Creek,	Franklin,	W. Harris,	10
Pope's Creek,	Westmoreland,		15
Cornerstone,	Amherst,	R. B. Bibb,	26
New Prospect,	"	" " "	12
Ebenezer,	"		30
Lynchburg,	Campbell,	J. L. Pritchard,	6
Natural Bridge,	Rockbridge,	G. Mason,	25
Perkins,	Goochland,		36
	Nelson,	E. Thomas,	23
	Nelson,	J. Hopkins,	5
Zoar,	Monongalia,	G. F. C. Conn,	6
Charlottesville,	Albemarle,	A. E. Dickinson,	60
Meadows,	Patrick,	J. Robertson,	6
Hicksford,	Greenville,	W. R. McDonald,	4
Zion,	"	" " "	5
High Hills,	"	" " "	3
Arbor,	Halifax,	S. G. Mason,	35
Millstone,	"	" " "	15
Fayetteville,	Fayette,	M. Bibb, Jr.,	9
Zoar,	Nicholas,	" " "	13
Mt. Pleasant,	"	" " "	7
Bell Creek,	Fayette,	" " "	7
Oakland,	Goochland,	F. M. Barker,	20
Total,			3,664

Foreign Baptisms.

Churches.	Counties.	Administrators.	No.
Newton,	Burmah,	J. Wade,	14
Maulmain,	"	Mr. Bixby,	5
Prome,	"		50
Henthada,	"	Mr. Thomas,	54
Ningpo,	"	Mr. Lord,	2
Nellore,	(Tellogoos,)	Mr. Jewett,	3
Memel,	Germany,	Mr. Lehman,	25
Ijeya,	Central Africa,	Mr. Bowen,	38

Churches Constituted.

Names.	*Where.*	*When.*	*Mem.*
Amis Chapel,	Granville, N. C.,	April 30,	22
Union,	Cook, Texas,	July 18,	7
Judson,	Cook's Bar, Cal.,	Aug. 18,	
Gaspereux,	N. B.,	Aug. 21,	12
Indian Creek,	Cook, Texas,	Aug. 22,	8
Gadsen,	Cherokee, Ala.,	Aug. 23,	
Upham,	(2d ch.,) N. B.,	Sept. 16,	29
Maddon's,	Washington, Mo.,	Sept. 24,	30
Claysville,	Wood, Va.,	Sept. 29,	14
Winona,	Min.,	Oct. 3,	
Otter Creek,	Warren, Io.,	Oct. 13,	5
Lebanon,	Catawba, N. C.,	Oct.,	30
Sevens' Point,	Wis.,	Oct. 20,	11
Viroqua,	Badax, Wis.,	Oct. 28,	

New Church Edifices.

	Where.	*When.*	*Cost.*
Kalamazoo,	Kalamazoo, Mich.,	Oct. 9,	$14,000
Sciota,	(French ch.,) N. Y.,	Oct. 17,	
Rome,	Floyd, Ga.,	Oct. 21,	
Matteawan,	Dutchess, N. Y.,	Nov. 8,	
Macomb,	Macomb, Mich.,	Nov. 14,	
Ithaca,	Tompkins, N. Y.,	Nov. 21,	

Ordinations.

Names.	*Where.*	*When.*
E. Alward,	Liberty, Mo.,	July 1,
W. E. Harding,	Mo.,	July,
S. Hill,	Mo.,	July,
J. W. Hargraves,	Hopkins co., Tex.,	July 7,
J. J. Settle,	St. Stephen's, Va.,	Sept. 4,
T. V. Settle,	" " " "	4,
Jas. C. Jones,	Anderson Dis., S. C.,	Sep. 29,
J. B. Leachman,	Claysville, Va.,	Sep. 30,
L. F. Dawson,	Patrick co., Va.,	Sep. 30,
B. D. Marshall,	Lockport, N. Y.,	Oct. 11,
J. R. Adams,	Wallingford, Ct.,	Oct. 17,
Hammond Dyke,	Pitcairn, N. Y.,	Oct. 17,
E. H. Ranney,	Wilmington, N. C.,	Oct.,
Volney Powell,	Cherry Valley, Ill.,	Oct. 24,
Jno. A. Strachan,	Chesterfield co., Va.,	Nov. 5,
H. P. Hunt,	Clarence, N. Y.,	Nov. 8,

Deaths of Baptist Ministers.

Names.	*Residences.*	*Time.*	*Age.*
W. C. Patterson,	Columbus, N. C.,	Aug. 31,	44
N. Robertson, Sr.,	Covington co., Ga.,	Sep. 16,	91
Wm. J. Stephens,	Henry co., Ga.,	Sep.,	
Joseph Davis,	Hebron, O.,	Oct.,	
J. L. Richmond,	Covington, Ia.,	Oct. 12,	71
Jas. Nickerson,	Cazenovia, N. Y.,	Oct. 13,	64
Wm. Nice,	Woodbury, N. J.,	Oct. 13,	38
Jonathan Davis,	S. C.,	Oct.,	
Jesse M. Jackson,	Farmville, Ala.,	Oct.,	
J. J. Teeples,	Skeneatles, N. Y.,	Oct.,	
Jno. Teasdale,	St. Louis, Mo.,	Nov. 1,	

Ministers Rec'd from other Denomin's.

H. W. Bort, Methodist, Truxton, N. Y., Oct. 4
Wm. Beavins, Methodist, Berwick, Me., Oct. 7
W. Hurlin, Free Will Bap., Amesbury, M, Oct 7

Clerical Removals and Settlements.

Names.	*Whence.*	*Where.*
Adams, J. R.,	Roch. Univ.,	Wallingford, Ct.
Amsden, S. H.,	Savoy, Mass.,	Salisbury, N. H.,
Beecher, L. F.,	New York,	Saratoga, N. Y.
Benton, G. W.,	Granville,	Pontoosac, Ill.
Brower, S. M.,	Lima,	Quincy, O.
Burke, J. B.,	Middleboro',	Middlefield, Mass.
Burnham, L.,	Leamington,	Hartford, Me.
Butterfield, J.,	Oswego,	Watertown, N. Y.
Cheshire, J. E.,	Wickford, R. I.,	Keesville, N. Y.
Clarke, Jno.,	Equessing, C. W.	
Coburn, J. M.,	Manchester, N. H.	
Cornelius, S, Jr,	Fon du Lac, Wis,	Winona, Min
Corron, J. P.,	White Sul'r Springs,	Fincastle, Va.
Cressey, T. B.,	St. Paul,	Red Wing, Min.
De Blois, S. W.,	Chester,	Horton, N. S.
Estes, H.,	East Trenton,	Me.
Ford, G. W.,	Warren, Ill.	
Falkner, P.,	Holly Springs,	Aberdeen, Mi.
Gale, E.,	Johnson, Vt.,	
Goodhue, J. A.,	Suffield,	South Boston, Mass.
Green, A. E.,	Medina,	Dellton, Wis.
Grenell, L. O.,	Arcadia, N. Y.,	Middletown, N J
Haigh, W. M.,	Pavilion,	Chillicothe, Ill.
Hatch, C. G.,	Brewster,	S. Dartmouth, Mass·
Haughwort, J B,	Medina, N Y,	Fall River, Mass
Hawkins, W S,	Mathews C. H,	Hay's Store, Va
Hoben, Wm.,	N. B.,	Dover, N. Y.
Hodge, J. L.,	Brooklyn, N. Y.,	Newark, N. J.
Hubbard, W. C.,	Georgetown,	Chittenango, N Y
Hurd, J. C.,	Canso,	N. B.
Ilsley, S.,	Brooklyn, N. Y.,	Essex Ct.
Irwin, C. M.,	Madison,	Atlanta, Geo.
Jerrard, R.,	Morrisiana, N. Y.,	Fon du Lac, Wis.
Jones, S., Sr.,	Cassopolis, Mich.,	Stoughton, Wis
Keele, R. C.,	Belleville,	Jerseyville, Ill.
Kingsbury, A.,	Fredonia, N. Y.,	Adrian, Mich.
Leonard, C.,	Providence, R. I.,	Baltimore, Md.
Lewis, C. C.,	New Shoreham,	Westerly, R. I.
Low, A. D.,	Prarie Du Chien,	Viroqua, Wis.
McDonald, W. R.,	Hicksford,	Petersburg, Va.
McIver, D R W,	Wetumpka, Ala.,	Evergreen, La
Merit, C. D.,	Metamora,	Washburn, Ill.
Martin, G. P.,	Piermont,	Nyack, N. Y.
Palmer, R. C.,	Wyoming,	Perry, N. Y.
Parmley, L.,	Lower Merion, Pa.	Elgin, Ill.
Pattison, W. P.,	Auburn, N. Y.,	Ypsilanti, Mich
Pinney, A.,	Syracuse,	Cleveland, O.
Pratt, A.,	Chester,	Fredericktown, O.
Putnam, Wm.,	Kendall,	Waverly, N. Y.
Richards, Wm.,	St. Helenaville, S. C.,	Ag S P S
Rollinson, Wm.,	San Francisco, Cal.	
Runyan, A. B.,	New Bethlehem, Pa.	
Sawyer, Mr.,	Lawrence, Mass.	
Sears, H.,	Billerica, Mass.	
Shute, S. M.,	Pemberton, N. J.,	Alexandria, Va.
Smith, H. A.,	Watertown, N. Y.,	Agt Mis Un'n.
Smith, Jas. F.,	Noix Creek,	Callaway co., Mo.
Sproul, S.,	Princeton,	Imlaystown, N. J.
Taylor, O. D.,	N. Y.,	Freeport, Ill.
Titus, S. W.,	Gorham,	Oswego, N. Y.
Trask, E. G.,	Abbott, Me.,	Tonica, Ill.
Walthall, J. S.,	Richmond, Va.,	Newbern, N. C.
Watson. D. S.,	Cuyahoga,	Hinckley, O.
Webber, J. S.,	Min.,	Romulus, N. Y.
Woodbury, J.,	Wenham,	Hamilton, Mass.
Zealey, J. T.,	Cheraw,	Columbia, S. C.

Vol. XIV. No. 10

DECEMBER.

AMERICAN BAPTIST MEMORIAL

J. L. BURROWS, Editor, Richmond, Va.

M. SEMPLE, Publisher, Philadelphia.

1855.

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Rev. J. M. Peck, D. D., Shiloh, Ill.

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Rev. John Dowling, D.D., Philadelphia, Pa.

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